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ABSTRACT

The proceedings of public forums of the National Council of Indian Opportunity are recorded in these 5 documents. These forums were designed to gain information on the condition of urban American Indians living in Los Angeles, Minneapolis-St. Paul, San Francisco, Dallas, and Phoenix. Included in each of the documents are discussions on such factors as Indian education, housing, employment, recreation, social services, and justice. The council was to identify specific problems of urban Indians and make recommendations to the Office of Economic Opportunity and other Federal agencies assisting American Indians. (EL)

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PUBLIC FORUM

before the

COMMITTEE ON URBAN INDIANS

in

LOS ANGELES, CALIFORNIA

of the

NATIONAL COUNCIL ON INDIAN OPPORTUNITY

December 16-17, 1968

RC004538

ED041685

LOS ANGELES, CALIFORNIA, MONDAY, DECEMBER 16, 1968. 1:25 P.M.

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THE CHAIRMAN: This public form of the National Council of Indian Opportunity will come to order.

Ladies and gentlemen, I am LaDonna Harris, Chairman of the Committee on the Urban Indian of the National Council of Indian Opportunity.

The purpose of this forum is to gain as much information as possible on the condition of the American Indians living in the Los Angeles area. We will examine several areas of concern, including Education and Housing this afternoon; Employment and Recreation, this evening; Social Services and Justice will be Tuesday morning.

Now, there is nothing very strict about our forum procedure. If you wish an opportunity to speak, and can't come back tomorrow, or later in the evening, you may cover any specific subject during your testimony.

I hope that you will feel free to comment on any major concern that you may have no matter what topic is under consideration at the time. We want to have a free exchange of give and take in our session. We will ask that any of you who wish to speak, not on the list of those to testify, see Mr. Hargis or Mr. Nahwooksy at the platform.

We will hear one person at a time. We hope to come up with a solution to solve the problems based on the information we gather from you today.

I would like to call on a member of the Council to explain how the Council came into existence. In addition he will empasize that this meeting is being held by a subcommittee of the Council. Each of the Council members have committees of their own. I am very flattered that they could come and be with us at this subcommittee hearing.

I would like to introduce to you a graduate of George Washington University. He holds a degree in political science, and is a member of the Alaskan Legislature. He also serves as the President of the Alaska Village Electric Cooperative; chairman of the Governor's Native Claims Task Force; member of the Interim

Fisheries Committee; member of the Judiciary and Resources Committee. He serves on many committees as well as being a House member of the Alaska State Legislature.

I would like to present Mr. William Hensley.

MR. HENSLEY: Thank you, LaDonna.

The National Council on Indian Opportunity was created by Executive Order of the President in March 1968. As you can tell, it is not a very old organization. There are six Indian members of the Council and seven federal members. They are the Secretaries of the Departments of Interior; Agriculture; Commerce; Labor; Health Education and Welfare; Housing and Urban Development; and the Director of the Office of Economic Opportunity.

We have, I think, several members of different Departments represented here today.

The functions of the Council are essentially as follows: to encourage the full use of federal programs in benefiting the Indian population and adapting them where necessary to be available to Indians on reservations in a meaningful way; to encourage interagency coordination and cooperation in carrying on federal programs as they relate to Indians; to appraise the impact and progress of federal programs for Indians; and to suggest ways of improving such programs.

As you can tell, we do not operate programs as a Council. However, there are several Departments of the Government that have responsibilities for Indian programs. Many times programs overlap, and oftentimes, the various agencies do not get together to attempt to see what they are doing with the Indian people. Therefore, I think a Council, established at this level, will have an impact, and can have an impact in getting these Departments to coordinate their programs.

In Alaska and various other Indian reservations around the country, we have programs that are being run with several Departments involved. Oftentimes it is very difficult to get them together and to coordinate them.

We have, for instance, housing being taken care of by one agency, and perhaps, sanitation by another agency. If you don't get the coordination you just don't get the sewage and water when you get the houses.

I think the Council can provide a meaningful avenue by which Indian people can speak to the federal establishment.

THE CHAIRMAN: Thank you, Willie.

I would like to introduce to you at this time a man who is not a newcomer working with Indian people. He is Mr. Roger Jourdain, member of the Governor's Commission on Human Rights; Chairman of the Minnesota State Indian Affairs Commission; Chairman of the Red Lake Band of Chippewa Indians, and a man that we all greatly admire for the work he has been doing in the past.

Mr. Jourdain, do you have a few comments you would like to make?

MR. JOURDAIN: Thank you. All I want to do is say hello, and bring greetings from the northern part of the State of Minnesota, and to tell you that we are deeply concerned, as other Indian people across the nation, regarding Indian affairs and our problems of mutual concern. Through the National Council, established by the President of the United States, Indians feel that they have at last attained some status or recognition from the White House, to Congress, and the Cabinet Officers. It is up to us to utilize, to the best of our ability, this opportunity and to direct our requests to the White House which has opened the door to the American Indians. This is the first time this has happened in the history of Indian Affairs. Before, all we did was pass by the White House, and say hello, and look at it, but now we have an in. It is up to us to keep that door open, and to take advantage of this opportunity afforded us by the President of the United States.

Other than that, I am certainly happy to be here to observe the forum that Mrs. Harris is going to conduct. We have approximately ten to fifteen thousand Indians in Minneapolis and St. Paul who are anxious to get Mrs. Harris to the Twin Cities. Perhaps with this experience, we will be able to march forward from today on.

Thank you, LaDonna.

THE CHAIRMAN: Thank you very much.

There are three other Council members that couldn't be here with us today, but all sent their regards. They had other commitments.

I think at this time we will begin our hearings. I should like to call as our first witness, Mrs. Bernice Pate, Executive Secretary of the State Advisory Commission on Indian Affairs in Sacramento, California.

MRS. PATE: Thank you.

Madam Chairman, members of the Committee of the National Council on Indian Opportunity, Indians and others concerned with the problems of the Indian community.

It is a privilege to appear before members of a National Council that was created by Executive Order to examine the problems of today's Indians, and to be able to share with you the concern of the California Advisory Commission on Indian Affairs over these problems.

The California Advisory Commission on Indian Affairs was created in 1961 and became active January, 1964. Problems of all Indians in California became a concern of the Commission at that time.

Despite outstanding examples to the contrary, reliable sources report Indians to have the highest rate of unemployment, the lowest total achievement in education, the lowest income, the most grave health problems and the shortest life expectancy of any ethnic group in the United States. These shocking figures evoke state as well as national concern.

In California, most federal services for Indians were phased out in 1953, at a time when programs for the disadvantaged were being improved and expanded throughout most of the nation. The Bureau of Indian Affairs Relocation and job placement program, which is administered from Washington, D. C., has been in operation in California during this time.

Indians from other states, but now living in California, whether relocated through the Bureau of Indian Affairs' program or self-relocated, have expressed concern to the California Advisory Commission on Indian Affairs over what they believe to be serious defects in the Bureau-administered relocation and job placement program.

In April, 1968, the California Legislature passed a Resolution (S.J.R.3) which had been introduced by the State Indian Commission members. This resolution called for full financial

participation by California Indians in all federal programs. Immediately following, a Commission delegation in Washington, D. C., explained its interest over the reported deficiencies in the relocation program to the Secretary of the Interior, Commissioner of Indian Affairs, Congressmen and others. The Bureau of Indian Affairs was urged to make needed revisions in the program.

An urban study was initiated by the California Commission, but was not completed. Because of poor documentation and incomplete statistics, the information gathered was judged to be of little value and was not published.

In relating to the California Commission, Indians have offered the following criticism of some educational aspects of the program and have offered the following suggestions that they believe would be beneficial to all:

Pre-relocation counseling at the reservation of origin should be improved. The present new arrivals are generally ill-prepared to cope with complex urban problems. The relative high costs of food, housing, medical expenses and transportation are not understood or expected. The lack of open spaces and recreation is unknown and often leads to discontent and homesickness.

They suggested improved screening and pre-relocation counseling by professional counselors, preferably Indians, who are intimately familiar with the complexities of an alien urban existence and suggested that the spouse should be included in the screening and pre-relocation counseling. Development of job opportunities on or near the reservations and more educational opportunities in professional fields should be offered.

The recipient, following training, has at times been unable to maintain continuous employment because of his inability to compete. Various reasons were given. One was inadequate training, another insufficient training and yet another, training was received in skills for which there was little demand.

Suggested changes were: All schools used should be accredited. Training programs should be closely supervised by the contracting agency and training should be more complete and of longer duration.

Job placement and follow up records should be kept by the Bureau of Indian Affairs for a specified period of time for purposes of continuing evaluation of the schools and the program.

The Indians told us this:

California is known as a strong union state. These people are placed in positions but if they have not been offered an apprenticeship and been eligible to join a union, they can only keep the position for a short period of time or they become one of the unemployed.

They suggested that those in charge of this relocation job placement program should make some prior negotiation with unions to assure a given number of Indians the opportunity to join in apprenticeship programs to the Indians' advantage and for long term employment.

A closer liaison between the relocation center and the reservation should be maintained to guarantee that space is available for the trainee in the school giving training in the field of his choice. Following relocation, adequate and prompt counseling services should be provided in the field by professional social workers, preferably Indians.

The Indians interviewed were unanimous in their opinion that Indian centers are a vital need for the success of the program. These should be appropriate, well planned centers, where meetings, instruction classes, dances, athletic and social activities could be held. Counseling services, by professional personnel, they believe, could most effectively meet the needs of the Indians if offered in such an environment.

Robert Bennett, U. S. Commissioner of Indian Affairs, has shown his interest and concern for Indians in California. After personally conferring with agency personnel and interviewing some Indians in the State, he appointed a federal committee to investigate the problems of relocated Indians in California, the "Commissioner's Review Committee on Urban Indian Problems". The Commissioner's Review Committee held hearings and had interviews with Indians in urban areas of the state during the past two months. The purpose, to our knowledge, was in part, to make recommendations for the improvement of the relocation and job placement program.

The California Advisory Commission on Indian Affairs was consulted and invited to cooperate and assist in the investigations. The California Commission, as part of its contribution to the investigation, presented statements prepared by the state Departments of Public Health, Social Welfare, and Education. The Department of Public Health statement dealt primarily with rural health

problems. The others documented concurrence with the Indians' felt need for Indian centers. Bureau of Indian Affairs funding in conjunction with other available funds would possibly be necessary for building, operation and maintenance. Some local governmental agencies have indicated an interest in becoming involved in such a project with other agencies. We urge the special committee of the National Council on Indian Opportunity to use all possible means to bring this dream to a reality.

Some federal programs for Indians have been reinstituted in California in the past few months. California Indians are now permitted to participate, to a limited extent, in federal Indian programs. They hope that they can have full participation soon.

Sherman Institute, a federal Indian school located in California, accepted California Indian students this year the first California students admitted since 1953. The need for Sherman Institute to adequately share in federal budget expenditures for building, maintenance, personnel, material and for other needs is vital. Sherman Institute should be able to offer Indian students a complete and approved high school curriculum. The school should be accredited, have an ample qualified staff, adequate material and an appropriate physical plant. The California Indian Commission is vitally interested in assuring Indians equal educational opportunity. We solicit the interest and concern of members of this Committee to help the Indians and Sherman Institute attain this goal.

Thank you, ladies and gentlemen, for allowing us to share with you our interest in solving some of the problems in today's Indian Community.

THE CHAIRMAN: Thank you.

Could you stay for some questions from members of the Council?

MRS. PATE: Yes, I'd be glad to.

MR. HENSLEY: Did you say the Sherman Institute was not accredited?

MRS. PATE: That is what I said.

MR. HENSLEY: As a high school in California?

MRS. PATE: That's right.

THE CHAIRMAN: On that subject, what requirements do Indian children have to meet or what situations do they have to be in? Are they people with low incomes?

MRS. PATE: No. They are admitted -- I shouldn't say that. The answer is yes. They are limited on a special case necessity. You might say, they frequently come from social problem homes. One of these statements was, they are the children for which educational facilities do not meet their educational needs.

THE CHAIRMAN: Mr. Jourdain, any questions?

MR. JOURDAIN: None.

MR. HENSLEY: The relocatees now, when they come into the community of Los Angeles, the children just go to a regular public school operated by the State?

MRS. PATE: That's right.

MR. HENSLEY: I see. How is the dropout rate? Is there any way to tell how they are doing in the public schools?

MRS. PATE: I am hoping that someone here is going to be able to give you a better answer than I can. We have one difficulty in this State in that children registered in the school do not have listed their ethnic origin. We have a great number of Mexican Americans here. We have a great number of teachers who, in taking an eyeball count, don't necessarily know the difference.

For me to come up with a figure would be a really rough guesstimate, and that is not fair.

MR. HENSLEY: Thank you. Well, I think perhaps that we do have some relocation families here we will be able to get some response from, but I understand the problem. We have a similar problem in the state where for purposes of job placements, you know, you are not supposed to keep any statistics on ethnic background. I think simply because of the fact there are many people of minority groups that are not progressing, you know, within these federal programs, I think many states are taking a good look at that provision.

MRS. PATE: We have school personnel who have expressed their concern, and this is in the Los Angeles area. I am hoping that you can get a statement from one of these people, and most

assuredly from the standpoint of research it certainly is a shame that the origin cannot be listed.

THE CHAIRMAN: Is this all because of the state law or, for instance, in the relocation program are these types of figures available? Is there any way of keeping a record on the relocatees, for instance?

MRS. PATE: I believe that if the Bureau of Indian Affairs kept a record on these relocatees with a follow up record for some agreed upon predetermined time period, then these statistics could be kept and made available and would be tremendously worthwhile.

THE CHAIRMAN: Thank you very much.

Anything further?

MR. HENSLEY: No.

MR. JOURDAIN: No.

THE CHAIRMAN: Thank you.

MRS. PATE: Thank you.

THE CHAIRMAN: You will have to bear with me. This is the first time I have conducted hearings or a forum of this type and if I make a mistake, you will kindly correct me. There are several people I should like to introduce, that are with federal agencies. I think they should be recognized at this time.

Mr. Jim Wilson, Director, Indian Desk, OEO, Washington.

Mr. Calvin B. Harper. We have had great cooperation from Secretary Wirtz and the Labor Department, and we are pleased that you are here representing that Department.

Mr. James K. Stultz of the Small Business Administration.

And Mr. Joe Gauthier, Branch of Employment Assistance, BIA.

The next witness, I would like to call is Mrs. Wanda Adamson. She is with the California Federation of Women's Clubs, and has done a great deal of work in this regard. We appreciate your being here.

MRS. ADAMSON: Thank you for having me here.

Committee members, fellow Indians, my name is Wanda Adamson, formerly Wanda Big Canoe. I am a Chippewa. My father is chief of my home reservation.

I am a member of ten years standing of the California Federation of Women's Clubs. For the past four years I have served as Indian Affairs Chairman.

I am going to talk about the Sherman Institute at Riverside. This is the only school designed specifically for American Indian students within our State. The school is inadequate for the following reasons: The present plant is obsolete. Sherman cannot become an accredited high school until the plant meets California State requirements. The school is under-budgeted and as a result it is understaffed and under-equipped. The equipment that is there is obsolete and in need of repair.

The courses taught in the trade areas are obsolete and do not prepare the student for today's jobs.

The academic level is pitifully low.

The athletic program is deficient in guidance and equipment.

Little can be meaningful to the student that is not tied in with his own heritage.

There are twenty different nations represented at Sherman. The diversity of language and culture renders instruction difficult. On the other hand, there is nothing done to preserve the heritage that this diversity represents.

Recommendations which I have with me from Cal State, Fullerton, suggest that five to six full-time professionally prepared counselors be added to the staff at Sherman in the ratio of one counselor to every 150 students.

Vocational information should be a part of the total curriculum planning and involve academic vocational guidance and health services in this activity.

Work experience should be started as early as practicable. Learning materials, materials for vocational guidance and teaching aids are not available because of the lack of adequate funds.

The recommendations that I have cited previously consider Riverside as a typical city into which the student is to become integrated. If suggestions such as these are carried out, the student will become a part of society. He will be able to compete and cope with the demands of society, and will be able to contribute and share in its future.

It is a known fact that the average age of expectancy for our people is 45, that the educational level of the American Indian is far below the national average. Our unemployment rate is the highest in the nation.

This school is important and is directly tied in with the urban problems we are here today to discuss. 65 percent of the students at Sherman Institute on graduation stay within the State of California and come into our urban areas and do, because they are not properly trained, become the urban problems.

Because of the lack of proper funding and realistic look into the real problems, children from schools such as these are prevented from growing and maturing and are kept in a state of dependency.

With me I have all of the recommendations and I have comments from members of the staff. I have comments from the president of one of the California Federation of Women's Clubs. I would like to leave this with you.

THE CHAIRMAN: Thank you. We will put those in our records. Thank you very much.

Would you like to answer questions if there are any?

MR. JOURDAIN: Approximately how many students do you have in the Sherman Institute?

MRS. ADAMSON: They have 800 students. They come from Arizona, New Mexico, Utah, and this year California.

THE CHAIRMAN: Do you know the dropout rate of these students?

MRS. ADAMSON: I have a report from the vocational department that tells me that unless proper vocational training is given to these children and unless the trades taught are realistic, their dropout rate is very high. The children give up in the middle of their high school.

THE CHAIRMAN: Do you have any questions?

MR. HENSLEY: No.

THE CHAIRMAN: Thank you very much. We appreciate your being here.

Just to inform the rest of the witnesses, if you have something to go into the record, please hand it to the reporter there if you will.

Thank you.

(The information follows)

In-Service Training Workshope

Sherman Institute, Riverside, California

May 22-23, 1967

Significant recommendations have been taken from The Indian--America's Unfinished Business, compiled by William A. Brophy and Sophie D. Aberle. It is a Report of the Commission on the Rights, Liberties, and Responsibilities of the American Indian, under the chairmanship of Dr. O. Meredith Wilson, President of the University of Minnesota:

1. An objective which should undergird all Indian policy is that the Indian individual, the Indian family, and the Indian community be motivated to participate in solving their own problems. The Indian must be given responsibility, must be afforded an opportunity he can utilize, and must develop faith in himself.

2. The economic goals for Indians should be (1) the development of their community and individual resources and (2) the attainment of professional, managerial, and vocational skills comparable to those of their white neighbors, so as to enable Indians to integrate with the non-Indian community on a basis of economic equality. In order to be able to make practical judgments and choices in matters pertaining to their own lives, Indians must also understand the white man's method of trial and error and his point of view. To reach these objectives, money and effort are essential. The longer the delay, the greater will be the cost in achieving the aims and the longer the continuing large annual outlays of the BIA.

   Untrained Indians should receive instruction that emphasizes the mental and the manual aptitudes in demand in modern industrial society.

   Priority should be placed on finding employment for tribemen near their reservations. Field employment offices (Employment Assistance) should be continued, with increased appropriations for training and job finding. Each office should keep abreast of current opportunities in the labor market and, in turn, should inform Indians about possible openings and the required qualifications. Records of the resulting successes and failures should be kept as a guide to future action.

Arts and crafts should supply occasional or full-time work, and in some tribes, these can provide artists with pride and status. Where appropriate, creative skills, along with possible merchandising methods, should be taught in the schools to prevent these skills from dying out.

Recreational facilities and industrial employment opportunities on and near the reservation should be systematically developed. Such resources as timber, minerals, agricultural products, fisheries, etc., together with financial inducements and trained personnel, should be used to attract private industry.

3. The primary function of the Bureau should be an affirmative one: always to counsel and assist the Indian, not to control or regiment him.

4. Indian education should afford the individual the opportunity for realizing his full capabilities. The quality of the instruction he receives and its adaption to his needs should be the prime consideration. The schools -- federal, public, and private -- which Indians attend should have the best curricula, programs, teaching methods, and guidance employed in educating white students, with all these factors being modified and augmented to meet the special requirements of Indian students.

Also, the training should have as one of its continuing objectives the discovery of pupils of special promise and preparing them to move into higher education in order to qualify for executive positions inside or outside the tribe.

To all these ends, the support of the Indian community, its neighbors, and tribal and local government officials should be enlisted.

In reaching the objectives discussed above, the BIA Department of Education should consider: (1) the variations among groups, areas, and Indian cultures, and the attitudes of adjacent communities, including the existence or absence of discrimination against the Indian child; and (2) the quality of the teaching staff and its ability to cope with the special difficulties of the student and his parents and to impart knowledge without destroying the moral influences and restraints of the student's family and culture.

On the basis of the above criteria, Indian pupils should be divided into three general classes, according to their capacity and background: (1) Those who will profit from public school. In general, this group would include pupils from English-speaking stable families which have substituted the white culture for their Indian heritage; (2) Those who will profit from a federal school. They would be pupils chosen from unassimilated families, because, among other things, they are unable to speak or to understand English; (3) Those for whom both federal and public education should be considered.

For the Indian child in the second or third group the following should be provided: early and continuous training in English; instruction in the history, culture, and accomplishments of the Indians; training in arts and crafts; teachers qualified to teach both Indian culture and English as a second language; the motivating of students of different languages and cultural backgrounds; and special subjects that Indian children require, such as the handling of money etc.

Mission schools should be encouraged to continue to supply their share of leadership.

In no case should public schools attended by Indians be required (or permitted) to lower their standards. In making arrangements for attendance of tribal Indians at public schools, the federal government, in fulfillment of its obligations, should require that adequate standards be maintained. If standards drop, the federal government should no longer allocate money to the school. Pains should be taken by all the authorities concerned to avoid any friction that might result from the additional financial burden put on the non-Indian taxpayer by educating Indians in public schools. Despite this burden, the educational duty of the United States does not diminish the obligations of the states, under their constitutions and laws, to educate Indians on a parity with other citizens.

The problems raised by taking Indian youngsters from their homes to live in large dormitories, so as to enable them to attend public school in cities, should be evaluated in terms of the individual's age, his emotional adjustment, and the circumstances of his home life.

Qualified teachers should have adequate compensation. Those in the Federal service should have a work year equivalent in length to that customary in public schools. Not only should teachers have special training, but also all other persons in contact with Indian children -- bus drivers, dormitory attendants, and teachers' aids -- should have special training.

Children should have counseling through elementary grades and high school. For those qualified to attend college, suitable instruction should be given to equip them to enter college and to remain there. Counseling should continue through the college years.

Education for adults should be strengthened to include more subjects as well as the use of television and other modern techniques, and should be extended to more reservations.

A strong parent-teacher relationship should be developed and community schools re-established. Consultation of school authorities with tribal leaders should be facilitated.

The Indian parent must see that his child attends school regularly and must encourage him to do well in his studies.

Where compulsory attendance laws do not exist in a tribe, it should take action to have such legislation enacted and enforced.

Adequate scholarships, grants, and loans should be provided by the United States to Indians needing such aid.

Among families in a low-income bracket, provision for economic improvement should go hand in hand with education.

The Indians should receive adequate medical care, which for maximum results should be supplemented with improved education and economic betterment. Funds allocated for hospitals, medical personnel, and general health services should bear a proper relation to those appropriated for these other purposes.

Sherman Institute
Guidance Department
May 16, 1968

MEMORANDUM

To: Mr. Myrthus W. Evans, Superintendent

From: Mr. Harold B. Nading, Teacher Supervisor (Guidance)

Subject: Work of Consultants -- Title I-89-10 Program

Report of Sherman Institute Educational, Vocational Training Program, By -- L. O. Brockmann, Ph. D., California State College, Fullerton, California and Marilyn Bates, Ph. D., California State College, Fullerton, California

It was a pleasure to work with the staff at Sherman Institute during the past year. The experiences we had here were most rewarding and insightful. We have appreciated the leadership and courtesies of Mr. Harold Nading, Director of Guidance Services. All staff members have been most friendly, cooperative and considerate.

We feel that the staff at Sherman Institute is doing a fine job, in spite of the physical facility limitations under which they work. The staff has demonstrated outstanding dedication to the welfare of the students at Sherman Institute. They have been conscientious in attending the in-service training sessions which we have conducted under Mr. Nading's leadership. The staff seems to be achieving a real identity as a group of pupil personnel workers and important channels of communication seem to have been facilitated. We have appreciated their participation and fine professional attitude. It is to be hoped that the enthusiasm manifested by many will permeate some who may not have caught the vision of what might be done.

Although our contacts with the students at Sherman were brief we feel that the students are warm, friendly kids, eager to learn in most instances. We recognize that the majority of them have many problems which should be given professional counseling attention. The present staff simply cannot meet the demands of the situation because limitation of time and unrealistic counseling loads.

During the past year we gave a three unit, college level introductory course in guidance for which 35 members received graduate credit. The course was tailored to meet the needs of Sherman Institute and every effort was made to maintain the content at college level. During the course, emphasis was placed on fundamental principles of guidance, listening techniques, developmental problems, value systems, cultural understandings, personal, social, emotional, educational and especially vocational guidance problems. A career analysis approach was used to educational and vocational advisement. Case studies were conducted, audio visual aids were used, and small group interaction sessions were held. Guest speakers from outside Sherman Institute and from the staff at Sherman made presentation. Perhaps the most notable outside resource person was Dr. O. Meredith Wilson, Executive Director at Advanced Center for the Study of the Behavioral Sciences, Stanford, California and Chairman of the Commission on the Rights, Liberties and Responsibilities of the American Indians.

In addition to the in-service training program, Dr. Bates conducted small group counseling with students at Sherman Institute. She also worked with the guidance staff in small group seminars. Dr. Brockman consulted with the administrative staff concerning the possibility of starting work experience education program during the year 1968-1969. It was recommended that the program follow the format of the California Work Experience Program which provides for exploratory general and vocational work experience. Mr. Verne Gillmore, Consultant in Work Experience Education, came from Sacramento, California to present the details of the California program to the Sherman staff.

In addition we worked with the academic staff in presenting the guidance point of view for classroom teachers and school administrators. Personal conferences were held with the guidance staff members and others who wished to use our services.

From a brief evaluation technique we learned that the course had been helpful to the staff in improving their self understanding, gave them better insight to Sherman's students, and helped them to become more patient and kind. Many expressed feelings that they had become better listeners, that they had learned good interview techniques, and they had profited by participating in career analysis, case studies, simulation exercises, small group discussions, and audio-visual media. Many expressed notions that the test, Developmental Counseling, by D. Blocher was very helpful. Significantly, the group expressed the need for well qualified, professionally trained counselors at Sherman Institute.

In view of our experiences in working at Sherman Institute during the past year we would like to make the following recommendations:

1. Full time professionally prepared counselors be added to the counseling staff in the ratio of one counselor to every 150 students. This should be given top priority.

2. Vocational information should be part of total curriculum planning and involve academic, vocational, guidance and health services in this activity.

3. In a modest way, work experience education should be started in the fall of 1968, either as exploratory, general, vocational or a combination of these.

4. More intensive work with counseling staff should be initiated, continuing the small group seminars. Attention should be given to the use of test data and counseling procedures.

5. More funds should be made available for vocational materials, covering the broad spectrum of the world of work. Many modern, innovative materials for vocational guidance which are available to public school students are not available to students at Sherman Institute because of lack of sufficient funds. This situation should be remedied.

6. Finally, we recommend that a unified approach to the solution of many student developmental and remedial problems be intensified. This would include close cooperation between the guidance staff the academic group, the vocational teachers and the health service.

We wish to thank the staff at Sherman Institute, especially Superintendent Myrthus W. Evans; Principal Edgar L. Samons; and Director of Guidance Harold B. Nading, for this opportunity to contribute in a small way to the welfare of the American Indians, "America's Unfinished Business".

WORK EXPERIENCE EDUCATION

I. What is work experience education?

A systematic plan whereby young people, while still in school, gain realistic employment experience through part-time work performed under these conditions:

1. A systematic plan is adopted by the school. The plan is written to show the role of the school, student, and the employer.
2. The school employs a qualified coordinator to direct the program.
3. The school, through the coordinator, supervises the program to be sure that the work experience is of an educational nature (not just work-study) and conforms to all legal requirements.
4. The school (through the coordinator) with the help of employer evaluates the work done by the student (assigns grades, credit).

II. Benefits of work experience

1. To student -

(1) Assist student in making career choices (voc. guid.)
(2) Assist student in getting some vocational education
(3) Helps student understand meaning of work
    a. Learning to assume responsibility
    b. Learning to get along with others, etc.
(4) Provides a way for minority groups to effectively enter labor market (N.B. Dawson, Antioch)

2. To school -

(1) Provides opportunity to relate academic training to job requirements
(2) Utilize community resources - provide training which school cannot - sales work, teaching, nursing, etc.
(3) Increases ability to hold student in school
(4) Keeps school in touch with business and industrial world
(5) Helps to provide community needs for workers
(6) Builds good school-community relations
(7) Acquaints employers with what students can do

3. Benefits to employer -

   (1) Provides employer with carefully selected part-time help who may become permanent
   (2) Provides help which is receiving further training in school
   (3) Small business is helped especially
   (4) Reduces turnover - kids become adjusted

4. Benefits to the community -

   (1) Source of well trained workers
   (2) Increase cooperation between community and school (LOB Down-town faculty)
   (3) Increases possibility young people will remain in the area or community

III. Kinds of work experience education in California - 3

1. Exploratory - essentially guidance - school credit, but no pay - limited to two semesters in high school - students explore a variety of occupations - limited to 10 semester hours (1 hr per day)

2. General - give students maturing experience in employment which will help them become productive, responsible persons. Need not be related to a vocation. Credit plus pay if work is done outside school and may be paid inside (Limited to 10 semester periods per semester or 20 per year (2 hrs per day)

3. Vocational work experience

   (1) Agric occupations
   (2) D. E. occupations
   (3) Office occupations
   (4) T and I
   (5) D. O. (Diversified occupations)

   Students receive both pay and credit. Limited to 40 semester periods or 4 hrs per day for 4 semesters.

IV. Factors to be considered before starting a work experience education program -

1. Work experience education should fit into the philosophy of the school

(1) Are the present offerings of the school meeting the needs of the students?
(2) Are students (according to Conant) learning marketable skills? A balance between academic subjects is highly desirable.
(3) Experience in the world outside of school seems highly desirable -
  (3.1) Students ought to be doing while learning
  (3.2) They ought to be doing with others - especially adults in the working world
  (3.3) They ought to be developing good methods of work and work habits
  (3.4) The student ought to see connections between what he is doing and what the experience is doing to him -
    Good Performance --- Satisfaction and pride
    Poor Performance --- Suffer consequence of their actions in displeased supervisor and dissatisfied customers
  (3.5) Students' experiences should live on and add to future experiences
  (3.6) What is a good experience? LOB p.21
    It is one that leads to further experiences, involving sharing with others, affect the young person in a good way, raise questions in his mind and afford the opportunity to bring in past experience in such a way as to make future experience more intelligent.

2. Is it needed in the community?

  (1) How do employees feel about it?
  (2) How many employers would be willing to cooperate?
  (3) Is there a labor shortage in some occupations?

3. What are the needs of students to be served by the program? What would be student attitudes toward work experience education? How many students work in some capacity now?

4. Can the school meet the financial aspects?

  (1) Pay for a coordinator? His traveling expense?
  (2) Pay for related instruction?
  (3) Pay for clerical work?

5. Could this program be funded thru renewal of present grant 88-10? Vocational education Act of 1963? Possibly? Legal problems of federal grants to federal agencies?

V. Steps to be taken in planning a work experience education program

1. Employment of a qualified coordinator - key man

2. Determine his workload -

   (1) Number of student to supervise in beginning 35-50 (later 50-75)
   (2) Teach a general related class in occupational relations one or two hrs per day

3. Make available office space for coordinator, records and clerical help and telephone

4. Plan related instruction - content

   (1) For exploratory work experience education - largely vocational guidance
   (2) For general work experience education - work habits
   (3) For vocational education closely related skills, knowledge and understanding

5. School credit

   (1) 1 unit for exploratory work experience education
   (2) 2 units for general work experience education
   (3) 4 units for vocational work experience education
   Maximum is 4 units in 4 years of high school
   (4) Possible example for Sherman
   Sophomore year - 1 unit of exploratory work experience education
   Junior year - 1 unit of general work experience education
   Senior year - 2 units of vocational work experience education

6. Establishing an <u>advisory</u> committee

   (1) Composition:
   Employer
   Employees
   Government agencies
   Community organizations CYE (R)(K)(B & PW)

(2) Selection - by coordinator and principal
(3) Size 5-6 (6-10)
(4) Number of meetings - at start once a month, then 2-4 times a year
(5) Contributions
    a. Publicize program in community
    b. Maintain good community relations
    c. Make community surveys
    d. Help locate training stations
    e. Establish standards for selection of students
    f. Help obtain classroom equipment and materials
    g. Act as guide in problems of wages and hours
    h. Make recommendations concerning courses of related instruction
    i. Help evaluate program
    j. Help arrange special events - banquets, recognition of students, etc.

VI. Developing a plan of operation - to submit to California State Department of Education - Vocational Education Division

1. Statement of philosophy

2. Description of plans of administration and operation of each kind of work expected

3. Statement on amount of credit

4. Statement on qualifications of students

5. Plan of supervision

6. Statement on records to be kept

7. Statement of the criteria utilized in selection of work stations

8. Statement concerning insurance coverage for accidents

Personal Notes of Nancy Haase: Sherman Institute Tour

October 30, 1968

Building Program - stagnant now. 8 2-story buildings now condemned. Using living rooms of present dorms as classrooms; divided in middle; cramped quarters for 40 students.
Congress must appropriate funds before old building can be torn down and new constructed. Dec. 1969 - possible starting date Representative Tunny has visited Sherman.

First time since 1948, California Indians now at Sherman.

Farm - why policy not to compete with private industry in raising own food? Farm shut down 10-12 years ago.

65% Indian children stay away from reservation after school

800 students at Sherman receive $1 million year.
State school for Deaf (500) students receive $2 1/2 million year?

LIBRARY - Open 8-5: Tuesday & Thursday. 6:30-8:30 PM also.
Scanty building for # of students; highly inadequate book supply. Whatever did they have before Wanda donated 5000 books?
Reference section:
OUR WONDERFUL WORLD - 18 vol. c 1956
BRITANNICA - c. 1949? "Book of the Year, 1948-thru 1958
WORLD BOOK - 1968 edition
COLLIER'S ENCYCLOPEDIA - c. 1966
AMERICANA - c. 1965
Poor selection of Indian reference material
Need film strips, all subjects; probably need projector, too.

GIRL'S DORM - 129 per building?
4 per room; bunk beds provided; sometimes table and 4 chairs; half closet each; 2 dresser-type drawers each. cold atmosphere, not conducive to study, fun or anything. Who deserves this?

CLASSROOM SITUATION - ugh!
No individual books for student. Books must stay in classroom because there aren't enough for each student in each class of the day. Takes one week to complete assignment.
9th grade Math using c. 1958 books, working at 4 or 5 grade level.
Reading lab - new last year. 6 tables; teaching maching; one small window, sometimes a fan for cross ventilation.

English - 3 year; c. 1962 ESSENTIALS IN ENGLISH; class sizes are 39 students; 22; 33; 25; 8 freshmen, c. 1956 books again no individual books for students. WEBSTER'S c. 1960; one window, fan on table; 2 flourescent lights.

Mrs. Shepherd - class in session (Spelling) teaches 12 grade, has 27 students. She said her book was c. 1963 or 1964. I did not see book. Class periods are 55 minutes long. Hours are 9-12; 1-4.

1 P.E. teacher for 400 girls; 1 "rec. specialist" for after school programs. No teen canteen. 7 day week program.

SHOPS - cabinet; metal; welding and machine (general woodshop, some drafting). Shop teachers were in a panic when they saw me looking inside desks top at manual and tools.

Arch and acetylene welding taught to 9 grade.

No auto-mechanics or TV-electronics shops.

HOW TO RUN A LATHE - c. 1944?

MACHINE SHOP PROJECTS - c. 1954

MILL AND CABINET - Mr. Whitfield seemed helpful in answering?

4 work tables; 2 power saws; 3 electric hand sanders; 6 single bulb overhead lights;

10 - second year students; 14 in afternoon class

Type of woods used: maghony(hard) .50 or .60 board ft. pine (soft) .15 board foot.

Students not allowed to sell finished products - instructor said bookkeeping would be too complicated if products sold.

FIRST AID - locked cabinet. Contained aspirin, amonia spirits, green soap, gauze, debucaine ointment.

GYM - that's a misnomer if I ever saw one!

Completed before this year started; cost $55,000. Has 2 rest rooms which were added after building began so took off from alloted floor space (what kind of an architect could "forget" rest-rooms?) NO showers (who needs a more smelly gym?) This building is used for assemblies but because of its inadequacies, there are 2 assemblies to accomodate all students. The windows are low to the ground, don't let in enough light and have to be barred to prevent basketballs from breaking them. Somebody really ought to complain about the DUMBNESS of this building!

DINING HALL - 9 rows of 7 tables with 8 chairs to a table.

Lunch consisted of: 2 slices white bread; butter (margarine); green beans; mashed potatoes; roast beef/gravy; cole slaw; custard; milk. Quite good though beef not hot. Was told this type meal was typical.

U. S. HISTORY c. 1964 supplement

After lunch we went to a building, downstairs to ask questions of whatever staff showed up. Saw a Hobby Rm. - small in footage but contained 4 sewing machines, 1 piano, 1 4-burner stove, 4 tables, 1 hair dryer.

QUESTION PERIOD:
$6-8,000 text book budget per yr.
salaries alone take $925,000 year
Short $227,000 this year
accreditation needs: (long range) science rooms, adequate buildings
Sherman meets all Riverside County requirements for graduation
Normal staff is 155; present staff is 135 (freeze in gov.)
Public Health Service provides 1 1-day a week psychologist for 800 students?

BOYS DORM - students maintain own buildings; built in 1965; houses 130, 4 to room, same as girls.

Two male teachers were my tour guides:
1. Mr. Green, a Negro, who has been at Sherman since 1962; and
2. Mr. Cruise, who has been at Sherman since 1964.

Both men were courteous, polite, answered all questions, suggested a few questions we ask during the period after lunch, and in general were most helpful. Mr. Green ate lunch at my table and continued to answer questions most cheerfully. Some teachers seemed puzzled when we were walking around, like they had no idea we were supposed to be on the campus. Since I noticed students serving behind the counter at lunch, I asked Mr. Green if they were paid for their work and he replied "no, they all take turns serving or working kitchen duty." It was my personal feeling during the period after lunch that most of the staff present were too touchy about their situation, especially in the acceptance of outside material items or funds. Most schools in California have a PTA that works its fool head off to raise money to supplement what the State doesn't provide. Why can't the same type of arrangement be worked out for Sherman?

SHERMAN INSTITUTE
Riverside, California

NEW ITEMS NEEDED TO UP-GRADE THE VOCATIONAL DEPARTMENT

1. A DRIVER TRAINING SIMULATOR, HOUSED IN A TRAILER

   Most of the students at Sherman Institute are not permitted to take driver training on California thoroughfares by law, because their parents live outside the state and are not permitted to sign the necessary statements assuming liability for student accidents.

   While students receive some driver training on the school campus, it is essential to have driver training simulators, because of the lack of experience on the highways. Many students have had driving experience at home on the reservations, but lack driving experience on the highways. The simulators would help make up for this lack of experience. Also, California and surrounding states are requiring more and better driver education.

   Better driver training would help our students in obtaining summer vacation jobs and also placement after graduation.

2. NEW EQUIPMENT IN OUR PRESENT GENERAL SHOP, METALS SHOP, MILL & CABINET SHOP, AND PAINT SHOP

   We have not been able to purchase any new equipment for years, and most of our present equipment is old, in need of repairs, and very out of date.

3. NEW SHOPS AND SHOP CLASSROOMS

   There is a shortage of shop space. Four of our shop buildings have been condemned and cannot be used.

4. MONEY IS NEEDED TO SET UP NEW VOCATIONAL COURSES AT SHERMAN TO TEACH THE STUDENTS SALEABLE SKILLS

   Many new vocational courses are needed at Sherman to help hold the interest of the students and to teach saleable skills. We have a number of dropouts, and new courses would help hold the boys; in school.

5. Suggested courses needed for a starter: Electronics
   Auto Mechanics
   Plastics

SHERMAN INSTITUTE:

Comments from one of the teachers.

We are a special school, our students cannot come to Sherman unless they can be classified as having some special problem: Emotionally maladjusted due to environmental neglect, deprived educationally or educationally retarded. We therefore are to carry out a special program, yet the following barriers exist, to this special program we are supposed to be carrying out.

1. Our staff is smaller than the minimum standards set up for boarding schools specify.

2. We seldom can pay overtime. Even though we often have to ask our staff to work overtime.

3. We cannot hire secretaries who take shorthand; we have to take those of lower grade to stay within our budget. Therefore, letters have to be written in long hand first, constituting needless waste of time.

   The BIA high schools cannot teach shorthand, this skill is reserved for Haskell Institute, Lawerance, Kansas. Therefore, girls graduating from Sherman Institute as High School graduates are not equipped to step into secretarial jobs.

4. We get about $6,000.00 to buy clothing and personal items for 800 children which amounts to little more than $7.00 per child.

   Many of the children come to the school with very little clothing. Also, when children are in boarding school their social workers at home cannot buy them clothing.

5. We have one recreation person for 400 girls and one for 400 boys and yet, we must provide all recreational activities for the students.

6. We can hire only Indians because of Indian preference, directive from the Bureau. But, we cannot find qualified Indians who can provide the specialized services required for the pittance we can pay. These jobs are part time and pay about $2.15 to $2.35 per hour. Therefore: the only people who will take jobs of this type are people who will take the time and need the money that a second job will pay.

SHERMAN INSTITUTE
Riverside, California

THE FOLLOWING ARE MATERIALS AND APPROXIMATE COST OF MATERIALS NEEDED BY ACADEMIC TEACHERS AT PRESENT AND FUTURE.

ITEM	QUANTITY	UNIT PRICE	VALUE
Fans	12 EA.	$ 25.00	$ 300.00
Opaque projectors with cases	4 EA.	370.00	1,480.00
Adding machines	2 EA.	225.00	450.00
Movie projectors	4 EA.	390.00	1,560.00
Tape recorders	2 EA.	165.00	330.00
Typewriters	12 EA.	180.00	2,160.00
Mathematics Typewriters	1 EA.	374.85	374.85
Complete reading eye ensemble	1 EA.	700.00	700.00
Single Wall drying oven	2 EA.	52.20	114.40
3 Shelf plant mobile	2 EA.	174.50	349.00
Light kit for plant mobile	2 EA.	15.50	31.00
Light timer for plant mobile	2 EA.	11.95	23.90
Accessory kit #1 for plant mobile	2 EA.	39.95	79.90
Accessory kit #2 for plant mobile	2 EA.	79.95	159.90
Display case (glass)	3 EA.	138.75	416.25
Agrania set with backs	2 EA.	165.00	330.00
Animal cage racks	1 EA.	124.95	124.95
Single wall incubator	1 EA.	77.50	77.50
Bacte·ic Colony Counter	6 EA.	18.50	111.00
Portable water still	1 EA.	173.00	173.00

ITEM	QUANTITY	UNIT PRICE	VALUE
Microscope-American optical	6 EA.	$269.50	$1,617.00
Weatherscope	1 EA.	259.00	259.00
Vacuum pressure pump	1 EA.	118.00	118.00
Pressure gauge	1 EA.	4.00	4.00
Free fall tubes	1 EA.	36.00	36.00
Ethyl alcohol	5 GAL.	3.15	15.75
First aid cabinet	1 EA.	18.50	18.50
Leaning Towa	1 EA.	4.32	4.32
Gyroscope, bicycle wheel	1 EA.	25.50	25.50
Rotary platform	1 EA.	80.25	80.25
Equilibrium Tube	1 EA.	5.25	5.25
Magdenburg Hemisphere	1 EA.	15.25	15.25
Three Orfic Tank - Miller	1 EA.	20.95	20.95
Micro projector	2 EA.	315.00	630.00
Single concept film loop projector	2 EA.	120.00	240.00
Technitilt projector screen	3 EA.	17.95	59.85
Microscope viewing screen	1 EA.	42.00	42.00
Films for film loop projector	30 EA.	15.00	450.00
Transparencies, General	1 SET	329.00	329.00
Filmstrips - Modern Biology	1 SET	27.00	27.00
Filmstrips - Experimentism	1 SET	59.50	59.50
Filmstrips - Human Physiology Series	1 SET	37.80	37.80

ITEM	QUANTITY	UNIT PRICE	VALUE
Filmstrips - Plants and Animals	1 SET	$ 18.00	$ 18.00
Filmstrips - Animals of the World	1 SET	49.50	49.50
Filmstrips - Basic Nature Studies	1 SET	45.00	45.00
"Tops" Overhead projector	1 EA.	79.50	79.50
Charts and Models	VARIOUS	-------	2,775.38
Library books	VARIOUS	-------	1,200.00
Library supplies	VARIOUS	-------	100.00
School supplies	VARIOUS	-------	2,309.22
School textbooks	VARIOUS	-------	5,997.20
		TOTAL ----	$26,014.37

ATHLETIC, RECREATION AND PHYSICAL
EDUCATION NEEDS OF SHERMAN
INSTITUTE
BOYS DEPARTMENT

FOOTBALL

Game pants (Varsity)	(10 ea.)	$ 130.00
Game Jersey (Varsity)	(10 ea.)	150.00
Game Pants (J.V.)	(10 ea.)	80.60
Game Jersey (J.V.)	(10 ea.)	90.50
Football shoes	(20 pr.)	300.00
Football Helmets	(15 ea.)	300.00
Shoulder Pads	(15 ea.)	270.00
Hip Pads	(15 ea.)	150.00
Foam Rubber		60.00
Seatsocks	(200 ea.)	200.00
Thigh Guards	(20 sets)	60.00
Knee Pads	(20 sets)	60.00
Supporters	(100 ea.)	100.00
Practice Football Jerseys	(50 ea.)	200.00
Tee Shirts (Football)	(50 ea.)	50.00
Chin Straps	(30 ea.)	50.00
	TOTAL	$2,334.60

WRESTLING

Uniform (Varsity)	(20 ea.)	$ 300.00
Uniform (J.V.)	(20 ea.)	300.00
Wrestling Shoes	(20 ea.)	300.00
Sweatshirts	(50 ea.)	150.00
Sweatpants	(50 ea.)	150.00
Sweatsocks	(100 pr.)	100.00
Wrestling Mat	(1 ea.)	2,000.00
	TOTAL	$3,300.00

CROSS-COUNTRY

Sweatpants	(50 ea.)	$ 150.00
Sweatshirts	(50 ea.)	150.00
Shoes	(20 pr.)	100.00
Sweatsocks	(100 pr.)	100.00
	TOTAL	$ 500.00

BASKETBALL

Uniforms (Varsity)	(12 ea.)	$ 280.00
Uniforms (J.V.)	(12 ea.)	250.00
Uniforms (Freshmen)	(12 ea.)	150.00
Basketball (Game type)	(12 ea.)	120.00
Basketball Shoes (Game)	(36 pr.)	360.00
Sweatsocks	(100 pr.)	100.00
	TOTAL	$1,260.00

TRACK AND FIELD

Track Shoes	(30 pr.)	$ 450.00
Track Uniforms	(30 ea.)	300.00
Vaulting Pole	(2 ea.)	100.00
Stop Watches	(5 ea.)	100.00
Starting Pistol (22 cal.)	(1 ea.)	25.00
Hurdles	(30 ea.)	500.00
Cross Bars	(10 ea.)	50.00
Foam Rubber Landing Pit for High Jump and Pole Vault		600.00
Sweatsocks	(100 ea.)	100.00
Shotputs	(5 ea.)	25.00
Rubber all weather runways for Long Jump and Pole Vault and High Jump take-off area		1,500.00
	TOTAL	$3,740.00

BASEBALL

Uniforms	(10 ea.)	$ 150.00
Helmets	(5 ea.)	25.00
Shoes	(15 pr.)	250.00
Caps	(20 ea.)	30.00
Hose	(20 ea.)	50.00
Sweatsocks	(50 ea.)	50.00
Jackets (Warm-up)	(10 ea.)	120.00
	TOTAL	$ 675.00

RECREATION AND P. E.

Tennis Shoes	(300 pr.)	$ 900.00
Gym Shorts	(300 ea.)	300.00
Mats for areas around Pool Tables		50.00
Trampoline	(2 ea.)	1,500.00
Universal Exerciser	(4 ea.)	4,800.00
Archery Equipment		2,000.00
	TOTAL	$9,550.00

OTHER MISCELLANEOUS ITEMS

Athletic Tape		$ 50.00
Elastic Tape		50.00
Elastic Bandages		50.00
First Aid Supplies		20.00
Athletic Accessories		50.00
	TOTAL	$ 220.00

GRANT TOTAL	$21,559.50

ITEMS NEEDED BY THE GIRLS GUIDANCE DEPARTMENT

GIRLS TRACK

1.	Starting Blocks	8	$ 20.00 ea.	$ 160.00
2.	Track Shoes	24 prs.	8.00 pr.	192.00
3.	Sweat Shirts	24	3.00 ea.	72.00
4.	Sweat Pants	24	3.00 ea.	72.00
5.	Stop Watches	3	25.00 ea.	75.00
6.	Batons	8	3.00 ea.	24.00
7.	Porta-Pit (High Jump)	1	1,600.00	1.600.00
8.	Steel Measuring Tapes	3	4.00	12.00
9.	Six-pound Shot	3		
10.	Eight-pound Shot	3		
				$2,207.00

GIRLS BASKETBALL

1.	Uniforms (Varsity)	16	$ 18.00 ea.	$ 288.00
2.	Converse Tennis Shoes	32 pr.	7.00 pr.	224.00
3.	Uniforms (Jr. Varsity)	16	14.00 ea.	224.00
4.	Warm-up Jackets	32	9.00 ea.	288.00
5.	Pinnies (With Numbers)	4 doz.	2.00 doz.	8.00
6.	Orlon Socks	32 pr.	3.00 pr.	96.00
7.	Knee Pads	24 pr.	2.00 pr.	48.00
			TOTAL	$1,176.00

GIRLS SOFTBALL

1.	Bats	2 doz.	$ 25.00 doz.	$ 50.00
2.	Softballs	3 doz.	14.00 doz.	42.00
3.	Masks	3 ea.	20.00	30.00
4.	Chest Protectors	3	60.00	42.00
5.	Bases (Rubber)	2 sets	10.00	40.00
6.	Bases (Bags)	1 set	60.00	60.00
7.	Gloves	24	10.00	240.00
8.	Mits	3	10.00	30.00
			TOTAL	$ 534.00

GIRLS GOLF

1.	Irons	48	$ 5.00	$ 240.00
2.	Drivers	12	15.00	180.00
3.	Golf Balls	12 doz.	10.00	120.00
4.	Putters	12	5.00	60.00
5.	Other Woods	12	15.00	180.00
6.	Wedge	12	5.00	60.00
7.	Buckets	6	2.00	12.00
8.	Bags	12	10.00	120.00
			TOTAL	$ 972.00

GIRLS SWIMMING

(Only if we get a pool or can rent one)

1.	Tank Suits	100	$ 7.00	$ 700.00
2.	Float Boards	60	1.50	90.00
3.	Rubber Bricks	6	10.00	60.00

GIRLS SWIMMING (Continued)

4.	Nose Plugs	24	$ 1.50	$ 36.00
5.	Ear Plugs	24	1.00	24.00
6.	Diving Rings	24	2.00	48.00
7.	Shepard's Crook	1	35.00	35.00
8.	Buoy	1	8.00	8.00
9.	Pole	2	6.00	12.00
10.	Bathing Cap	100	.75	75.00
			TOTAL	$1,088.00

GIRLS BOWLING

1.	Shoes	12 pr.	$ 8.00	$ 96.00
2.	Balls	12	15.00	180.00
3.	Bags	12	8.00	96.00
4.	Shirts	12	5.00	60.00
5.	Bermuda Shorts	12	5.00	60.00
6.	Tournament Entry Fees			100.00
7.	Practice Fees			150.00
			TOTAL	$ 742.00

GENERAL PHYSICAL EDUCATION

1.	Swimming Pool with Fixture			$20,000.00
2.	Lockers (All-American)	200	$ 15.00	3,000.00
3.	Tumbling Mats	25	100.00	2,500.00
4.	Records for Dance	40	4.00	160.00
5.	Tights	100	4.00	400.00

GENERAL PHYSICAL EDUCATION (Continued)

6.	Leotards	100	$ 4.00	$ 400.00
7.	Chalk Board	2	40.00	80.00
8.	Benches	25	20.00	500.00
9.	Mirrors	8	40.00	320.00
10.	Tennis Shoes	500 pr.	4.00	2,000.00
11.	Athletic Socks	500 pr.	1.00	500.00
			TOTAL	$29,860.00

OFFICES AND ADMINISTRATION

1.	Electric Typewriters (IBM)	8	$450.00	$3,600.00
2.	Occupational Handbook	2	5.00	10.00
3.	Career Kits	2	150.00	300.00
4.	Adding Machines	2	150.00	300.00
			TOTAL	$4,210.00

DORMITORIES

1.	Worlk Book Encyclopedias	5 sets	$200.00	$1,000.00
2.	Billiard Tables	3	300.00	900.00
3.	Table Games	200	3.00	600.00
4.	Books (Library)	300	3.00	900.00
5.	Color T.V. Sets	3	500.00	1,500.00
			TOTAL	$4,900.00
1.	Clothing for Students			$5,000.00
			TOTAL	$5,000.00
			GRAND TOTAL	$52,601.00

THE CHAIRMAN: I want to announce at this time that the forum will convene tomorrow at 9:30 A.M. I will remind you again at the close of the day. We will reconvene at 9:30 A.M. instead of 9:00 A.M., for those of you who are interested.

I would also like to announce at this time Dale Wing, from the Department of Labor, just came in. Dale, we are very proud to have an Indian in the Labor Department.

At this time we will hear from Mr. Don Richardson, Administrative Coordinator, Specially Funded Programs, Los Angeles City Schools.

Well, he is not here. Perhaps he will arrive a little later.

Mr. Elijah Smith, representing Mr. David Risling of the Ad Hoc Committee of California Education. Mr. Smith.

THE CHAIRMAN: Mr. Smith, will you give your name and your address for the record?

MR. SMITH: My name is Elijah Smith. My home is Riverside, California.

I am here today representing the Chairman of the newly-formed California Indian Education Association.

It is my desire to inform you of its activities as they relate to Indian education in California.

Our Association is made up of a large number of Indian people throughout the State, who have become disturbed over the low educational level of the Indian people. Studies have revealed in California the droupout rate is very high, as much as three times as high as non-Indian children.

Inasmuch as lack of formal education is generally related to low income and poor living conditions, among other things, our Indian people felt something positive should be done to correct this.

To this end the Ad Hoc Committee on Indian Education in California was formed. Several meetings were held throughout the State where problems of Indian education was discussed. In October of 1967 our Committee sponsored an All-Indian Conference on Education in California. The main purpose of this conference was

to identify the problems which prevent the majority of Indian children from achieving the same level of education as the white children; to investigate ways and means of solving these problems; and to record the conference findings and recommendations for distribution to responsible persons or agencies.

I might say in connection with this special booklet was published soon after the conferences were held. This was distributed to many agencies throughout the country, many high level officials, including members of the State Legislature, certain members of Congress and certain members of BIA personnel. A few still are available. I may have some in my car and I will bring them in after dinner.

Among the things that were discussed are these: (1) many teachers do not understand adjustment problems of Indian children to the classroom situation. There is little communication between the teacher and the parent. The parent rarely visits the schools except when they come to the teacher or administrator upset about some serious problem. In turn, the teacher rarely familiarizes himself with the actual home situation of the Indian pupil, which results in severe misunderstanding, including schoolwork assignments, which many of the pupils find impossible to carry out in their formal home environment.

(2) The majority of the textbooks contain almost nothing about the character of Indian culture prior to the coming of the white man.

(3) The schools have little available in audio-visual and supplemental materials to make Indian culture and history vivid and intriguing to all students.

(4) Some of the materials used in schools do much damage to the Indian child's sense of identity and personal worth. The entire educational structure should be aware that although basic differences exist between Indian and non-Indian cultures, these are not necessarily bad but can be used to make human interaction more meaningful and successful for all children.

(5) Some of the things taught in school may be contrary to what the Indian child has learned at home, thereby causing severe emotional conflicts and frustrations.

(6) Behavioral patterns of many Indian parents need to be modified in order to provide the home environment necessary for building a positive self-image.

(7) Not enough Indian parents involve themselves in schools and school problems.

(8) Rural schools do not always take full advantage of various educational programs available to them.

(9) The State of California has been negligent in its responsibility to provide adequate education for its Indians.

(10) Federal educational programs available to Indians in other states are not available in California.

Since the reason for examining problem areas was to arrive at solutions, the participants made certain recommendations and I will give them to you as we have them listed.

The first recommendation was made to the parents of Indian children.

I. The conference participants felt very strongly that the role of the Indian parent is of crucial significance. Parents must assume greater responsibility for the educational and emotional development of their children and not expect the school to succeed where parents fail. More specifically,

A. Parents should assume the responsibility of counseling and guiding their children at home.

B. Parents should provide training in Indian history and culture at home to supplement community and school efforts.

C. Parents should participate actively in organizations such as Parent-Teachers Association and should visit the school frequently, not just when their child has a problem.

D. Parents should help the Indian community develop educational and recreational programs for youth.

E. Parents should attend classes in order to prepare themselves for helping their children, if the parents lack suitable background.

F. Parents should be willing to serve as teachers in Head Start programs and as teacher aides and resource persons in regular classrooms; and

G. Parents should work to improve their self-image by setting better examples for their children within the home and community.

Our second recommentation was made to the Indian community.

II. The local Indian community must better organize itself so as to provide services to youth not now available and so as to be in a position to help the schools improve their educational programs.

Specifically, we gave these recommendations.

A. Indian-centered clubs should be encouraged, along with museums, arts and crafts workshops, recreation programs, and Head Start classes where these do not now exist.

B. Indian self-help or benevolent societies might be organized to provide financial assistance to pupils and families in times of emergency.

C. Indian people should have greater contact with teachers, counselors, administrators and school board members by means of formal and informal meetings arranged by the Indian community.

D. To achieve the latter a local education organization may be necessary, and

D. The Indian community should develop resource people for use in schools and should put on lectures about Indian subjects for the benefit of Indians and non-Indians.

The third recommendation was made to the school's administrators and school board members.

III. The school should serve all people in the total community. Indian parents and organizations must be involved in the lift of the school and in making decisions about the school's program. Communication between the school and Indian parents must be improved. The local Indian heritage must be recognized as a key part of the school's curriculum, reflecting as it does the heritage of the local region for all pupils. More specifically,

A. Indian parents should be encouraged to be involved in the school as school board members, resource people, teacher aides, volunteer counselors, and PTA members.

8. School personnel must establish friendly contacts with Indian people which means that they must overcome prejudice and participate, when appropriate, in Indian organized activities and get to know parents.

C. Better lines of communication should be established between the school and Indian parents, perhaps by means of frequent contacts as has already been recommended.

D. The school must show respect for the Indian language and heritage but at the same time must allow the Indian people to determine for themselves what "Indian" means today. That is, the school must rely heavily upon Indian resource people in the development of curriculum dealing with the Indian heritage, especially as it relates to the present day.

E. School districts with Indian pupils should make every effort to employ certificated staff of Indian background, in addition to employing local Indian adults and older youth as aides, tutors, and so forth.

Our fourth recommendation was made to the colleges and universities. This particular recommendation is one we like to emphasize:

IV. The conference participants strongly recommend that California's colleges and universities strengthen their programs in California Indian history and culture, develop special programs for graduate students of California Indian pupils, establish more scholarships for Indian students, and take steps to ensure that full information on college requirements and scholarships are made available to Indian high school students. More specifically,

A. Courses should be available, where feasible, on California Indian languages, taught for the benefit of average students and not solely for students of linguistics.

B. Additional courses on California Indian history and culture should be available, especially for prospective and experienced teachers, and existing courses dealing with California history should be altered or lengthened so as to allow for full treatment of all ethnic groups' contributions.

C. One or more California state college or university campuses should be strongly encouraged to develop a center for Indian studies in order to provide special training for teachers, Indian leaders, social workers, and so forth. For example, to carry out research

projects relating to California Indians, and in order to help develop Indian-related materials for use in the schools. Such a center should work closely with an Indian advisory panel and with Indian organizations in order to insure that the scholars involved do not simply exploit Indian culture, archaeological sites, and so forth.

D. Special interdisciplinary training programs should be developed for prospective and experienced teachers emphasizing anthropology, sociology, social psychology and minority group history and culture. These programs must include procedures whereby the student teachers become familiar with the specific language, history, and contemporary culture of the people with whom they will be working, perhaps by means of instruction "in the field" after employment is secured but prior to beginning actual teaching.

E. Scholarships or other aids should be provided to encourage graduate work in Indian education.

F. Special counseling and tutoring arrangements should be developed to help Indian students overcome high school deficiencies.

G. More dormitories at economical rates for rural student at junior and state colleges should be provided.

In California we have some Indian groups that are very isolated. It is impossible to communicate. So we are recommending that dormitories be established.

H. Work-study opportunities should be provided for Indian students.

I. Special procedures should be developed for insuring that minority high school students are fully aware of college requirements and scholarship aid programs.

Our fifth recommendation was made to the teachers and prospective teachers:

V. The conference participants recommend strongly that teachers receive special pre-service and inservice training designed to thoroughly familiarize themselves with the special background of the Indian child and with the history and values of the local Indian community. Teachers working with Indian pupils need to be especially empathetic and prejudice-free individuals. They need to interact in a friendly manner with Indian parents more frequently, and they should be receptive to the use of Indian adults as resource people and aides in their classrooms.

More specifically, we gave these recommendations:

A. Teachers need to understand thoroughly the background of the Indian children with whom they are working. This requires an understanding of the local and/or general Indian heritage, and the social structure of the region, in addition to, a general knowledge of Indian history and culture.

B. Teachers should respect the heritage and values of the local Indian community because such respect is closely related to the development of a positive self-image on the part of Indian youth.

C. Teachers should become familiar with at least commonly used words and phrases from the local Indian language as one means for showing respect for the native culture.

D. Teachers need to be aware of their own middle-class assumptions and prejudices, and of their own personality traits and manners, so as to be able to modify those aspects of their behavior which inhibit easy interaction with Indian pupils and parents.

E. Teachers should be trained to utilize Indian aides and resource people in the classroom and should be helped to overcome any fear of having non-teacher adults in the classroom.

The sixth recommendation was to counselors and administrators.

VI. The conference participants felt that counselors and administrators need to develop the same understanding of the Indian heritage and community as do teachers, and that, in addition, counselors must strive to develop empathetic behavior as regards the shy or alienated child.

A. Counselors must not channel an Indian child into a largely athletic or non-college program until the child has clearly demonstrated that he wishes to be a "vocational" major. Even then, the vocational programs available at junior colleges should be kept open as options for future education.

B. Schools should be sure that Indian pupils are made aware of scholarship opportunities and college requirements at an early age.

C. Work study programs should be available as an alternative to dropping out of school completely and every effort should be made to keep "dropouts" in school.

D. An Indian person, preferably an older person familiar with the language and culture of his own people, should be used as a liaison person between school counselors and parents.

E. An "opportunities" counselor, preferably an Indian, should be available to work with both parents and youth.

Our seventh recommendation was made on the Indian heritage.

VII. The conference participants believed very strongly that the Indian heritage should be an integral part of the programs of the school and the Indian community. The use of the Indian heritage in the school is especially important for helping Indian pupils develop a sense of identity and personal worth. Local Indian people must be actively involved in any programs developed by a school that touch upon the Indian heritage.

More specifically, these were recommended:

A. The Indian people must unify and emphasize their culture, and learn how to retain it and teach it to the younger generation.

B. Indian people should be brought into the school to help professional staff develop materials for the curriculum and to teach arts and crafts, dancing, singing, and so forth.

C. The school, Indian adults, and children together should develop projects to record local Indian history, protect historical cemetary sites, construct exhibits, preserve Indian place-names, and put on pageants.

D. Non-Indians must recognize that the Indian heritage is a living evolving legacy which has not been static in the past and is not static today and that the "core" of being Indian is being a member of an Indian community and not a particular style of dress or ornamentation.

Our eighth recommendation was made to textbooks and mass media.

VIII. Indian people are not pleased with most of the textbooks utilized in the schools. The participants recommended the following:

A. That textbooks used in California be changed so as to deal accurately with the history and culture of California Indians.

B. That new supplementary materials dealing specifically with California Indian history and culture be prepared.

C. That all texts include pictures of children of different racial backgrounds, including Indians.

D. That the "mass media" television, movies and so forth, deal accurately and adequately with minority groups. For example, in documentary materials, Indian actors should be utilized for Indian roles and the use of stereotypes should be discarded.

Our ninth recommendation was made to the State of California

IX. The participants felt that the above recommendations should be of vital concern to State officials and that they should make every effort to carry out these suggested programs. Specifically:

A. That state financing should be made available in support of recommendations made in this report, such as the establishment of a Center for California Indian studies.

B. That Johnson-O'Malley funds be utilized at the state and regional levels to help implement other recommendations made in this report; for example: to finance meetings of Indian people and teachers to aid in the teacher training programs referred to earlier, and to pay the salary of a specialist in Indian education who would be a person intimately familiar with the culture and history of California Indians.

C. That adult education programs be expanded especially in terms of preparing parents to help their children educationally.

D. That the State of California request its fair share of funds for Indian education available hopefully under the Johsnon-O'Malley Act.

E. That these funds be utilized under the direction and voice and supervision of the Indian people.

Our tenth recommendation was made to the Federal Government.

X. While many of the above recommendations should be of vital concern to Government officials, the conference participants felt that government officials should do something about the fact that the California Indians are being discriminated against, considering that educational programs available to Indians of other states are not always available to California Indians.

A. That the Federal Government make Johnson-O'Malley funds available to California Indians under the direction of California Indians.

B. That all possible college scholarships (such as those of the Bureau of Indian Affairs) be available to California Indians.

C. That Head Start pre-school programs be expanded with more all-year activities, a smaller pupil number requirement, and more local Indian involvement.

D. That local Indian communities in California should be actively encouraged to develop educational programs financed by the Office of Economic Opportunity.

E. We hope that the federal agencies carefully consider ways and means in which federal funds can be utilized to encourage the adoption of these recommendations which we have made to the State of California and to the Government.

THE CHAIRMAN: Thank you Mr. Smith. I have served on a number of committees, but I don't think I have ever heard a report as extensive and well done on education.

I want to compliment you for what you and your group have done. I would like to list some of those recommendations and take them back to my own State. I think you have really done a great job.

MR. HENSLEY: Mr. Smith, did the Association go into the training program of the Bureau at all in California?

MR. SMITH: What sort of training?

MR. HENSLEY: I was thinking about the training programs they have, the technician training they get. We have students from all over Alaska in the Los Angeles area and I am sure they come from other parts of the country, too. Electrical training, RCA technidan training, this sort of thing.

MR. SMITH: Through the vocational programs?

MR. HENSLEY: Yes.

MR. SMITH: Yes, they have reviewed it, but it is confined to the California Indians. The thing we are saying is we want specifically to help the California Indians, like scholarships which ae

available in Arizona and New Mexico. We have some students in Riverside, for instance, that are on United States scholarships, staying at Riverside and going to school in the city. But those things are not available to the California Indians and yet, California, I think is fourth in Indian population. It seems funny how they don't consider the need of the California Indians.

Actually, they are saying there are over 100,000 Indians in California now and 50 percent of them are native Californians.

At the same time we are saying that we have Indians that are scattered throughout all parts of the State, isolated, and it is difficult for them to get to schools in many cases.

MR. HENSLEY: The California Indians, are they eligible for the skills training, the vocational training?

MR. SMITH: Yes, they are, But it wasn't until the last three or four years. We had a big backlog here until we did a lot of fighting, and finally, they got in.

The criticism now is that they are not adequately trained and they are crowded in all the schools. It is particularly bad in housing, I understand.

MR. HENSLEY: You are taking pretty much a state-wide view of educational problems for California.

MR. SMITH: This is a state-wide organization. We have eight different regions represented in this organization.

MR. HENSLEY: Do you have many schools at all that are mostly Indian?

MR. SMITH: We have some concentration of schools where there are a lot of Indians, as much as 20 percent?

MR. HENSLEY: Do they serve on the Board?

MR. SMITH: In some instances, but very rarely. They are just now beginning to get into the program after a lot of trying.

MR. HENSLEY: A lot of your recommendations or at least to some extent would have to come through the State Legislature, won't they? I mean in terms of taxes and what not.

MR. SMITH: We are recommending it to the State Legislature as well as to the Government and the schools. We would hope to get some results somewhere, somehow.

THE CHAIRMAN: Have you presented your hearings to the State Legislature?

MR. SMITH: Yes, we certainly have. We also presented the same recommendations to Robert F. Kennedy and his committee when they came through here.

THE CHAIRMAN: Thank you. We hope that that particular committee will continue and something will be done to focus attention on their work.

MR. SMITH: Like anything else, we need money, and an operational structure which we partly have. But we need more than that. We need help from the Great White Father.

THE CHAIRMAN: Can you tell me about approximately the age group or the grade groups that are dropouts, where the dropout actually occurs?

MR. SMITH: Most of the dropouts are estimated to be in the high schools. The kids seem to do real well through the elementary schools. When they get to high school, particularly when they reach 17 or 18 is when dropouts really begin.

THE CHAIRMAN: We find this true in most cases. They are usually a little lower than that, in the junior high area.

You did say that parents are starting to participate on the School Boards?

MR. SMITH: Yes, in some areas.

THE CHAIRMAN: In some areas. What about Sherman, the Sherman Institute?

MR. SMITH: It has already been explained that the Sherman Institute is limited to where there is space and limited to those without parents, I think, and so forth; hardship cases.

THE CHAIRMAN: Would you recommend more institutions like the Sherman Institute.

MR. SMITH: That's right. We do have scholarships off and on through various agencies like the DAR, Women's Clubs, certain social organizations, and sometimes athletic scholarships, and things like that. We do have quite a number in school in spite of lack of scholarships, but there is a definite need for more scholarships.

THE CHAIRMAN: Mr. Jourdain?

MR. JOURDAIN: You don't have any State Indian scholarship program, do you?

MR. SMITH: No.

MR. JOURDAIN: Appointed by the State?

MR. SMITH: Not really. The kids can go to state schools but they have to pay their room and board, and so forth.

MR. JOURDAIN: Has any attempt been made to get the legislature to appropriate?

MR. SMITH: Yes, we have recommended that in this report.

MR. JOURDAIN: What is their reaction to it?

MR. SMITH: Well, we just haven't had a definite answer yet. The State Advisory Commission hopefully probably can help us on that.

MR. JOURDAIN: Just for your information, Mr. Smith, the State of Minnesota has an Indian scholarship program funded by the State and it has worked out real well. It started back in 1955, and we keep increasing it as we go on, and it is matched with the Bureau scholarship fund.

MR. SMITH: I think something like that would be very good.

MR. JOURDAIN: I give you that information, so that you can point out, one state that you know of, does have this kind of a program I think that the State here should provide a State scholarship program for your people.

MR. SMITH: Well, some hearings have been held on this subject I think when Bob Kennedy's group was through the State, somebody recommended that inasmuch as the State of California contributes so much to the Federal Government in taxes, they should send some of it back for education, particularly for the Indians. Up to this time, of course, we haven't had results.

THE CHAIRMAN: Thank you. I appreciate your testimony very much, and I think you have given us a source of information there. I hope that your plans are successful, and I hope that we will be successful in helping you.

I would like to introduce the Director of the National Council of Indian Opportunity, Dr. Bill Carmack. Bill, will you please stand? He is our leader and I forgot him.

I might at this time introduce the staff members. Mr. Jerry Hargis, is a staff member, most of you have met him in the back of the room. Mrs. Pam Shockley, who is consultant to our group, and Mr. Reaves Nahwooksy.

I would next like to introduce Mr. Noel Campbell, American Indian Association, and ask him to testify, please.

MR. CAMPBELL: Thank you very much, Mrs. Harris, and everybody here.

I would first of all like to say that I am here to represent former students, of which I am one.

I came to Los Angeles from my home in Plummer, Idaho, to get educated in electronics, and I came down and went to school at the RCA Institute. I forget the exact year, '62 or '63.

There are many improvements that have to be made, in many phases of the educational setup in Los Angeles. First of all, I believe, starting in right from the reservation level. More meaningful orientation programs have to be set up at the reservation level, to adequately prepare a student coming from the reservation, to be a successful student here in Los Angeles.

It seems that there is a definite cultural attitude that exists. A student coming from the reservation is familar with a very personal type of relationship. One where he has cousins, uncles, and friends, where everybody seems to be in a very family type of relationship with each other. They come into a city like Los Angeles, are immediately faced with an impersonal type of atmosphere or culture. Immediately problems arise.

I think this has to be brought out more fully at the reservation level. Then when they come to Los Angeles, I think that a more personal relationship has to be taken into consideration. When you first get here, you come up to the Bureau of Indian Affairs, and

right away they kind of treat you impersonal. You get off to a bad start in the city. I think that is where many problems arise. I think they should be more human. Their staff should be trained more in human relations, geared to the American Indian and the personal relationship that he just left back home, especially the Indian employees. An Indian student is liable to ask an Indian employee before he would a non-Indian employee, and so I think that these things should be taken into consideration. I believe that is where a lot of the problems arise.

They might, in housing, for instance, I have heard this from several of my friends, when they get here, the Bureau brings them to an apartment house and tells them, "Well, here you are," and that's it. I mean it just seems kind of cold, especially when you are used to this family type of atmosphere that you just came from. Well, that's that part of it.

The same in health, it all stems from the same principle of warm, close relationship and orientation. It should be on the reservation level as well as the city level. The school they are going to attend, they should be more fully oriented at the reservation, as to what to expect. There are many times, when they leave a reservation that it really isn't exactly the way they had hoped it would be. It is very depressing. Here in Los Angeles I just heard about, for instance, an electronics school -- at the Auto Mechanics Institute, and different other trade schools the students went to, that when they start to graduate, if they get that far, it seems that when you graduate from school, for instance, you don't have the tools of your trade adequately.

For instance, when I first went to RCA Institute, we were brought into a store, and we got all of the real fancy equipment. It was very good equipment, but a lot of it was useless, really. And after I graduated, a lot of the tools that I had been training with wasn't geared for practical use. I think that should be studied.

We have a lot of students, for instance, who went to school at RCA Institute, that are no longer in the electronic trade. One of the reasons is, because an employer, when he hires you, expects you to perform like a professional, and he usually grades you, first of all by the equipment you have.

I am lucky myself. I am in a union. That is why I know about how it usually is. The suggestion is made also about the trade unions. Now, a student getting out of a school actually doesn't go through an apprenticeship, there isn't actually an apprenticeship program to train you for like in the electrical business or

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mechanical business. You have to immediately compete with the non-Indian who has gone through this phase, and right away you are at a disadvantage. I think that proposal is very good.

The followup program for the Los Angeles Indian student I believe has to be extended. For instance, I don't know the exact length of time after you graduate before you are completely on your own again. Maybe it's 30 days, 60 days or 90 days. Whatever it is, it is not adequate. For instance, if you get out of school, you graduate, and you get placed on the job, and your first job doesn't work out, where are you? Several thousand miles from your home and broke. You have to be in Los Angeles, for instance, one year in order to qualify for any type of aid or help. The state, the county, the city, they all have this requirement, and you are just completely stranded.

So I think that at least a year followup after they get out of school is a must. Mnny times the first job that you get doesn't work out. I think that is a fair statement. I haven't got the statistics on that, but I believe that most of the students that I know change jobs a short time after they get out of school.

In the area of the student's social life and recreational life, I think there is a lot to be desired. I don't know exactly how many schools there are in Los Angeles, but I know that it is over 50 schools that they place them in. They are in areas that are very far, you know, scattered throughout Los Angeles and, you know, Los Angeles is a very big city. It seems to be spreading out. It is not going up. If you don't have a car, you just can't make it in this city. So if you are in the areas that they put them, it is wide and diverse. It will be maybe out around in the San Gabriel Valley, or might be around Orange County area, Long Beach, Santa Monica, Hollywood, Beverly Hills, or Burbank. It is very wide and spread out, and you are just completely isolated if you don't have a car Or a way to get around. It seems that especially for a short time, the Indian students need to get acquainted with each other in social activities.

We have got a good athletic program, and now, we have started a Chief Joseph's Hide Out dance program, but this isn't enough. Instead of having students in six or seven areas in Los Angeles, maybe three or four large areas would be better to work from. That way you can create better activities for them, have a more meaningful social life for them, maybe, let's say, around Anaheim or Orange County, Long Beach, and Los Angeles area, and then we could more or less create activities for them, you know.

I believe there is definitely a need for in-depth research geared to improve these conditions. I think that to adequately make programs you have to have research first, but it has to be the type of research that will be geared for practical use, and not just another study of the problems which we discuss and forget. It has to be practical.

So that is about all I have on that. There are many more problems that could be brought up, but I see people here, that I know can do it.

There is another problem we have, this is more or less general, and it is not just the Bureau of Indian Affairs relocation program. It is education in general. I am involved now in trying to set up different types of programs for Indians in Los Angeles, and I have been talking to a lot of people. I have talked to a lot of people. I have talked to educators and people that are very influential in the educational field. They all say, "Well, if the Indians could come up to our standards, we will see that he gets educated, but you have to get them up to our standards first." Well, there you go. The Indian educational level, I believe I have read 8.9 grade level is the average for the American Indian. How is he going to get into Cal Tech or MIT or a school of this category?

I believe a certain image has been imposed on the Indian people for years in the past. I believe this image is outdated. But I believe it was for a definite purpose. The image was made when the Bureau of Indian Affairs was under the War Department, it was probably a war tactic to put the Indian in submission. It was probably geared so that the settlers could come and take their land. It was probably geared so that the cavalry could come in and kill off the Indians. It was probably geared to inspire the different church organizations -- I'm a Catholic myself, and a very strong Catholic -- but I believe that it was probably geared to inspire the different church missionaries to come in and impose upon the Indians a middle class white culture or white religion.

For instance, if the textbooks -- if they could teach history as it is -- the truth as it really is, I think everything would be all right. Our education level would certainly increase. Rather than repulsing education, Indians would probably go for educations.

The Indian people are very shy and sincere by nature. I believe that they tend toward that. They are very sincere. I believe that most geniuses that they had, were people of this nature who

tend towards introversion. I believe that is probably where some of the greatest scholars are from, and yet, when an Indian has to be educated in the white man system, this image is imposed on him. The image of the blood-thirsty savage whose culture has to be stamped out in the name of civilization and progress -- is worthless and inferior by nature.

I believe these images are very basic to our problem. Until these images are done away with, we aren't going to improve any of our standards. When the Indian is defending his property or defending his land, why don't they bring it out that way instead of saying that it is an uprising?

Instead of saying that his religion is -- just teach it as it is. I believe that probably the deadliest harm to the American Indian, is this war tactic. It is outmoded. We are in submission now. They have got us on reservations. They put us under their thumb. We are under their wing now. We are being educated in their system. Now is the time to do away with this image, and some practicable method will have to be figured out to do this.

If the education is taught as it is, the Indian student would probably cherish education. If they taught history about all the contributions they have made to this country and to the world, I believe the Indian student would probably go for education rather than repulse it. I believe his educational level will increase. It would probably far surpass any of the other cultural groups.

I believe that statistics can also show that our suicide rate among our young is increasing, especially our teenage students. They seem to have a form of apathy and a lack of concern, lack of desire, lack of drive.

I feel that all over the Indian community they have a culture to be proud of, not one that is inferior. These things are essential for his independence so he can operate his own programs again and get out from under the wing. His independence, his human dignity and his pride, I believe they all stem from this.

I think that there is a definite need for this type of research and improvement, in the field of education. That is in the textbooks.

Well, I guess that is about all I have to offer.

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THE CHAIRMAN: Mr. Campbell, I certainly thank you and I want to say how much I'm in agreement with you. The most important thing is building the Indian self-image, not only for himself, but there is educational program to be done with the non-Indian.

I appreciate what you said. And just as a personal note I would like to give an answer to your friends you met in the field of education. I just had a personal experience last month, with one of the greatest teachers of our country, at Harvard University. He came and asked us to help find graduate students to go into their medical school.

When I told him I only knew of one medical doctor that was an Indian, they didn't know what to think.

I said the fact is that Indians aren't even oriented to this profession. We have to start at a lower level, you can't expect us to produce people to go into graduate work when we can't even get them to think about those professions.

We are now in the process of working another program out with Harvard. They do have scholarships available in medical school and in the administration of education.

You could sit down with these people, they are real sensitive, and they want to solve these problems. They are responsible people. However, they are going to have to start on the junior high level, in my opinion, to lift the eyes of Indian young people so they can have higher visions of going into professions of this type.

I compliment you for having an understanding of that particular problem. There were several things I wanted to ask. I want to ask your opinion about this. I know with other ethnic groups, minority groups, they tried the buddy system. For instance, in jobs, finding work and employment. I wonder if you think maybe a buddy system, say, two Indian boys going together and helping each other, not only in their training but in their job situation so they could have reinforcement.

Do you think that would be a more workable way?

MR. CAMPBELL: Yes, I think that would be one method. That would be very practical, if they can form a good working relation with each other.

THE CHAIRMAN: Somebody with the same kind of cultural background, for instance.

MR. CAMPBELL: Yes, or else in towns where there are already Indians, that have made it within the company. If they could be used to help in this way I think that would be more --

THE CHAIRMAN: In your opinion there has been no effort made in that direction by present programs?

MR. CAMPBELL: I know there are Indians that are trying to help each other get jobs. But I don't know as far as, you know, helping them get oriented to the new --

THE CHAIRMAN: This isn't in the federal program.

MR. CAMPBELL: I don't think so.

THE CHAIRMAN: In your opinion, do you think it might be helpful to hire someone like yourself who has had this experience, having to make all this difficult transition? Maybe the government agencies should hire people like yourself to help orient people, either back on the reservation level, or even here in the cities. I think that would be a great help for people moving into metropolitan areas, if the counselors are Indians themselves, and particularly from their own region.

MR. CAMPBELL: Yes, I think that would be. For instance, I came up from the Spokane Office, Spokane, Washington. We have got a lot of people that came and went back, they have gone through the experience, and I think they would be available.

THE CHAIRMAN: Do you have something?

MR. HENSLEY: You have a relatively high level generally of education down here if it is 8.9. In some areas of Alaska we have regions with a level of five years of education.

What concerns me a great deal is what happens to the people when they come in out of reservation areas or out of Alaska. They come out of a very small village and, you know, they don't even know exactly what kind of experience they are getting into, really. Yet for some reason or another, the Bureau in its employment or relocation program manages to get a substantial number of people by going into a village, in a matter of hours. Then they bring them into the country, into the main stream down here.

Of course, they have a two-week relocation program in Seattle. You know, what can you learn in two weeks really that would fit you for American life in the city? I don't know.

What I would like to ask is, what would you recommend in terms of attempting to humanize this kind of a program, starting from the reservation or village level, to the relocation office, or whatever you call it here, and their continuance in the city?

MR. CAMPBELL: I think in the propaganda, it would probably help out an awful lot, instead of glamorizing it -- making it look like Hollywood saying, "This is the most fabulous job schooling, as soon as you get through you are going to really do great things."

You come down with high hopes, when you get here, and see how it is, there is quite an immediate shock that kind of hurts, as far as your progress is concerned. You just say, "Well, what is the difference? I just got conned into another deal here." Instead of your really wanting to do it yourself.

MR. HENSLEY: You mentioned there were 50 schools. I know there a lot of schools in this area. Are these schools that are technical schools for Indians?

MR. CAMPBELL: Yes.

MR. HENSLEY: Or at least Indians --

MR. CAMPBELL: I don't know the exact number, but I know it is probably more than the number of 80 schools. I know it is more than 50. I put it low because I wanted to make sure there were that many. They are vocational training, electronic, vocational, welding, auto mechanic, and this type of subjects.

THE CHAIRMAN: Are they accredited?

MR. CAMPBELL: As a whole I don't think they are. They are usually privately-owned schools. I went to RCA Institute when they were out here. Of course, their school didn't work out. But I know that some of our students were superior to some of the teachers. That set up problems right away.

MR. HENSLEY: I understand what you say about getting around Los Angeles. I was here over at UCLA Law School for about a quarter. This is the second time I have been in the city actually. I had to come directly from Alaska in order to get to the City of Los Angeles practically.

MR. JOURDAIN: I would like to ask a question, Mr. Campbell.

Do you sense any rejection on the part of the personnel working in the factory or wherever you may have gone to work after you have completed your training?

MR. CAMPBELL: Well, no, I don't think that our problem here is one of being turned away because you are an Indian. I believe it is one of under-employment rather than unemployment. You are usually put into a job that is probably below what you are trained to do. For instance, myself, when I finished training I was lucky enough to go through an engineering course type of subject. I went through calculus and physics and the whole bit.

After I graduated, the job I was placed on was as an expediter, which is, as you know, a shipping clerk actually. You don't have to have an education to be a shipping clerk. That is what a shipping clerk is working up to be an expediter.

I had a course in engineering and, of course, I turned this job down and I found the job on my own. But there are many that won't be able to do that.

MR. JOURDAIN: What I was going to follow up with, on that question was regarding the Bureau of Indian Affairs Vocational Employment Assistance Program.

Don't they follow up to see you are placed in a position you have been trained for or do they just let you go after they put you in school?

MR. CAMPBELL: No, they try to place you. This expediter job is what I got offered through the Bureau of Indian Affairs, Then I went and got a job on my own.

THE CHAIRMAN: On the matter of unions, do the agencies try to work with the unions to get these people that are appropriately trained to be members of the union? Do they work with the labor unions themselves?

MR. CAMPBELL: I don't think they do. I don't know of any cases. I might be wrong, but I think that this would be a very practical method. At least, if they could get them into an apprenticeship type of training, they could advance themselves and do it successfully, or any way that it would be worked out.

But I think that would be very practical, because some of the training is very good. It is just that the follow up, I believe, has to be very much improved.

THE CHAIRMAN: Are the homes close to the school? The housing that is provided, is it close to the schools or is that distance involved there, too, while you are in training?

MR. CAMPBELL: No, I believe they usually try to place them near their school.

THE CHAIRMAN: But it is afterward when you start working.

MR. CAMPBELL: Yes.

THE CHAIRMAN: Say, they found you employment, would they try to relocate your family closer to your employment?

MR. CAMPBELL: I believe so, yes, they would.

THE CHAIRMAN: What about while you are in training and when you first moved here, was money made available? If you had illness in your family, how was that taken care of?

MR. CAMPBELL: Well, they have a Blue Cross-Blue Shield type of insurance for the students that I recall. I had a Blue Cross-Blue Shield. There are times that this doesn't seem to be adequate. For instance, if you have a family of two children, a wife and two children, and if they get sick, or something happens to them usually you have financial problems that extend probably for a few months to get back to the budget.

THE CHAIRMAN: In your own opinion, like I think Mr. Hensley said, how could you humanize it more to have this family situation of someone to fall back on when you are in trouble? What kind of recommendations could you make to the BIA to make that?

MR. CAMPBELL: Well, I think there are several ways. The first thing would be to give intensive instruction to their employees in human relations geared to a quiet type of family people; where they will have more personal contact.

I believe this would help, especially with the Indian employees. I believe we expect more of them. They are in a difficult position and I think this would be very helpful.

Also closer contact with existing agencies to help, maybe one or two months after they get here, to constantly be in contact with the families.

THE CHAIRMAN: I was wondering, because I am particularly interested in the field of health. I read a report furnished to me in advance from the California Public Health Service that the percentage of Indian women who do not get prenatal care is something like 28 percent compared with the over-all Los Angeles area, which is something like 8 percent. To me that just sounds way out of proportion. Evidently these mothers aren't getting care in what should be a county health program responsibility.

MR. CAMPBELL: See, all these types of programs -- the American Indian people aren't exactly the same as non-American Indians, so the programs --

THE CHAIRMAN: It was all right the first way.

MR. CAMPBELL: The programs have to be geared especially for Indians.

For instance, back on the reservation if one member of the tribe is having difficulty, you know, in this phase or in welfare, he doesn't have to go out and beg, or stand in line to get any help.

One of his counsins, uncles, or just a friend from the tribe, will come over and be concerned about him.

Any type of meaningful program toward this, would have taken this in mind. Some kind of a program to teach these people, maybe with pamphlets, telling them if they have problems what they should do. Down here right now, it is kind of sink or swim, you know. You have to fight for yourself. You can't wait and have somebody else come to take care of you or be concerned about you.

But I think that any program for the American Indian people would have to keep this in mind.

As far as job placement and the other problems we have, this type of idea will always have to be kept in mind.

THE CHAIRMAN: Very good thought, Mr. Campbell.

Mr. Jourdain?

MR. JOURDAIN: Yes, I would like to follow up again on the employment aspect.

Generally speaking, if you haven't any income you are in trouble. If somebody has a secured income he can plan ahead and budget.

I want to follow up a little more on the unions. You say you are a member of the union. Do you find it has helped you considerably being a union member?

Another question, do you attend the union meetings?

The third one I am going to ask you is this: I am sure if you get the union people behind you they could certainly be a lot of help to your people, right?

MR. CAMPBELL: I agree with that last statement. I think that to really help the Indians, the Indians have to do it themselves. They have to be concerned with and help each other out that way.

But I was very lucky as far as getting into the union goes. I know that a lot of my fellow members that are non-Indians, how I got in because, I didn't go through an apprenticeship program. I went straight up, at the regular wage. A lot of my fellow employees, I believe probably some of the other people here who are union members, will know how the feeling is.

But I was very lucky.

I would like to somehow help, you know, through our union. Our business agent is a very close friend of mine and all the board members are very close friends. And I think that probably something could be worked out.

I belong to the IBEW Local 40 and we have electricians -- well, we work for the studios in town and we have the electricians and the air-conditioning engineers and the sound technicians. I am a sound technician.

THE CHAIRMAN: How did you know to join the union? Were you told or did you just decide that on your own?

MR. CAMPBELL: No, I really don't know. All at once I was looking for work. I made a resume and I'd sent them out saying I was interested in sound work and computer logic design. I had a couple of offers in computer logic design and I got word through the school, that the business agent of Local 40 would like to talk to me.

I went up and had a long visit with him and it turned out that he was a former graduate from Gonzaga University in Spokane where I went to school. He knew a few Indian people from up there. You know, the oldtimers, and some of my relations. I believe that probably had something to do with it.

MR. JOURDAIN: That is the name and the game of the union. You have got to know somebody in the organization before you get in; whether or not you know anything about the trade that you are particularly interested in.

MR. CAMPBELL: I had a considerable amount of experience behind me to help me to make up for the apprenticeship.

MR. HENSLEY: Didn't they tell the students about the unions?

MR. CAMPBELL: I don't know if they did or not. They didn't with myself. About my own experience, as soon as I got out of school, I was told that I should go down and go by the counselor, and tell them what I wanted at the Bureau of Indian Affairs. So that is what I did. I went down and I definitely knew what I wanted to be. I wasn't going to accept anything less.

As far as helping me, get that through local unions or through connections with the computer factories, I didn't get any. I just had the one job offer.

THE CHAIRMAN: I certainly do thank you. I think that is all the questions the panel has for you today. I want to thank you for being here and giving us your own personal insight and your experiences. I think they have been very valuable and I think they will make a great contribution to our hearing.

I think we should recess for a few minutes.

We have a great many very interesting witnesses that are coming.

Be back at 4:00 o'clock and we will resume and carry on until 6:00.

MR. JOURDAIN: Will that be Indian time?

THE CHAIRMAN: No, not Indian time. 4:00 o'clock on the nose.

(Short recess taken.)

THE CHAIRMAN: We will resume our meeting and get started. We have two witnesses who have other engagements, so we thought we would call them first.

Mrs. Rose Early, Child Welfare and Attendance Office from the Los Angeles City Schools. Would you care to testify?

Immediately after her we will hear from Don Richardson, Administrative Coordinator, Specially Funded Programs, Los Angeles City Schools.

MRS. EARLY: Madam Chairman, I am going to read a prepared statement by Dr. Fox, Assistant Superintendent of the Los Angeles City Schools, and I have copies.

(The Statement of Frederick G. Fox, Assistant Superintendent, Budget Division, Los Angeles City Schools, here follows:)

STATEMENT REGARDING THE URBANIZATION OF AMERICAN INDIANS

Frederick G. Fox
Assistant Superintendent
Los Angeles City Schools

The staff of the Los Angeles City Schools is keenly interested in programs sponsored by the Federal Government that are designed to enable American Indians to enter the main stream of the economic, social, and political life of this nation. As educators, we endorse and support carefully-planned and adequately-financed efforts to assist the disadvantaged adults and children of all minority groups in acquiring the knowledge and skills they need to live happy and productive lives in our modern, complex society.

Because our state-mandated ethnic surveys are conducted on a "visual" basis, we do not know the exact number of Indian children presently attending the Los Angeles City Schools -- nor do we have access to information on which to base projections of future enrollments of Indian children. Perhaps federal officials could be of assistance to us in this regard. Their help would be greatly appreciated.

According to recent newspaper accounts, Los Angeles has the largest concentration of urban Indians in the United States; and it has been predicted that by 1970, as the migration from the economically-blighted reservations accelerates, more than half of this country's 600,000 Indians will make their homes in Los Angeles, Chicago, and other urban centers. As Linda Mathews stated in a recent article in the Los Angeles Times, "for individuals who will make the move, the hurly-burly life of the cities will impose new psychological, social and economic hardships." Needless to say, the anticipated migration will also have a serious impact on our public schools if there is no advance planning that takes into account the special educational needs of Indian children whose parents choose to seek a better life in the Los Angeles area.

Because the long-range success of any plan to establish Indian families in an urban environment will depend to a large extent on how effectively the public schools are able to meet the educational needs of the children involved, it is our hope that there can be closer cooperation between the Federal Government and the local public schools than there has been in the past with respect to the education of Indian children.

Like most other large urban school districts in the nation, the Los Angeles Unified School District is presently in serious financial difficulties. In view of the fact that nearly 46 percent of our students come from minority group homes, this is a most unfortunate situation in terms of the future economic, social, and political stability of this community. Available resources are far from adequate to meet the special educational needs of several hundred thousand disadvantaged pupils now enrolled in our public schools. Federal funds have been of significant help to us, but they have not been sufficient to enable us to do what needs to be done for and with disadvantaged young people to prepare them for successful lives as adults.

It is our hope that federal officials concerned with Indian affairs will accept our offer to establish machinery for the exchange of information that will prove mutually beneficial in developing plans for the education of Indian children in this community and in obtaining the funds required to carry out these plans in an effective manner.

Present federal programs, in many instances, provide funds and assistance to Indians, including Public Law 874 and ESEA, Title I. However, these are limited to the educational programs on reservations or to assist school districts adjacent to reservations "impacted" by enrollments of Indian pupils. Presently, large school systems like Los Angeles are "impacted" by thousands of Indians for which no Federal assistance is provided. There is every indication that there will be a steady increase in the number of Indian pupils attending the Los Angeles City Schools. We shall, of course, make every effort to provide for these children the most appropriate kind of education. Unhappily, presently available resources will be far from sufficient to do what we already know, on the basis of past experience, must be done. We solicit the help and support of all citizens who are sincerely interested in the welfare of American Indians, as we are. We believe that the Congress and the President will act favorably on requests for assistance to urban school districts in providing an adequate education for Indian children if the facts are placed before them in a meaningful manner.

Thank you for the opportunity to express our interest in this important matter of public policy.

December 16, 1968

THE CHAIRMAN: Thank you.

Mr. Don Richardson.

MR. RICHARDSON: Madam Chairman, members of the Committee, welcome to Los Angeles. We have been very concerned and we very much appreciate this hearing because we do feel that it will tend to centralize some of the specifics into facilities that will help us to prepare for an adequate and a superior education for youngsters who we recognize are not getting that kind of an education at this time.

I have been asked to outline some of the statistics for Los Angeles in order to perhaps center some of the individual problems that we all must jointly attempt to solve. At the present time the Los Angeles City School District covers an area of approximately 850 square miles. It has an enrollment of 800,000 young people. We have many programs at the present time that I am sure will assist the people specifically identified as Indian children, but at the present time the Los Angeles City Schools do not have them identified as such. We have programs of various types that we do believe are definitely going to be of an assistance to helping children. The children that we have identified as those eligible for the Elementary Secondary Education Act under the Title 1 in the disadvantaged areas have programs that we hope will assist the Indian children if they happen to be some of the target population.

We recognize that perhaps one of the most important elements that will help all children is that of an effective in-service training program or staff development program for our teachers. We recognize the need for a warm, sensitive, tuned-in type of teacher who will be able to know that this youngster, whether he is Indian or of any other ethnic background, is in need of special assistance and special types of educational procedures and methods.

For that reason our District at the present time is establishing and initiating a very large staff development program with a heavy concentration, for want of a better name, on a sensitivity type orientation. We hope that through this type of instruction for our teachers that the Indian child will benefit along with the thousands of other children who are in our District.

Our District consistently has been having between twenty and thirty thousand new children added to its enrollment each year. We have the chore of recruiting between four and five thousand new teachers every year, and we have a consistently operated recruitment

program that brings teachers in from all over the country. We have teachers who are very much aware of the needs of children, and if they happen to have had experience and special training, they are particularly good when working with children of Indian background.

I think it is obvious, however, that we have, as one of our goals, starting with our pre-school or pre-kindergarten program, up through to the new careerist type programs that are now operating in Los Angeles. We can include Indian children in the programs who will continue to be motivated and interested so that they will become teachers. They, in turn, will be able to identify with the youngsters in their classes regardless of their ethnic background.

We are hoping that the specific programs -- we have over 70 components under the ESEA type program along -- which will affect the lives of some 70,000 children in the disadvantaged areas. Some of those components are the pre-schools, the reading instruction, or the reading specialist aspects. English as a Second Language, which, interestingly enough, is zeroed into not only the Mexican American but youngsters who have a need for special emphasis on helping them to be more proficient in the English language. Again, though, if they happen to be of Indian heritage, they will benefit from this program.

We are finding that the enrichment type programs, along with a very large, special publication activity, being financed with federal funds, is giving Los Angeles an opportunity for building a positive image. One you might be interested to know is development of a positive image of the Indian which I think is long overdue.

As you would guess, the Los Angeles schools is one of the largest customers for all publications. One of our standards in the District, which is very specifically stated, is that no book will be purchased for our schools if it has in any way an image of any of our minorities that is anything but positive.

Again I think the message has come very loud and clear in relationship to the Negro, to the Mexican American, and I think one of our concerns at these meetings is that this message has not been loud and clear when it comes to the American Indian. You can be sure that our District is one that is taking a leadership role in this instance. I think the fact that the purse is large when it comes to purchasing, we can be a voice that will be heard and we hope that this will continue. We are hoping that with

additional funding, regardless of the categorical nature, whether it is for children from low income families; whether it is for the bilingual youngster who is identified as in need of training in English as a Second Language; or for whatever it is, we can direct it into areas and connect it with specific programs that will benefit the American Indian child along with others who have similar needs.

As I have indicated in this little presentation, we have not developed a program in this large district that is specifically for the American Indian. We find that with the laws as they are we cannot really identify youngsters in our school district as being Indian, Negro, Mexican American or Oriental. We must depend upon a visual survey. You would be interested to know that our visual survey indicates that there are less than 1,000 American Indians in our school district. We are all well aware that there is a larger number than this, but how do you visually identify an Indian child? This is one of our problems. We are not aware at the present time of any one school out of the 600 schools we have in our District, having a heavy impact of children coming from Indian families. However, I feel that with the help of our Federal Government and other surveys, perhaps we will have this brought out loud and clear. As a result it will help us to direct programs that will be more specifically of value to the particular children.

I think that was our main message, the prepared statement, of our sincere desire to do more than we are at the present time. A very quick over-all view of the statistics and some of the problems and, of course, some of our efforts in order to accomplish the educational needs that are very obviously present in our society.

I believe Rose Early and I will attempt to answer any questions if you have some.

THE CHAIRMAN: Thank you very much for your interest. Your statement shows a sincere and earnest interest in these particular problems which have been voiced earlier, and we appreciate that.

Any questions, Mr. Hensley?

MR. HENSLEY: No.

THE CHAIRMAN: Mr. Jourdain?

MR. JOURDAIN: None right now.

THE CHAIRMAN: I was wondering, are you thinking in any way about new methods of teaching? For instance, learning by doing, for ethnic children, because I think you find with Mexican American children, they actually learn --

MR. RICHARDSON: Yes. One of the flexibilities and one of the strengths that the Elementary Secondary Education Act, Title 1, allows the district is to do teaching and implement programs that are not tied in with a total district. I think one of our problems in the large district has been that when you institute a method or material that is going to move 800,000 children, you had better be sure that it is right because when you move a group of that size you have really problems if you try to reverse yourself in mid-field.

With the special funds we don't have to be worried about moving 800,000 kids. We can bring special programs into special schools with special techniques and special types of materials and try them out. Our goal is that if they are successful, they will be included in the regular program.

The hard thing I think most of the large districts are finding is that even though you have proven over a period of years these techniques are good, how do you finance the necessary program so that it does become a part of the regular program?

As you are aware, the federal programs require an annual evaluation. This is one of the greatest things that has happened to public education, because we have to be accountable for what we are attempting to do.

The so-called regular program, however, does not have that requirement. I think federal programs at the present time are behind, nipping at the heels of the regular program, insisting upon an evaluation of the total district program, with the idea that we can take out the regular district elements and plug in the good parts of the federal program. I think this is the flexibility that we have found. We are involved very deeply with a program just under $16,000.000.00 each year.

THE CHAIRMAN: I know one of our earlier witnesses used the term "quiet, sensitive people" and in most of our teaching methods, the reward system is for aggressive vocal students. We have found

through our experience in other programs, this doesn't work unless you teach them the skills to be aggressive. When they have non-aggressive, cultural traits, it is very difficult.

MR. RICHARDSON: Right.

THE CHAIRMAN: They are not rewarded but rather looked down on. This lowers their own self-image and adds to the child's problems. It actually adds to the emotional problem rather than helping.

MR. RICHARDSON: We, too, have found that and are doing what we can. You might be interested to know, also, that the Los Angeles City Schools are at the present time undergoing a complete reorganization which will tend to divide the district into smaller areas. This will bring the individual needs closer to those who are attempting to beat the problem.

When I say that, don't expect it to be accomplished next week. You can imagine what growing pains and anxieties will take place while this is in process.

THE CHAIRMAN: You are not going to experience things that New York is right now.

MR. RICHARDSON: We hope not.

THE CHAIRMAN: Good. Well, Teachers' Aides are the only other thing. Are you considering Teachers' Aides?

MR. RICHARDSON: At the present time our Los Angeles City Schools employ 1,000 teacher aides, who are parents and community people. They are employed in the schools and areas in which the individuals live.

As I say, we are in big business here. We are the only district anywhere in the country that has that large of an employment of what we call education aides.

THE CHAIRMAN: I am very pleased with your attitude. It looks like it is very hopeful and aggressive.

MR. RICHARDSON: Thank you very much for the opportunity to make our pitch. I would like to know, is there a plan of receiving some kind of a summary, or may we purchase one, or how are we going to get a feedback on this?

THE CHAIRMAN: Dr. Carmack, would you like to respond to this?

DR. CARMACK: Yes, we will probably publish interim reports as we go, and perhaps the verbatim transcript. There will be at least a detailed summary and more than likely a verbatim transcript of the testimony.

MR. RICHARDSON: I would be very interested in getting the material. I can assure you this, whatever feedback we get will be utilized and will be a basis for assisting in developing a program that is more meaningful to youngsters.

The other point, in the few meetings I have attended in the last month here with Jerry Hargis and others in the state-wide Indian Conference in Riverside, I am beginning to recognize people that I met in other meetings.

I would like to say that perhaps one of the advantages of a hearing such as this, is to find a person that you can contact who will be able to assist you, or to direct you to people who will be able to assist.

If you have had the experience I have had, a large organization scares me because I don't know where to start. I get acquainted with a lot of secretaries, and I get transferred to many, many extensions. I am never quite sure where I am going to end up, and finally I give up and say, "Nuts to it."

I hope that perhaps if any of the groups here are interested in making a contact with the Los Angeles City Schools that you will remember my name, Don Richardson.

If you are interested in my phone number and extension it is MAdison 5-8921, which is the Los Angeles City School headquarters. My extension is 2337. My title is Administrative Coordinator, Specially Funded Programs.

The scope of my responsibility is from pre-school through adult education.

I would be happy to assist in any way I can, to direct you to the individuals who can help and, indeed, we solicit and encourage your assistance, because we know Los Angeles is very interested in doing what we can to bring a more meaningful program to the children that we all are concerned with.

MR. HENSLEY: Excuse me before you sit down. I have one question.

You are involved with a mass educational program. The question I have relates to a presentation by Mr. Smith regarding our Indian education. My question is essentially, do you have any ideas as to how the needs or at least the needs from the educational standpoint of the American Indians can be made part of such a mass of educational apparatus that you have in California?

MR. RICHARDSON: I think that this is the specific problem that I tried to indicate I was aware of. I don't see at the present time -- and maybe those of you who have other ideas can help me to see it more clearly -- I don't see how we can zero in on specific Indian type needs that are different from the needs of any child who has a reading need or any child who has a need for English as a Second Language or any child who needs a more positive image of himself.

I think by the sheer numbers and the sheer lack of percentage numbers that are strictly Indian identifications, that we must go into compensatory type education, where we meet the needs of the children regardless of their ethnic background.

The one exception is the image of the American Indian, which is in our literature, which I feel very strong about. I think we can put on real economic pressure. I think by the fact I am making this statement shows we are in tune with this need.

MR. HENSLEY: You have a substantially greater problem than we might have in Alaska, where within the Bureau and State schools scattered around the State, the villages are composed mainly of either Eskimos or Indians, where perhaps the problem of getting the material to them wouldn't be so bad, but at this point we are having problems of getting materials which are applicable to the people.

Thank you.

THE CHAIRMAN: Thank you very much, both of you.

MR. RICHARDSON: Thank you very much.

THE CHAIRMAN: Mr. Smith, you know who you can work with.

MR. PRICE: I am Monroe Price, professor of law at UCLA and former associate of Willie Hensley. I am very sorry to see him in this context and not back at the school.

As far as our problem in California Indian Legal Service is concerned, we have primarily been interested in the past two years in problems of reservations in California.

We are now beginning to look at problems of urban Indians and the role of the lawyer in connection with urban Indians. I think partly we are doing that because the two are so closely connected.

It is difficult to work in building a viable economy on a reservation without looking at the flow of people from the reservation to the city and back again and see how the Indians are treated and the relationship to the Bureau of Indian Affairs in the city itself.

I'd like also to submit a formal statement after this with some specific recommendations. But I would like to say a few words first about the schools, the vocational schools under the Adult Vocational Program and administration of federal services in Los Angeles, and finally a word or two about the role of lawyers in that administration of federal services.

We have begun to inquire partly as a result of student activity last spring in Los Angeles raising certain questions about the administration of the vocational training program in Los Angeles, the way in which vocational schools are selected in Los Angeles, and whether or not the Secretary of Interior is living up to his statutory responsibilities in the selection and evaluation of the vocational training program.

We have begun to identify this as a problem and we'd like to have the cooperation of the National Council concerning it.

We also would like the cooperation of the local Bureau office in examing method of how vocational schools are selected.

The statute itself sets forth certain standards. The schools have to be accredited and have a certain level of expertise, and have a certain employment record.

We would like to see whether or not this is done in a systematic and intelligent way.

As the Bureau selects people to get contracts for running adult vocational training schools, they look at the entire field?

Does it look, for example, at the junior colleges or the state system, and what it might offer in a competitive way to the private vocational training schools?

I am sure it does, but we would like to talk to Mr. Mahoney and to people at the National Council about this problem. It may be that different standards should be employed in the selection of vocational training programs, or greater scrutiny given to the employment records of the graduates of those schools. This would show how good a job a particular contract school is doing.

For some of these schools, the contract with the Bureau of Indian Affairs is a substantial part of their business. They are profit-making enterprises and this is an important part of what they are doing.

Aside from standards, we think the Indian community itself should have a much greater role in the selection of schools and of the programs themselves.

We would like to talk with the National Council and the Indian community about the whole community action concept in its relationship to the Bureau of Indian Affairs. It seems to me this is one of the few places, at least as far as the urban Indian community, where the community action principle has not taken hold -- in the relationship with the Bureau.

The Bureau doesn't feel there is a board of directors, so to speak, of Indians from the community to whom it is responsible, that sets guidelines and intervenes, and says, "This would be a better way of conducting your affairs than the present one."

I think that the Bureau could learn a great deal more from the Indian community than it does at present. The National Council might look at institutional ways of requiring a local office, like the office in Los Angeles, to be more responsibe to the community by setting up some community organization to regulate what it does.

In that connection, the National Council might look at how much federal money for Indians comes into Los Angeles County, for example, in that kind of a system-wide approach. How many dollars are spent by the Federal Government and for what kinds of things?

It may be that if you looked at that, or someone looked at it, the community might decide or the National Council might decide, well, maybe that is not the best way to spend the money. Perhaps 80 percent is for administration, or 12 percent is for administration, or more goes for employment assistance than for educational programs.

Whatever it is, it would be worthwhile for the National Council of Indian Opportunity to look at that kind of an issue.

As far as the schools and the books are concerned, I just want to say one point. It seems to me that the National Council might look, particularly, at the books used in the Bureau boarding schools. The Government has much more control over the materials that are used there, than in the Los Angeles Department of Education, which has a mass of school systems, and, as Mr. Richardson indicated, a small percentage of the Indian students.

It seems to me almost tantamount to a violation of the Civil Rights Act for the Federal Government to use federal funds to purchase books which portray Indians in a light which is not faithful to the history of the United States.

The National Council could well spend some attention on that question, and on the legal implications of the purchase of books by the Department of Interior for use in Indian boarding schools.

Finally, I would like to say a word about the role we would like to play as the California Indian Legal Services, Inc. We would like to spend some time on problems of urban Indians. Mr. Daniel Rosenfelt, of our staff, will be devoting himself almost entirely to that area. We won't be able to do this unless we are adequately guided by the community and the National Council of Indian Opportunity.

We would like to have people request our assistance, to guide us, to tell us how our time can be most profitably used. We think that the relationship between the Government and the individual is better if there is a lawyer who can say that the Government can do this or can't do this. There is a lot of talk about law and order, on the individual, but there must be more attention paid as to whether or not the Government is living up to its obligation in a particular area. We think a lawyer for the urban community could perform that function.

Thank you.

THE CHAIRMAN: Thank you very much.

You have given us a whole new insight. I was visiting with my husband on the concept of how the Indian community in the urban setting could better organize itself, to have some sort of representative board that would be fair and really representative of the Indian community.

I appreciate your comments and if you have anything more to offer in this direction please do so. From your ideas and others, we hope to come up with some recommendations. One of the real reasons for holding these hearings on urban Indians is because half of the Indian population in the United States now lives in urban centers, and they do not have a voice and are just left out. Other ethnic groups are moving ahead, and they are not. They are not able to catch hold of anything because of their lack of organization.

We have a distinct problem of tribal identities, which is, of course, one of our greatest assets, but also, one of our handicaps as far as organization is concerned.

I am very much interested in your ideas in this regard, and I hope that something worthwhile will come out of these forums.

Mr. Jourdain, do you have anything?

MR. JOURDAIN: I would like to say the various Indian organizations, in Los Angeles or in Los Angeles County, by using legal counsel, will be a lot more effective. I know in our own case without legal counsel we'd be just another little Indian council back up north.

It is quite important to have that because it lends a certain amount of stature to the organization.

I think that various urban councils are going to have to re-evaluate their positions as Indian people, instead of trying to build up one little council after another. They are getting themselves completely disorganized, and ther they are vulnerable to all kinds of confusion.

So I certainly want to compliment you and encourage you to work with the Indian people here, and perhaps you could pull them together through the service of your office.

MR. PRICE: I hope we can help in that process.

MR. HENSLEY: Monroe is quite well know around the country, all the way from Alaska down to the southern Indians here.

MR. JOURDAIN: You are going to need one, too.

MR. HENSLEY: Need one what?

MR. JOURDAIN: Counsel.

MR. HENSLEY: Monroe lured me down to California and I had to pack myself and go back and get to work.

I am curious about what you are going to discover in the area of training in the vocational schools. I am sure in your report you will probably have something on that. I don't know really the extent your work in the urban Indian situation is up to at this point.

Our main interest at this point, is, I think, deeply involved with vocational training aspects here, where they come from all over the country.

We would very much like to have your insights into that and perhaps some recommendations you might have.

MR. PRICE: We will certainly try to do that.

THE CHAIRMAN: That is a very interesting idea -- the fact of looking into possibilities, other than the private sector. For instance, the junior college would be excellent as far as training is concerned. That is a new idea which I had not been exposed to.

You were asking how the money is being spent? A publication, of the California Rural Legal Assistance Agency that of all Bureau funds $800,005,900.00 expenditures plus -- more than that actually -- only five percent are spent on human resources -- or human needs. 95 percent of all that money has been spent on resource -- roads, irrigation, etc. Though those are greatly needed, I think human needs are the most important. We are out of perspective I think, unless we develop the human element, then the resources aren't as valuable as they could be.

I thought I would mention that for general information.

MR. PRICE: Thank you very much.

THE CHAIRMAN: I think Mr. Smith wanted to ask you --

MR. SMITH: I wanted to say, in addition to what Monroe already said, that he has been working very close with the Indians in

California. His group has sponsored seminars in Southern California where they discuss some of the things that we are discussing now. The Indians were allowed actually to participate, and find out that they can articulate just as well as anybody else. That alone, I think, has been a great thing to them. Some of the men, now in the field regularly, are working with the Indians, and they are responding. I am sure with the men he has and the way they are organized, it is going to accomplish something the Indians really need.

Not only that, but he has Indians organized and involved, on the executive committee and on the board statewide. We think we have got something, and we hope we can keep getting funded so we can keep on going.

THE CHAIRMAN: Thank you.

I gathered from what you said, that the urban Indian in the city, is not using legal aid services?

MR. PRICE: I think that that is true.

THE CHAIRMAN: How do you think we could get better communication, and break the gap that apparently is there?

MR. PRICE: As you know, there are extensive legal services available in Los Angeles, I suppose maybe ten or twelve local offices. I don't think those offices have been used by urban Indians who are qualified for services. I think it is largely the fault of the program as much as anyone else.

If we begin providing services and showing what can be accomplished, more use will be made of lawyers.

Mr. Jourdain's point is really germane here. The tribes have a counsel that works, for them, but the urban Indians, as a group, have never had counsel to work for them in the same way. We will be providing legal assistance, but we also would like to work with other legal service programs in Los Angeles to encourage them to represent Indians in some cases. Hopefully, this will urge other urban areas where there are substantial Indian populations.

THE CHAIRMAN: I would like to get your reaction, maybe not at this particular time, but in writing, about how we can help orient people to use legal services. I know my own experience, and people that I know personally, most of us aren't really oriented toward the use of legal services at all. We tend to think of legal services only in regard to property rights or mineral rights, things

of that nature, and people are not oriented to legal services as a personal remedy to solving problems they face. If your organization could offer any contribution along these lines, it would be greatly appreciated.

MR. PRICE: We shall attempt to do so. Thank you.

THE CHAIRMAN: Mr. Steven S. Jones, Jr., Director of American Indian Lore Association.

MR. JONES: Thank you, and from the American Indian Lore Association of Orange County, I would like to extend to you all welcome.

What I am interested in most is the impact of this conference upon the public. We have gone to conferences, and sometimes they have been misleading or inadequate in their report. This conference has been advertised on the radio extensively, and I am sure people in my area of Orange County, are going to look forward to seeing something come out of this. Already there is a lot of smoke, and I hope we get to the fire itself.

Much has been said that I was going to talk about, but it has been said better. As I heard the last two Indian speakers, I was reminded of the conferences I attended 25 years ago. All of these things were asked for 25 years ago, by someone along the line from South Dakota to California. I know the problem is important because as a student 20 years ago, I was called to the South Dakota State Legislature, and there was passed South Dakota's first bill on behalf of the Indian. I advocated at the time an Indian commission similar to Minnesota's, a commission to be established and, secondly, a scholarship fund, which is still in existence. I recall 20 years ago, I was a little bit abashed by the fact, the first year after this bill was passed only two students applied for the several thousand dollars in scholarships in South Dakota. Now in the last five years, I think they have increased it from $50,000 up, meaning that hundreds of students have since gone through the state-offered scholarships in state schools.

As I say, much that I would like to have said has been said already. Therefore I have to relate personal experiences. My trail to California wasn't exactly one of intended relocation, because I had received my schooling and occupation training back in South Dakota. However, I followed suit of my sister who deliberately brought her family to Los Angeles. Her reason for that may or may not have any bearing, but I think it might possibly slant our thinking in this direction. She was a graduate of

Augustana College, in Sioux Falls, South Dakota, and sought to make her way in the white world. Therefore when she began to raise a family, she was a little bit reluctant to have them raised in South Dakota, in the urban areas, because everybody knew an Indian. Even though there was no discourtesy intended, we still stood out. Therefore she brought them all the way to Los Angeles, so they could be raised among the other ethnic races. It used to be that in the high school in Norwalk my youngest nephew, Jerry, used to refer to himself as Mexican, because no teacher had ever taken enough interest in him to ask his ethnic origin. Rather than explan he was Indian, and very proud of it, he went along with the other Spanish-speaking children there. He regarded himself as Spanish-Mexican, to the point he actually wrote that down. After his teacher, a very sympathetic one, realized what he was doing, she pointed out to the mother that the child had nothing to be ashamed of. Of course this pinpoints the way we are going, when there is thinking like this among children who come home and say, "Am I different because I have been pointed out ethnically as being Indian?" Or do we want to do like my sister did in the first place, remove them from the stigma of stereotype, not actually ethnic stereotype, but the poor image that has been spoken about already, that is undesirable?

Education was supposed to be my main interest. My father was a graduate in 1907 from Springfield, Massachusetts College. He took the long road from the reservation to Sioux Falls. He actually had to remove the family from the reservation where he held a government job, so we could attend school in the City of Sioux Falls. A city of only 35,000, and eventually he did that. Eventually we moved to Flanders, South Dakota, and then to Sioux Falls where the universities were. He had the insight of education for us, and I think we lived up to his expectations. I mention my own personal educational background because, in Los Angeles, I was never given a job because I was an Indian, or because I wasn't an Indian. I found competition for any job I ever held, they showed me no sympathy whatsoever. I think I belong to one of the strongest unions there is -- the State of California's Public Health Licensing Bureau which licenses all technical lab technicians, which I am. They not only require you to have four years of college education with a BA degree, but one year of internship. You get to take the exam just once. I think for most accredited registrants, you will find they give you at least a second change. I think I am one of the few Indian technologists here, but I compete for jobs in this field. They show me no mercy because I am Indian.

Now, my last point, is about Indian lore and teaching it in the schools. I was much interested in the proposals of Mr. Smith, who

seemed to pinpoint the idea of our heritage as being something we should hang on to. I think in a recent book and perhaps this is one of the finest books which pinpoints many of our ideas here today. This author is a man by the name of Farb, F-a-r-b, and the book is called "Man's Rise to Civilization." The book shows the Indians of North America from primeval times to the coming of the industrial state. He states here, and of course they printed in this review what the writer considered to be pertinent. "To do nothing now is to let our children lament that they never knew the magnificent diversity of mankind because our generation let disappear those who might have taught them."

In other words, if we are to learn Indian lore and expect our children to know their heritage, we have got to get some teachers who know this field. I have long been one of these teachers as an avocation, and I find I didn't learn it in the last ten years but it took me almost 30 years. I am still learning.

I think to look upon all Indians as a group is a wrong thing to do, because actually we are as different as the nations that make up the League of Nations. Therefore we should be dealt with as separate entities when we are teaching Indian lore because the Indians did it. They identified themselves as the Chippewas or the Mohawks, and so forth. If they hadn't kept their identities, there would be nothing to relate to our children today along the line of authenticity. Therefore I say, it is a good thing to teach Indian lore to our children, and I just hope we find the teachers to do it.

The thing I deplore most in this field of Indian lore, is that it is being taught today, 95 percent by non-Indian writers, non-Indian students. The 5 percent of Indians who are eligible, just like myself, never seem to get to teach it. Indian lore today has been masked by many things which we even think we are doing correctly. For instance, I attend all of the Indian dance powwows. We get together and enjoy it, I as a spectator, but nonetheless when we group together some 30 tribes or more, all persons who used to know their dances, and we put them to the beat of one drum, the Sioux drum. My people's drum, they are quickly losing the authentic steps and the beat of their own rhythms. I think a lot has got to be put into this field of thought in Indian lore if we are going to save any of it authentically even for our own people. I think I will just leave you with that thought.

Thank you.

THE CHAIRMAN: Thank you very much. I appreciate particularly your point of view because I think it is a very important insight, one which gives strength to young people and young children. I think the lack of knowledge shown by the general public in lumping all Indians together, in one general organization is something that is hard to overcome. I don't know why it is, but it is very difficult.

Did you have any questions?

MR. HENSLEY: No.

MR. JOURDAIN: No.

THE CHAIRMAN: Thank you.

MR. HENSLEY: I did have a comment in relation to his statement on education. It may come as a shock to some people, but the Bureau of Indian Affairs has a special group developed to look into the social sciences for Indian and Eskimo students. It is called "Project Necessities." The "Necessities" stands for the National Education Committee for the Effective Social Science Instruction in Teaching of Indian and Eskimo Students, and that's an acronym if I ever heard one. It has been in progress only for a few months, but, you know, writing texts and teaching materials is a rather expensive project. The Bureau, of course, has that responsibility in education, and of course the materials are to be developed for use in Indian schools or state schools with substantial Indian students. I believe its approach is somewhat similar to what they have tried to develop in California in terms of the social science intra-disciplinary approach rather than a single subject approach. It is still in the developmental stage, within the Bureau, and it is working with Indian people. You may want to look further into this.

THE CHAIRMAN: I didn't know that myself. Thank you, Willie.

Next I would like to invite Mr. McCabe and then Mr. Allen to speak.

MR. HARGIS: They are not here yet. Could we go to this gentleman? Could we have Mr. King?

THE CHAIRMAN: Mr. King, certainly. I am sorry, Mr. John W. King, Western Indian Foundation.

MR. KING: Ma'am, and fellow Indians, I deal with Indian children. Most Indian children I deal with have a health problem. We try to take programs such as basketball, Little League baseball, softball, for both boys and girls. We run into the problem that most of the kids need glasses, some of them have teeth that are bad, and we just don't have the kind of money to put out for these children.

As far as running our programs, we don't have the facilities. We have the county park and recreation, different city facilities, but this costs money.

Now, years ago the Government bought many Indian tribes' lands for a dollar and a quarter an acre. I don't think the Government would sell at least 100 acres of the Angelus National Forest for a dollar and a quarter an acre, so we could buy land for a summer camp, because we have no kind of facilities for the kids.

We have people who will donate their time, to teach the kids baseball, basketball, softball. We even have a lady and a gentlemen that would teach them how to dance. We could even have our own swimming team. That is a project of my organization.

In working with children, we have run into problems in their home life. The mothers and fathers, maybe both of them work, but they don't make but two bucks an hour, and there is about six kids in each family. The BIA has funds to make a down payment on houses, but they tell me they have got to have four or five hundred dollars down to start with. Well, the family making two or three dollars an hour, with six kids, can't afford five hundred dollars to make a down payment. I make good money, and I couldn't even afford a down payment myself. I get kind of all choked up.

I would like for you to come and see the conditions that they live in. They need help.

Thank you.

THE CHAIRMAN: Thank you very much. I think your expression of interest is very moving and very appropriate. If you feel up to it, perhaps there are some questions from the members.

MR. JOURDAIN: One of the greatest needs in any urban center, he has pointed out. The motion has been made on the part of the Bureau's Employment Assistance Relocation Program to get off the reservation, but once you get off the reservation, what have you got? Congress will set aside an area with no thought about

restricting the cost, and as he pointed out time after time, "We sold our lands for five cents an acre, and still we are condemned for holding what little we have left on our reservations." The same thing is related to what you are saying, about the Indian Council's promotional efforts. I think they deserve some attention immediately.

THE CHAIRMAN: I am particularly interested in your comment on the health aspect. That is one of my concerns, particularly as far as children are concerned.

MR. HENSLEY: I think probably every one of you is going to hear, at least when it comes to people who have come off reservations from villages into the city, they have no decent place to go and associate with other Indians. It seems to me this is a definite and specific need the Congress or whatever other agencies there are, must direct some assistance. I think we have finally come to the point in Indian affairs where the emphasis has been to get them off the reservation and out of the village, into the mainstream of life and hope they make it. Now it is time to look to see how the American Indian and Eskimo who come to the cities are faring. I don't think they are facing up to the responsibilities they have placed the Indians in. We have the same situation in the cities in Alaska where there is a great urge of trying to get the Eskimo or Indian involved in the mainstream, without the tools. It is incumbent on the agencies in government, whose responsibility has been the Indian people, to provide these facilities. Even though I have been in the cities and around the country a great deal, I still feel left alone when I come to the city. I can imagine what it is like for people who have spent most of their life on reservations or villages, to come to a city like Los Angeles. It is a horrible experience, I know.

MR. JOURDAIN: I noticed this morning, Bill, you wouldn't even eat alone. You had to come and look for me to have breakfast with. Jim Wilson did the same thing at lunchtime.

THE CHAIRMAN: Even Washington isn't like this is.

At this time I would like to hear from Francis Allen, president of the Indian Actors Workshop, and editor of Indian Illustrated, a very wonderful magazine.

MR. ALLEN: Mrs. Harris, committee members, and fellow members, I don't have a prepared statement. Usually the information I gather, I put in this little magazine she mentioned. But there are a few points that I would like to bring out.

As a publisher I get a lot of information, and I have to gather this information, correlate it, and finally decide what to publish. I meet with a lot of people, and more recently I have talked with many students, BIA students in particular. My son is on the program, and I was against it, but he felt independent and he went back to the reservation. He had to go back to the reservation to get on the program, he stayed for 30 days, and then came back out.

He is on the program, and I get a lot of information from him and his buddies.

One of our staff members and I made a study, asked questions and they were startled. I think when the student comes from a reservation or any other area to the urban area, naturally he is going to be exposed to all the other problems the other students are exposed to.

What I mean,is, like drinking, dope, prostitution, and other unfavorable aspects. I think something should be done. I think somebody, specialists,should be appointed to talk to these students.

When we asked them if they had any counseling they said, "Yes, but we don't go."

We said, "Why?"

They said, "We go to the office and have to wait three hours to a whole day."

I don't think they have any confidence in the people dealing with them. They also mentioned a lot of things, they are brow-beaten, or it seems the people don't care.

We are going to make studies with other students. We made a small study. We actually had the percentages, but my friend isn't here. We had the percentage of how many felt this and how many felt that, on different subjects. I wanted to speak about it, anyway, even though he isn't here.

A lot of people say, "Well, you have emphasized education too much." That is for our future lives, with our young people.

I think they should be taught by qualified individuals, who really understand the Indians and the children, The individual that taught me was a Bureau teacher and I'm very thankful he taught me what he did. His influence is still felt by

He not only taught the game, he taught the game of life. We need instructors like this in Indian education. I think the Indian

is more qualified because he knows the problems, I think an extensive effort should be made to find these people.

I don't know how it could be done, but I know there are dedicated individuals in the Bureau. I think a recruitment program should be initiated.

That is all I have to say. Thank you.

THE CHAIRMAN: Mr. Allen, I think we want to ask you some questions.

First of all, I would like to ask you, would you please have those facts sent in or are they in your publication?

MR. ALLEN: Yes, in this publication (indicating).

THE CHAIRMAN: Will you submit for the record, that particular one?

MR. ALLEN: Yes.

(For pertinent articles from November, 1968 issue of Indians Illustrated, see Appendix.)

THE CHAIRMAN: Any other facts you have? Since Mr. McCabe isn't here, he can testify later either tonight or tomorrow.

MR. ALLEN: Yes.

THE CHAIRMAN: Or you could just send it in to us, if you will please do that.

MR. ALLEN: All right.

THE CHAIRMAN: Do you have anything, Roger?

MR. JOURDAIN: No.

THE CHAIRMAN: I think you have made a great contribution and we certainly appreciate it.

We are through with our witnesses on education, unless there is someone from the audience that hasn't had an opportunity to participate. We would certainly like to hear from you now.

Would you please come up and state your name. Mr. Jourdain was curious, and I am, too. If you would state who you are, what tribe, and what state you come from, please.

I have read some facts to the effect there are more Oklahoma Indians in the Los Angeles area than from any other state.

I think that is an interesting fact. A lot of us came out during the depression days, and the next thing was relocation. There are a great many out here, and I am interested, not only for that reason, but the fact one single largest tribe of people out here are Navajos.

For our own information, we would appreciate it if you would tell us what tribe you are from originally.

MR. PETERS: Ernie Peters, and I am Sioux from Minnesota.

MR. JOURDAIN: Welcome to our Clan.

MR. PETERS: I'm not too good on this, but I wanted to speak about our boys that come out here to go to school. I speak merely of body and fender schools because that is what I took. I also was an instructor three years in the trade.

I notice a lot of the boys who are graduating are really not qualified body and fender men. I suppose they would be mechanics or any other trade. Yet they are given a diploma, and when an employer calls in, he says he wants a student.

They say, "We have got one here. He is qualified and he is a top-notch student." This fellow has no more knowledge of his trade than when he started.

This is something that I really was disappointed in with BIA. I mean I have nothing against them, but this is one thing.

Another thing is tools. A lot of tools the students get in these schools are inadequate. They might have been good twenty years ago, but today, this modern day and age they need power tools. Tools that can get the job done.

I found this out myself, after I went out in the field. Taking a fender off a car, a guy without a power tool, it would take him at least thirty minutes. A guy with a power tool could do it in five minutes and be putting one back on again. This is the kind of stuff the boys have to put up with when they graduate. They are really not equipped.

Then on the tools here, I wrote something down like they need panel cutters, impact wrenches, electric and air drills, grinders and sanders. Just these, one, two, six items come close to $450.00.

When a guy graduates, he has no place to get the money to buy these tools. In three or four months, he can't hold his job, and naturally he hocks these tools or sells them to get enough money to go back home, or hold him over until he can get a regular factory job.

That is about all I have to say, really.

THE CHAIRMAN: I certainly appreciate this. It is a new insight. I didn't know, for instance, that you had to have particular types of tools.

MR. PETERS: Oh yes, power tools are something that you have to have.

THE CHAIRMAN: They would buy the type recommended from the school?

MR. PETERS: The school doesn't carry these tools, really. All the time I went to school and was an instructor, they got grinders, which I suppose they had to have; it's pretty hard grinding by hand.

THE CHAIRMAN: But they didn't even have the proper equipment to train for the --

MR. PETERS: No, they don't have the proper power tool equipment.

THE CHAIRMAN: To train for modern equipment service station.

MR. PETERS: No. When you go out in the field you have to be fast and able to handle your job. Otherwise, there are too many other guys with the proper equipment.

MR. JOURDAIN: In other words, you should have the power tools there in the school in order to learn how to use them.

MR. PETERS: Right.

MR. JOURDAIN: Then when you go into a shop, you are all set to work.

MR. PETERS: That is right. They should probably have the money or two-thirds of them. What they spend for tools for the students, they could hold back and help them make a down payment, or buy some of these tools.

THE CHAIRMAN: To your knowledge are the schools accredited that the students go to?

MR. PETERS: To be honest with you, I really don't know.

MR. HENSLEY: Are the tools supposed to be provided for them when they get through their program?

MR. PETERS: They are provided the necessary hand tools.

MR JOURDAIN: What is that, a pair of pliers and a screw driver?

MR. PETERS: Well, you can just about say that.

MR. HENSLEY: Are you acquainted with any of the other kinds of training programs they have in the area besides body and fender?

MR. PETERS: Just from hearsay. I took body and fender, that is why I am speaking mostly on this subject.

From my own experience I know this is something --

MR. HENSLEY: I can see this -- is very significant, as Mr. Price pointed out, in terms of the Bureau living up to its repsonsibilities in securing the best possible schools for training of these Indians so they will be qualified to enter the various trades they are being trained for.

I think otherwise, the experience is practically lost if they can't hold a job.

MR. PETERS: Yes. I think an instructor is dedicated to helping these students; in a month's time he can tell whether or not this fellow is going to make the grade or not.

If he can't make it, this is when they should get him out of school, and put him in something he can do. Otherwise, they are just wasting twelve months of the Government's money and the student's time.

THE CHAIRMAN: Do students have their choice of what profession they want to go into?

MR. PETERS: I don't know how it is now. When I went into body and fender I really didn't want it.

I was more interested in taking commercial art, but because I had one year of high school left, they said I wasn't qualified. Naturally, I took body and fender.

I'm doing real well at it. Still I think I could have done better in commercial art.

MR. HENSLEY: Maybe you can do art work on bodies and fenders.

MR. PETERS: There is a lot of it being done.

THE CHAIRMAN: Do you have any other contributions about inadequacies in the program, you wish to mention?

Is there enough money and services available for people coming in on relocation?

MR. PETERS: No, there isn't. I know, I have a family. I have six children of my own, and I know it is inadequate really.

MR. JOURDAIN: How long have you been here, Mr. Peters?

MR. PETERS: I came out in '57. Then I went home for two years because I couldn't take it out. It was worse back there, after living here, so I came back again.

THE CHAIRMAN: That is a very familar story. I have had that happen in my own family.

MR. PETERS: I got tired of holding the lamp for my wife to chop wood.

THE CHAIRMAN: Thank you so much. You have given us a new insight.

That concludes our witnesses on behalf of education.

If anyone you know wants to comment on this later on, in our schedule, feel free to do so.

I think right now, we should shift to the area of housing. We have two witnesses, we are informed, on housing.

I would like at this time to call on Mr. Joe Whitecloud.

Oh, he is not here.

Mr. Peters, the BIA Relocation and Home Purchasing.

BIA is not here, either.

MR. ROBERTS: Can I say something?

THE CHAIRMAN: Surely.

MR. ROBERTS: My name is Henry Roberts and I am Pawnee-Chippewa Indian.

I represent the American Indian Claims Association of Long Beach.

I have enjoyed the meeting up til now. I have heard some very good constructive information given.

I'm not a relocatee. I wandered out here some twenty years ago. In our organization, I have had a chance to observe people who have

come out here and who have had misfortunes. Some have ended up real well. Some have had misfortunes in their jobs and their schooling.

I would like to point out, I think there should be more stress, or emphasis put on higher education. Indians are sent out for particular trades they are schooled in, which is all right. They should be encouraged to go on for a higher education.

There are many of them who become dropouts in school and in work. Not enough concern, in my estimation, is given to these dropouts. They are just left there. Somebody should take them under their wing, and talk to them, encourage them not to go back to the reservation but to try again, to get in there and try again.

I say this because that is what I had to do. I couldn't give up, I had no place to go. I think we should have somebody who could talk to these people, when they dropout of school or they lose their jobs. What the heck, there are a lot of jobs. You just have to seek and look for them.

I would like to say, I don't believe an Indian will ever change, regardless of whether you put him on a reservation or bring him to the city, or to any other place. There are some things about an Indian he never will change.

I know for myself, the only way I have been changed is because I have to make a living and compete with my fellow man. I'm fortunate enough to have a little business in Long Beach, a bookkeeping and tax service. I have been lucky to survive for about seven years now. I do have to compete with my fellow man.

I've had some reversals. The road hasn't been easy. But I haven't given up. I believe one thing we should do with our Indian people, who are coming out from reservations. It is a rough deal, I know, because I was timid and stoical, too, at one time. I spent seven years at the gravy school at Haskell. I know what it is.

When you get kicked out in this big world of ours and have to go out and compete for yourself, it is a rough deal, believe you me. When I left Haskell and went to a public school, my English was so bad -- I had to go back and take two years to come up to the level that I was in public school.

What I'm trying to say is, I was a junior and actually a ninth grader at the Indian boarding school.

I thought I would point that out today, because it was pretty rough, and I know some of the Indians are coming in to town today. They run into this big city of ours, and they get lost.

One reason is because they have no place to go. When they are going to school, they are occupied. When they are working, they are occupied. But when it is time to go home, they have no place to go to.

I'm a great believer in trying to promote an Indian center, whether it be in Los Angeles, Long Beach or any other metropolitan town in this big county of ours.

It just doesn't seem possible that it is going to be done in my day and time. I'm standing here to tell you, I've tried every avenue from the President on down, to get help get a piece of land. That is all I am asking for, is a piece of land, ten or fifteen acres. I will get the rest of the money to build a cultural center.

I've told them that, but for some reason or other there are laws that prohibit us from being granted a piece of land. And I don't understand it, believe me. I think anything can be done, because I have seen it done in other races. Why can't we Indians get something we so fully deserve. All we are asking for is just a little piece of land in this area, where we could build a cultural center, which would encompass a gynmasium, an auditorium, an arcade where we could display our talents, and a big ground where we could have powwows galore, two or three going at the same time, a rodeo going over here (indicating).

This is the way I look at it, but I can't get anybody to listen to me. Believe me, it burns me up. Mrs. Ford there (indicating) knows how much, I can show you a stack of letters in my portfolio that I have written in the last three years since I have been president of this organization. All I get is a pat on the back, "We appreciate what you are doing, Hank," but I see no land, I see no money.

It gets tiresome, but you know something, I haven't given up. I'll die, I'll go down with my boots setting up still fighting, because I may not enjoy it but some young Indian coming into town may reap what we have started.

I do have a dream that some day we are going to have a big beautiful Indian cultural center in this southland area, which we so badly need.

know I'm taking up the time, but I could stand here and talk forever on this one thing. I would like to bring one point out before I sit down, and that is, I don't believe by treating an Indian on a cradle-to-grave basis is the answer.

We are going to have to get out and hustle, fight and compete just like our fellow man. We are going to have to get away from that. That is my own unbiased opinion. That is the way I look at it, the way I had to do it. I believe that is the way the Indians coming into town are going to have to do it.

They are going to have to undergo reversals and hardships, which I have done. I thought I would bring that one point out.

I'm very privileged to be here today and I am sure I will take away some things I have heard that will be constructive to me and to my group.

I would like to thank you people. I have never met your husband, Senator Harris. I have written to him, but I would like for you --

THE CHAIRMAN: Did he answer?

MR. ROBERTS: I do know he is acquainted with my father.

Thank you very much, I wish you all the luck in the world.

THE CHAIRMAN: Thank you very much.

I think you are emphasizing a problem which I wasn't very sympathetic with originally. That is the Indian center. Several years ago I did not see the real value.

I know Mr. Nahwooksy and I used to have some real arguments on the value of the Indian centers.

After visiting the large metropolitan centers, and being in Washington, I certainly see the encouragement it offers for other Indian people and the great value of learning about different tribes. We are so tribal-oriented to our own tribe, we lose sight of the accomplishments of other tribes. I think there is great value in backing up one's own personality and going forward.

I think there is a great problem of recreation, not so much for recreation but social togetherness. All other groups of people have organizations. I think are greatly needed and you have made an

excellent point here. Hopefully we can make a recommendation on a national scale about having some sort of center. I don't know exactly what we need, but we will figure out what it is and make the appropriate recommendation based on your testimony.

We will adjourn and give ourselves a little more time for dinner. We'll reconvene at 7:00 o'clock sharp.

Because of the building security problem, if you have any trouble getting back in, send a message, and we'll get somebody to identify you.

(Whereupon, at 5:30 o'clock p.m., a recess was taken until 7:00 p.m. of the same day.)

THE CHAIRMAN: Ladies and gentlemen, we will start our forum for the evening. I would like to introduce myself as chairman, LaDonna Harris, Comanche from Oklahoma. Mr. Jourdain is from Minnesota, and Willie Hensley an Eskimo is from Alaska. We are members of the National Council on Indian Opportunity.

We have three other members, and our counterparts are the cabinet members to the President. We are here on a subcommittee which I chair. Each member of the Council has a committee of his own, and I chair this committee, on off-reservation urban area Indians. That is our concern for this committee meeting.

Our other three Council members send their regards. They could not be here because of other commitments or illness.

We are glad to see so many of you tonight, and we thank you. Many of you were here today, and we appreciate your coming back for this evening.

I would like to start off with out first witness, Mr. Tim Wapato. Did I procounce that properly?

There is the podium right there, and I would like to encourage any of you, if you have a written statement, please submit it to the reporter, and it will be put into the record.

MR. WAPATO: My name is Tim Wapato. I am president of the Board of Managers at the Indian Welcome House. This is an organization set up to help Indians who are new to the city and assimilate themselves into society.

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In the course of my activities at the Indian Welcome House, and in the course of my employment, which is with the City of Los Angeles as a policeman, I have come into contact with numerous young, male Indians. I have talked to them about their employment in the city, or about their training for employment. I have found many of the Indians are brought to Los Angeles on a relocation program of the BIA. They are trained for welding and for auto mechanics. I bet I have talked to a thousand Indian welders in the City of Los Angeles. I don't think there are jobs for a fifth of that number, and yet we seem to keep training Indian welders. Why this is, I don't know.

I have talked to several who have aspirations of being an engineer. I have talked to girls who want to become nurses, and in their training they are trained to be nurse's aides, or to be in some trade. In their feelings, as expressed to me, they would like to know why they are undersold, why, in their training, they are sent to a city where they cannot be trained for something in the college field. There are many, many Indians who are capable of attaining the professions, capable of being lawyers. We have Indian lawyers here. We have Indian engineers, and I am sure that we are overlooking many more that could be trained in these fields.

Another complaint that I have often heard is, the newcomer Indians to the city, particularly the young group, have no place for recreation. They have no place to gather. Consequently a percentage of them gather at some of the bars on Main Street, on Pico Street. I like to think this is a small percentage, and yet this is the few Indians the general public sees. They drive down Pico, down Main Street, and you talk to anybody, and they say, "Oh, yes, that's where all the drunk Indians hang out, isn't it?"

I have heard estimates of the Indian population in Los Angeles. I think it is placed between 25,000 and 40,000. I would say maybe 500 are concerned in the bar area. Yet this is the area, the general population of Los Angeles, gets its impression of the Indian.

The young Indians are placed in schools by the Bureau of Indian Affairs. These schools are scattered throughout the Los Angeles area and, as you know, this is a rather large area. Even for a metropolitan area, it is extremely large. Most of the schools have branches. I'll use MIT which is a training school as an example. They have branches in Los Angeles, in Orange County, and in Hawthorne. Indians come in. Three may be sent to Orange County, three may be sent to Hawthorne, and three may be sent to Inglewood. Consequently we have three Indians trained here, three some place else.

The point has been raised, why cannot a more centralized training facility be used, if these all belong to the same school to start with?

One of the arguments against it, is that possibly the schools are full, and they have to scatter the Indians around. This does not seem like a very valid or logical argument, in that all of these schools are commercial schools. They advertise in the Los Angeles Times every day for students. Therefore it would seem there are positions in most of the schools. They could gather more of the Indian students in one location, and this would facilitate the social life.

The social life as such, as I mentioned before, seems to gravitate towards the bars. It would seem that possibly the Bureau of Indian Affairs or possibly an unnamed organization could take over the task of coordination, or the working together, to see that the new Indians are directed toward some organization that can help them, be it a church organization or the Los Angeles Indian Center, or the Indian Welcome House. All of these organizations are in the city. Yet we have to go out ourselves and contact newly arrived Indians. It seems like a little coordination could be set up in this field.

In the field of recreation right now, the group that seems to cut across all tribal and religious lines, is the Indian Athletic Association. It is the only one but they have no permanent place to gather. The various school systems are kind enough to provide places. Mr. McCabe can elaborate on that later.

An idea discussed amongst some of the Indians is why could there not be some organization, set up to help the newly arrived Indians. The ones who are here one to five years have become aware of the hazards of living in the city. It's like when somebody is brought off the reservation, it's a completely new world. It would be like somebody leaving the United States and going to China, attempting to get a job and make it in their society. They would not be equipped. They don't know the language. They would not be able to get a job. It is similar to that, when the new Indian is brought to the city. They are trained, or taught a skill. They may well become adept at the skill, but they are given no instruction in, say credit buying and the pitfalls of credit buying, and how to become a proper consumer. It is awful tough for anybody to make it in the city, with all of the schemes around and the high credit. Somebody totally naive to this situation, is just like a lamb going to the slaughter.

If it is possible some program should be set up for four or five years so that if they need assistance in the city, there is some place they can turn. Once they are trained, they are put out in society with no one to turn to. Obviously this doesn't work.

I would like to digress a little bit from employment. It is going to have to go back into education, to the reservation. One of the facts, a lot of the children do not have the concept of daddy getting up in the morning and going out to a job, working, coming home at the end of the day, and at the end of the week having a paycheck for his efforts. In other words, they don't have this image. They are not aware of the responsibility that goes along with job holding. If you have a job, you have to be there.

This might seem basic or silly to some people. It is not, if you don't have the image. This is learned by most of us at a young age, but if they have never seen it, then it is not there. It is going to have to be taken over, by education at the reservation level.

That is about all I have to say.

THE CHAIRMAN: Do you have some questions?

MR. JOURDAIN: No.

MR. HENSLEY: What type of a role do you perform in Welcome House?

MR. WAPATO: The Welcome House has a job counseling program. We have referrals to businesses and manufacturing plants in the Los Angeles area. We are able to place people in jobs, particularly unskilled jobs. If somebody wants a job, we can place them in a job so they will have some funds.

We also have a tutorial program for Indian children, to assist them with remedial reading and any other subjects they may have trouble with.

We also have a youth program aimed at trying to give Indian children a place to gather, take in ball games, athletic events, and things of this nature.

MR. HENSLEY: Is the Welcome House funded privately?

MR. WAPATO: Yes. It is funded by contributions, and it has been funded in the past by the Presbyterian Church. It will be funded in the future, by the Protestant Community Services.

MR. HENSLEY: I see. In your job placement, what does an Indian do if he doesn't make his first job or loses his job? Does he generally make the rounds of the employment assistants in the Bureau, and then go to your group?

MR. WAPATO: Some Indians do. Far too many don't. Far too many aren't aware of the mechanics of where to go to look for a job. They may be trained, but will not be trained in how to ask for a job or to apply for a job.

If you walk into a plant or personnel office and don't present yourself well, particularly in the labor market here in Los Angeles you just won't get the job. This could be a course, along with your trade, in how to present themselves.

MR. HENSLEY: It would appear to me that in these training programs where they go to welding, body and fender, whatever it is, they would get this sort of thing. I mean how to fill out a resume, what the deal is with the union, and whether they can get into one or not.

It just seems it should be an integral part of the training session.

I know in Alaska we have the Alaskan Village Electric Cooperative. I am the chairman of the board, and we just started our first training program.

If you know somebody dedicated and interested in their students, they can get this. They don't just learn how to trade, they also build themselves up.

I think this is one of the things lacking in a lot of these Indian programs, the development of the potential of a person by keeping a real interest in the guy.

I can see where in a city like this, you may not get that special attention that people off the reservations need.

MR. WAPATO: I might make a comment since you mentioned Alaska.

I had occasion to come in contact with an Alaskan Indian who came to California on relocation. He came to Modesto or Madera. He came for the purpose of being trained to be an auto mechanic. I think this is great.

The only problem was, this boy had a third grade education. There is no way that somebody who cannot read and write can be trained to become a mechanic. You have to know the basics of physics to be a mechanic. You have to know arithmetic. You have to be able to read and write.

I don't know whose fault it is. The boy should never have been brought in for this type of training.

Consequently, after he got here and was in California for a while, he wasn't able to master the subject. He left school and held a series of jobs. This particular boy did not have any trouble finding jobs, but he had trouble keeping jobs. I think he had six or seven jobs. And the end result was he wanted to get back to Alaska, and had no way to. He sunk to get funds in a way that brought him to my attention. He was caught, and as a result, the courts, his attorney, and the police department arranged to send him back to Alaska.

I only bring this up to emphasize a case of inadequate screening in the type of training.

MR. HENSLEY: I can see where we have substantial trouble in these schools. Part of my fear is, they can go in, or at least the Bureau in its unemployment assistance program, can go into a village and take out the people we need to have stay there. People really capable, they think are capable of making it here, are more capable of making it at home.

They can go into a small village and take three, four, or five families down here, with hopes of giving them a trade. In a lot of ways, I think, they could make it better at home or closer to home, where they could fit into Alaskan life better.

Yet we have got hundreds of people coming down to take these training programs, perhaps ending up in the city with no way to get out.

MR. WAPATO: Another thing brought to mind by this particular case, is it takes a tremendous amount of intestinal fortitude for somebody to, No. 1, leave the reservation, to start with, No. 2, to come to a city such as Los Angeles, Chicago, or Detroit, or any large city. This takes a tremendous amount of courage.

When somebody, say this boy from Alaska, leaves the reservation he is probably one of the more intelligent, is going to leave with

high hopes. His friends, his peers in that village are going to look up and say, "Look, there goes ole Tim. He's going off and make it big."

When he has to come back, in a period of months, and admit failure in the city, what is this going to do to the rest of the young people toying with the idea of going off and trying to learn some type of trade?

It is going to hold them back. It is going to make them have self-doubts because they looked up to this person. He was more or less a hero for leaving, and then when he has to come back it has a negative feedback.

THE CHAIRMAN: Several things I wanted to ask about.

In your experience do you have any recommendations or any thoughts about what the Bureau could do? What could we do as a community to fill the gap for people who come inexperienced, not knowing how to use the services available, like health or Social Security, or how to register for Medicare?

Do you know anything you could share with us, that might be helpful?

MR. WAPATO: Yes, I do. I don't know how many Indian organizations we have represented here tonight. I think one of our big problems, if you use the word "Indian community," is divisiveness.

What we have to do here, and across the nation, is to form a coordinating council or coalition. The elected leaders of each organization, be it the Los Angeles Indian Center or Indian Welcome House, are going to have to get together with representatives from each organization so when problems arise, we have job counseling and referral. Each organization has job counseling and referral.

What would it be if everybody pooled their jobs? Then when somebody calls in for assistance, they would be able to get it.

If somebody calls and wants to know how to contact Social Security, they could be told how to contact it. It doesn't have to be a strong organization. All it has to be, is a meeting of the minds, so to speak.

The reason for this, whenever we talk to anybody, be it the newspaper, the Bureau of Indian Affairs, or councils, they say, "How many Indians do you speak for?"

Well, how do I know? I speak for the Indian Welcome House. Sam Kolb can speak for the Indian Center.

If you have an organization comprised of a representative, when they talk to that group, and they say, "Who do you speak for?", we can say, "We speak for the Indians in Los Angeles."

If it is representative of some nation-wide organization, they say, "We speak for the Indians." This is what has to be done by us. We have to organize. We have to start speaking, that is why I am glad to see this Council here, and all these people here.

It is an indication, we are going to get some speaking out, and we hope we are being listened to.

THE CHAIRMAN: I really appreciate that. I think this is going to be one of the important things to develop, some way each community, like Los Angeles or Chicago, or wherever it is, can speak out in a unified voice on how to best solve these problems.

I would like to ask you some questions, but I understand you have classes to go to.

MR. WAPATO: Yes.

THE CHAIRMAN: I would like to take this opportunity because of your profession, to ask you about the convictions of Indians. Are there more convictions of Indian people on misdemeanors than the average citizen in the Los Angeles area, in your opinion?

MR. WAPATO: Well, I feel at this time for the record, I must indicate I am here as a representative of the Indian Welcome House. Any other statements will be opinions of mine.

THE CHAIRMAN: Personal opinion, yes.

MR. WAPATO: Personal opinion.

Conviction of Indians for misdemeanor crimes is probably higher than for others.

When I say "others," for white people. This would be, I believe, the mere fact that Indians are more apt to plead guilty rather than raise any fuss.

When they get to court -- they just put in a plea of guilty and get it over with. I don't have any figures of those that go to court or might be represented by private counsel.

Anybody arrested would have counsel, either private or appointed public defender.

THE CHAIRMAN: You think that is a culture characteristic? Not, say, more than any other ethnic group? I mean that --

MR. WAPATO: Yes, I think, through the years the Indian person in this situation probably has developed the attitude of what's the use, so they'll go ahead along this line.

THE CHAIRMAN: Through your Welcome House group do you try to advise people of legal services, for instance, legal aid?

MR. WAPATO: To a degree. We do not get too many queries along this line.

THE CHAIRMAN: Because they don't know how to ask for it?

MR. WAPATO: Probably. Occasionally there would be some. I can't think of the name, but as far as instruction or classes or anything of this kind, no, we don't --

THE CHAIRMAN: In our hearings this afternoon it was brought out how little Indians used legal services or were oriented toward legal services. I thought that was an interesting thing, and one we might keep in the back of our minds, as organizations and the council, as one of the recommendations to see if we can't focus on. I know we find it in Oklahoma and apparently this is a problem nation-wide. For the percentage of Indians per population, apparently there are more Indian people imprisoned than other minority groups.

MR. WAPATO: The lack of information, I think, is what I was trying to say earlier.

If they have been here five years, and are still here, they are going to make it.

The first five years is the tough part. It's in this time that we need assistance, instruction in credit buying, in services that are available, some place every Indian who comes here know to go.

That is, if he has a question he knows where to go. If he doesn't know where to ask, he won't ask. I think we find this true in almost anything. If he doesn't know where to ask, he just won't ask. Consequently, we have people probably eligible for health

services. They are eligible for Social Security, for everything, but they don't know where to go. They don't know they are eligible, don't know where to ask.

We need some organization, some group, be it ours or be it the Government, to help them through that first five-year period.

THE CHAIRMAN: One other question along that same line:

Do Indian people have an opportunity for jobs on the Police Department or in areas of law enforcement?

MR. WAPATO: Yes, we are taking applications every day. We have a test that is given by the California Department of Employment so it can be given to more people. All that is required to take the examination is a high school diploma. It is not on police work. It is general information.

I know at Welcome House, we have posters now. However, we haven't had anybody apply yet, which may be a bad image on our part, being the city. But there is opportunity.

THE CHAIRMAN: I really appreciate that. I think it gives us a lot to think about, in an area we haven't touched on. It comes up later, in our tomorrow morning's discussions. I thought we would take advantage of your appearance here, with your background. We appreciate so much what you have to offer.

Thank you.

MR. WAPATO: Thank you.

THE CHAIRMAN: Mr. Campbell also has an engagement. He spoke today but has something to offer in the field of employment.

Would you like to speak again tonight, Mr. Campbell?

MR. CAMPBELL: Well, what I wanted to speak about this evening would be recreation.

THE CHAIRMAN: Recreation.

MR. CAMPBELL: That is what I was originally scheduled to speak on. But today, I felt I had to offer something on education.

MR. CAMPBELL: The Indian people in Los Angeles -- and I imagine anywhere else -- I have been up to San Francisco -- and wholesome recreation is one area that I think is common to all of us. We're all different in nationalities, languages and religions, and boundaries of the country, but we all like to socialize. We are very sociable in nature.

We might not compete too well for jobs, but when it comes to a basketball court or a dancing floor, they really like to get in there and compete. This type of recreation is good and wholesome, and we all share in them.

We have athletic groups in Los Angeles. We have powwow groups, and right now I am personally involved in trying to get dancing, you know, western type of dancing, rock and roll dancing, for our younger students in the area. That is the area I will speak on.

I know we have several other people that could do better in the other areas. Until recently, for instance, many of our young people coming into Los Angeles like to dance. They like to socialize. I imagine if they could dance all night, they probably would. I know they did back home, when we used to put on these little dancing programs. We are very much in need of a recreational facility, that will permit us to put on these dances, for one thing.

Now, I tried very hard. I started this Chief Joseph's Hide Out, western, rock and roll dance program. It has been very successful. We don't serve alcohol, but they can just come as they are is our policy. They have proven that there is a need for this. But there are problems, when we have to go out and try to look for halls.

The fathers at St. Joseph's Church let us use the hall last summer. They said "During our vacation you can use the hall, but in October we are going to have it back for our own use."

I'm Catholic and I'm proud of it. I have many good friends that are Protestants and Mormons, too. I am proud of them. I believe in Indian unity. I don't believe in using religion to separate us.

So we have problems. First of all, we try to find a hall, different schools, union halls, through the realtors, you know. Many of these people wouldn't even talk to you. First of all, they say, "Well, bring your checkbook and then we'll take it from there," or something of that nature.

Also, where we are now the kids have asked for Friday and Saturday night both, but we can't have it Friday night because the lady next door is complaining. She called the police on us once, because our band played too loud and she couldn't sleep. These problems do exist.

We need a recreational facility, all of our own, where we wouldn't have to answer to anybody.

Another problem came up. A lot of the kids want to dance at least until 2:00 o'clock because that is when the bars close here in Los Angeles. We can't do that. Because of some reason, they want us out of there at 12:00 o'clock in the first place, and they can't see extending it any further.

These problems come up, and we are very much in need of a recreational facility all of our own.

We have about 500 students going to school here, and we don't have a place we can put on these social affairs.

That is all I have to say for now.

THE CHAIRMAN: Do you find as an organization you have a difficult time finding the facilities through realtors?

MR. CAMPBELL: It is not as an Indian organization. It's finances. You have to have money.

All Indian organizations are more or less operating from year to year, month to month, let alone having to put down a month's rent in advance. Or two months' rent, in advance, before they will talk with you, or do business.

THE CHAIRMAN: I was taken by the comment you made that the youth wanted to stay up until 2:00 o'clock. In trying to accomodate them, it seems that you are letting them have a voice in some of the decision-making. Do you have an organization?

MR. CAMPBELL: Yes. We organized this through the Catholic Indian Club. Of course, this isn't just for Catholics. We have formed a youth group, representing as wide an area as we can, different tribes, and the teenager as against the young adult. We try to get a voice, a feeling of what they would like to have.

THE CHAIRMAN: Very good. Do you have any questions?

MR. JOURDAIN: No.

MR. HENSLEY: No.

THE CHAIRMAN: Thank you very much. I again appreciate your interest in voicing for young people their recreational needs. Thank you.

Our next witness will be Mr. Fred Gabourie, an attorney here in town. I am sorry if I mispronounced it.

MR. GABOURIE: Madam Chairman, and the Committee, and all of you nice folks out there. I am prepared to discuss social justice, but I thought it was scheduled for tomorrow. However, I can go forward with it now if you wish.

THE CHAIRMAN: Whatever you would like to do.

MR. GABOURIE: All right. We can go forward with it.

As you know, I spend a good part of my time in the legal profession. I find that Indians have problems with the law, both civil and criminal, just as anybody else does. Probably the real problem with Indians in the law is the transition from the reservation to the urban area. Possibly because there is a different application in law enforcement, in that a police officer in an Indian community may take a violator home. In Los Angeles there are many violators, they are indiscriminately put in jail and filed upon.

We had this problem when I started to practice law, and we presented the problem to the Bureau of Indian Affairs. After fiddling around with some propositions, we came up with what we figure was a good contract. The Bureau of Indian Affairs has a contract with my law firm to give legal services to Indians who are out on the relocation program. It doesn't make a whit of difference what their problem is, whether it is civil or criminal, it is within our discretion. If we feel a person has a good cause of action against a collection agency, we can prosecute the collection agency. We call the Bureau and get an authorization to go forward. They have allowed us a wide latitude.

Also our vast program is in, of course, the criminal field because quite a few people find themselves in conflict with the law. I would estimate that we handle in excess of 200 crimes a year, from the lowly common drunk to murder, several first degree murders. It has been within our discretion to prosecute and/or get the best disposition that we possibly can.

I might add, at this point, there are times when people who are Indians and not out under the relocation program, their services have been paid for by the Federal Government in cases which we feel that are just. There are legal services available to Indian people. I don't think in our few years of practice, we have really turned anybody down, on any of the programs available. We usually find someone willing to assist us, other attorneys in many instances.

Now, going back to the instance of most of the problems. I would say 99 and possibly some fraction of a percent, of the violators violate the law because of alcoholism. We find most of the kids that are rapped in robbery, burglary, grand theft auto, are there because they have done something while intoxicated. Something they would not ordinarily do, steal someone's car, break into a house, etc. There is another problem, I think present tonight. Alcoholism would probably be solved somewhere in the field of education, job opportunities and/or recreation. However, without going into that area, I would like to bring forward to this commission that there is such a problem. Without alcoholism, we would probably eliminate better than 90 percent of all of the criminal problems in the City of Los Angeles.

Now, Tim Wapato mentioned something about the easy credit, the problem of buying too much on limited credit. This is a real problem in the City of Los Angeles, because we have a lot of door-to-door salesmen. They will sell anything at 10 cents down. In fact we have had cases where the salesmen have put down payment up for the Indian. There is very little sales resistance from a fellow who has traveled from a reservation of 1500 or 2000 families, and here is a chance to buy a near-new automobile, paying twice the amount of value for it, and ending up in two months find it is going to be taken away from him anyhow. In several instances, we have had the opportunity to prosecute some of the high pressure salesmen where people have purchased a hundred-dollar camera, and found out they have signed a contract for five hundred dollars worth of useless credit cards.

I think the solution to that problem lies in a little better orientation program somewhere along the line, be it with the Indian Center, or with the Welcome House, or various Indian clubs in the Los Angeles area, or through the Bureau of Indian Affairs. Someone has to assist Mr. Indian when he comes out to the greater Los Angeles area.

I might add at this stage of the conversation, I would like to say there are probably four classes of Indians in Los Angeles:

The native Californian; the person who has struggled out here on his own; the fellow out here on one of the Federal Government programs; and then, the child who is out here because his parents brought him out here. One way or the other, each has a problem a little bit different than the other. It is pretty hard to throw all of the problems in a bucket, and come up with a general answer when you have different types of people.

I would like to expand into one area of this program in California. That is orienting the police department and the judicial system into Indian problems. Again I would like to step back a little bit. I told you, we have wide discretion in what we do with a case. I must tell you many times, you have a violator who is in fact guilty, what are you going to do with it. You can't go to trial with a person obviously guilty, from the police department and all the witnesses, so the next thing you do, is get the best disposition possible.

Let me give you an example. Many times a person gets rapped up on a drunk-driving charge, which is serious in this State. We try to get the charge reduced to either reckless driving, drunk auto, or something like that. It is not as serious a charge.

More serious than that, is a person who gets busted the second time within seven years, which is a mandatory five-day jail sentence, plus a minimum of $250 fine in California, plus $39 penalty assessments for, as they say, traffic school and police officer education. Well, it's not the $250, it's the five days in jail that hurts the family man. He usually loses his job or, if he is going to school, he is just left out. He has lost too much school to complete.

Our job is, if the case is what we consider hard to beat, because they have the chemical blood alcohol percentage tests, our next jump is just how high, how drunk was he. If he's real drunk, we're dead. What we have to do, what we say, we dispose of the case. We try to get the prosecuting attorney to reduce, to strike the prior, as they say, reduce it to reckless driving.

This is one of the reasons there is a high percent of guilty pleas in the courts. I think the most important step is we have a program available with the Judicial Council in Los Angeles to educate the judges on the Indian problems.

I can give you a few examples of that. Some of our judges have granted over one year stays on traffic problems, to allow us to get the violator his driver's license and/or sufficient funds to pay the fine so that he doesn't have to spend any time in jail. If we have to try the case because we think we have a good case,

we have gotten judges that will listen to our cause and give us a pretty fair decision.

I think the entire program has been changed in the last ten years, because many judges consider the Indian in Los Angeles a necessary evil, the outside Indian, that is, in Los Angeles, as a necessary evil, not realizing that the people come out here with a real problem, learning to live with three million or six million other people. The judges are trying to give an Indian a break every time they can, and I can give you a good example of that.

The most frequented court in Los Angeles is Division 58, better know as Lincoln Heights or the drunk court. We have approximately five to ten cases every Monday there alone. The judge who sits there has given us very good dispositions in that he will dismiss all people under 21 years for their first offense, and suspend the sentence for all those first offenders that are over 21 years old. About nine times out of ten he will suspend the sentence for people we recommend because they are employed or have a family, or are on vocational or higher educational training program.

Some of the judges get a little bitter when they see the same faces pop up every Monday. We have had some violators who have got a record of 30 and 40 drunk arrests in one year. One we had I think had 65 in one year, and that set a record. It's pretty difficult to get arrested 65 times in one year.

I think that we need a program to expand education to the police department. Many times the arrestee, as they say, is not as vociferous and the police officer will arrest him because he is in a trouble area and he looks drunk. We have had many of these cases thrown out of court because the police officer will make a statement saying he is in a trouble spot, and looked drunk. The best way to get rid of the problem is to arrest it.

That is about the limit of my conversation tonight. If you have any questions, I will be pleased to try to answer them.

MR. JOURDAIN: How long has the service been provided?

MR. GABOURIE: I believe going on four years. I think it is something like that. Three or four years.

MR. JOURDAIN: Do you have any problems in renewing this contract with the Bureau?

MR. GABOURIE: No. In fact, the Bureau has expanded the services. When we first started out, if I might have a few minutes

on this when we first started out, we had a contract to solve whatever problems that could be solved on the telephone, and go to court on our own. We found this just wasn't solving the problem. You know, you can only do so much as a public defender, but the first of the month comes along and the guy wants his rent. The public defender, in the City of Los Angeles, does a very good job. However, many times Indian folks will not speak to an outsider, you know. The public defender may have, there are 300 felonies every day in the City of Los Angeles, and about the same amount of misdemeanors. This is in the city, not including the judicial districts. So they are overworked, they don't have time to seek out the information from Indian folks. We find it is easier for an Indian to sit down and take a little time who has a little personal interest in the matter.

We brought it to the BIA. They expanded the program on their own suggestion. I understand they are considering a program for all Indians, whether they come under the Bureau program or not whether they are on the relocation program or not, and they are going to expand the service to other cities in the State of California.

This is a pilot program, and we have had other attorneys assist us in the program. It is pretty hard, because it is the old bit, an attorney is usually pretty busy in a town this size.

MR. HENSLEY: Is this the only city that they have this contract arrangement in?

MR. GABOURIE: To the best of my knowledge. As I say, this is a pilot program, and it was created right in Los Angeles, not the need but the program.

MR. HENSLEY: Do you have any cases that deal with reservation Indian in his own community or in the reservation back home in terms of maybe an allotment?

MR. GABOURIE: Yes, we have had some cases similar to that. Most of those problems, can be handled via the mail. We have had some criminal cases out of the State of California, I might add. We represented recently, a young man from the Fort Belknap Reservation in Glasgow, Montana, on assault with a deadly weapon charge. The case emanated right on the reservation, and we were retained to go up and defend him. The case is now pending, I might say.

There is one little problem I may have overlooked slightly. That is the orientation of the police officer, there is one more step to

that. I find a lot of the problems arise in the Main Street area. There are two or three bars down on Main Street, and what happens is, a couple of fellows will have words and it leads to a battle. The battle usually takes place in the back part of the institution or in the parking lot. Like all battles, there is always a winner and a loser. The winner usually retires to the bar for another drink, and the loser picks himself up. The cops come, and they ask him what happened. There is a little stuttering going on, because nobody wants to lose. He is asked if he has lost any of his personal property, and usually he says yes, because there has to be a reason for this fight. Right away in California, that makes it a robbery. I would say five or six years ago, they would search the premises and the alleged defendant was pointed out very readily, "He did it." He is booked on a robbery charge. Now the police officers are much more discriminating in their asking of questions. They find out in fact it wasn't a robbery at all, it was just a plain old fight.

Out of the City of Los Angeles, you still have things like this. I believe, a program should be designed to help all of the officials in a city this size understand Mr. Indian, who is coming out here from a small Indian community. It is difficult to make the transition.

THE CHAIRMAN: To your knowledge does the BIA make any attempt to do this with the law enforcement people?

MR. GABOURIE: Yes. My partner has on several occasions had conferences with the judges in Los Angeles and the Police Department. We have had orientation programs with some of the students, to try to solve, or help solve the problem. It is a successful program, but it is a full-time job. You know, you can only do so much, once or twice a month. It is a real difficult situation.

THE CHAIRMAN: Do you find discrimination in arrests because people are Indians?

MR. GABOURIE: Yes and no. Let me say in certain areas the Indian is discriminated against, more likely down on Main Street, because it is a trouble area. I know, if a police officer goes down there, and everybody is sort of feeling their oats on a Saturday night, he has to gather as many guys up as he can, put them in the wagon, and haul them away. A lot of times, you gather up the non-drinker or a fellow who really isn't drunk. They figure well a guy down there is drunk, particularly if he is an Indian. In other areas there is a lot less discrimination. A lot has to do with the police officer himself.

THE CHAIRMAN: That takes training.

MR. GABOURIE: That's right. It takes a lot of training, and understanding. I think possibly the solution would be in having more Indians on the Police Department.

THE CHAIRMAN: Do you have an opinion as to why there are so few Indians on the Police Department?

MR. GABOURIE: Well, I have an opinion. Two things. One, I don't think enough people apply. They feel, "Well, the standards are too danged high for me. I won't make it anyhow, so why waste my time?"

The other thing is this, the Police Department has a high standard. Someone that has several arrests is not going to make it. However, if the arrests are of the misdemeanor nature, I think the problem could be solved, the ills could be cured. It is a good paying job, and we have plenty of people who would really qualify, if they would try.

THE CHAIRMAN: In your meeting with law enforcement officers, I assume by what you said earlier you point out the fact the problem of drinking itself is one of social adjustment to the larger city.

MR. GABOURIE: Well, that is part of it. I hate to take too much of your time. However, I formed an opinion on that.

It is in agreement with the previous speakers, Mr. Wapato and Mr. Campbell. I think there is too much time to do nothing in an area unfamiliar to you, except for some of the other Indian people.

What I mean by this is if you are on a vocational training program, you leave school at 5:00 or 5:30 p.m. There is no place to go for recreation. There is just no place to go.

Being unfamiliar with the city and not apt to travel around looking for the closest park, and not knowing anyone, there is only one other thing to do. That is sit around the house of apartment or visit your friends and drink. That is what happens.

I think if there were good recreational facilities available for Indian people, they would know there were Indian people there, and —

would be welcome as an Indian. The recreational facilities would be more than used. Probably be looking for added space within several months, but there just is nothing.

I would like to make one comment on that. In the few years I have been in the Indian program here in Los Angeles, since about 1946 and 1947, I find the City and County of Los Angeles haven't contributed one thin dime to the Indian problem.

We have gone to them. We have asked them and we get a lot of studies, discussions, and promises. I know the Indian Athletic Association has gone to them, seeking a place, a park or basketball facilities. We have never been able to get one thing except a lot of talk.

Anything the Indians have done in Los Angeles, has been about 99 percent on their own. If the Indian Center or the Welcome House is successful, it's because they themselves have done it, and not anything the city or county or the State of California has done.

THE CHAIRMAN: Did you make these suggestions to the BIA, as a follow up to their program of relocation? This could be part of their responsibility in relocating these people?

MR. GABOURIE: Well, step by step I think they are reaching that. Being tied down with Title 25, C.F.R. I think they are going to overcome some of these things.

There are quite a few Indians that come out here on their own and are left on their own.

It has been the social clubs, athletic associations, and various centers that are highly active.

In this area we have three centers now. Again they are just plan ordinary people without help -- doing it on their own. Holding a job down, spending their own time and their own money, trying to make the thing work.

The Bureau of Indian Affairs, I don't believe they have funds. I don't know and I'm not qualified to speak for them. I do feel somebody has to step forward and offer some help.

THE CHAIRMAN: Do you have any questions?

MR. JOURDAIN: Yes. You asked several questions I was going to ask, but you put them better than I do.

What I was going to ask, do you have any clients coming to your office regarding any questions of being denied welfare assistance?

MR. GABOURIE: We have quite a few clients with a variety of problems.

Generally speaking, when they are denied assistance in the welfare area, if they are reticent about going to the county, city, or state facilities, we have found there is some assistance in one of the Indian groups.

Now, when I say that, you know, there are probably twenty Indian groups in Los Angeles. I don't have a good accurate count, but approximately twenty of them, besides the Indian Center, the Shooting Star Foundation, and Athletic Association.

There is always someone there to help. Sometimes it is a limited amount of help, but it is help. What we try to do is, in the last several years, there are people in the various county and city welfare agencies, when you contact them directly you will get some action. Sometimes it takes a letter, sometimes just phone call.

When you put an Indian person, you're going to have a hard time getting him to come back. They are different than a lot of other folks. They feel they are just not wanted, and forget it.

MR. JOURDAIN: I want to follow that up. Would it help on some of the repeaters you have coming to your office, if they established some counsellor, layman, or social worker, to work either out of your office or some office perhaps under a Bureau of Indian Affairs contract, specifically assigned to follow these cases ? It would eliminate taking up, all your time on some of the work that could be done by social workers.

MR. GABOURIE: I believe it would be a good and valuable program. A lot of this can be done by someone other than an attorney, you know.

MR. JOURDAIN: Yes.

MR. GABOURIE: Really, a lot of people within the network of the Government, whether it is Federal, State, County or City, the individuals

will help when they know there is a problem, if you bring it to the front. Sometimes you have to lean on them a bit, but it is worth the effort.

MR. JOURDAIN: I should have asked Monroe Price, but does the California Indian Legal Services handle criminal cases?

MR. GABOURIE: No. By the way, I'm on the Executive Committee of the California Indian Legal Services, Board of Trustees. It is mostly for the assistance of the rancherias and job discrimination problems. It is similar to the NAACP, only red power, for the California Indians.

To date they haven't taken the problem of the individual up. I think this is forthcoming. I understand there are two more attorneys to be hired, for the whole State of California, representing all the rancherias. It is an independent and separate problem.

I think if they got into the field of urban Indians, they'd be over their heads.

THE CHAIRMAN: What about OEO Legal Aid?

MR. GABOURIE: Legal aid is good except for one thing. They just don't have the time to sit down and talk about the problem to the Indian in the Indian way. You know, theirs is like a big factory. They have a whole bunch of people sitting around and waiting to get in. The attorneys many of them are just students, out to mark time while they are waiting to pass the Bar or take the Bar.

It is just a big agency and sometimes it is a frightening thing to go over there.

No. 2, the OEO does not grant them sufficient funds for investigating matters.

The files just stack up there. They don't have time to write the pleadings out, and there is insufficient secretarial and professional help. That is a real tough problem.

An Indian person goes in and waits two or three hours to speak to an attorney or secretary and finally gives up.

THE CHAIRMAN: I certainly appreciate your interest. I think you gave us a source we weren't aware of. I'm glad to hear about

the project, and the fact different members of the organizations can carry it back to their own groups.

MR. GABOURIE: It was a pleasure. Thank you.

THE CHAIRMAN: Thank you.

We are jumping back to employment again.

Our next witness is Mr. D. L. Mahoney, Director of BIA Employment Assistance Office in Los Angeles.

MR. MAHONEY: I had hoped you were going to hear from more Indian people.

THE CHAIRMAN: We have a few more. We are kind of mixing them up.

MR. MAHONEY: I know there are a number of them, waiting to be heard.

On behalf of the Bureau, I would Like to officially welcome Dr. Carmack, Mrs. Harris, the Committee and the group here this evening.

I think this is something that should have happened a long time ago. It is interesting, and we can gain information beneficial to the Indian people.

It would be very easy, I believe, to get on the defensive, possibly from a number of things said here. A number of them are questionable as far as facts are concerned.

I don't believe the purpose of this Committee is to get into arguments or become defensive. I feel the most information we can give out concerning facts of interest to the Indian people, will give them opportunities to go forward.

With this in mind, I think I would prefer to answer questions, from the Committee, and from this discuss the things on their minds.

I think a number of things will come out in answering questions, and we can approach it this way.

I think it would be better, rather than my getting up and lecturing about the benefits of the program or trying to justify the facts, to answer questions.

Before we go into some of the questioning of the Committee, I would like to say in the group I see represented most of the leaders in the Indian community. I think this is really wonderful, it shows they are interested in the things going on, they will take their time to come and appear before a Committee of this type.

If we could have some questions, I'd be happy to try and answer them as factually as I possibly can. Then we can go from there.

THE CHAIRMAN: Thank you.

Roger, do you want to start?

MR. JOURDAIN: How big a staff do you have Mr. Mahoney?

MR. MAHONEY: I have a staff now of 39 positions, with 34 on deck. The other positions are vacant.

Better than 50 percent on my staff are Indians and a good many of the counsellors are people with college degrees and graduate degrees in the field of guidance and counselling.

MR. JOURDAIN: Would you care to outline the classification of your staff from your office down?

MR. MAHONEY: Yes. As Director of the office, the over-all responsibility for the functioning of the program is largely mine.

Mrs. Willis, who is my Deputy Director, is directly responsible for the day-to-day functioning and operations of programing.

We are responsible, by and large, for administering two programs. One is referred to as direct employment. This is the Indian person that applies back on the reservation for employment services but not for schooling services.

He's assisted, as he comes in, for suitable housing. He's covered with medical benefits until he is on the job, and is covered under the program where he may be working.

We are expending roughly a hundred thousand dollars a year for medical benefits. This is almost full medical coverage for those in their initial adjustment until they are covered under plans with their work.

For those that are going to school, it covers them for the full period of their training, up to a maximum of two full years, if

their training is that long, and thirty days thereafter, to give them an opportunity to get onto a job.

Now, the other program we are responsible for administering is Public Law 959, which has to do with adult vocational training. Within this program of adult vocational training, we have a staff of professional guidance counsellors, who assist the individuals in selecting the type of training they are interested in.

Initially the type of training is selected at the reservation level, before they come here the type of training and the type of school they may want to go to.

As they come in to enter school, depending upon the date, they take their turn with others in terms of the availability of funds to meet these needs.

As the individual comes in, he's assisted in locating suitable housing boarding houses oftentimes for singles, homes for a larger family, or smaller apartments for smaller families, as near as we can get them to the place they are to receive their training.

As I mentioned, back at the reservation level, with their counsellor, the individual selects the type of training he is interested in.

We find after they arrive and are enrolled in school, within the first ninety days twenty percent of these students will change their selected training objective.

THE CHAIRMAN: How do you account for that?

MR. MAHONEY: Oftentimes we find the individual back at the Agency didn't know what they were getting into. They were thinking of names but they were not familiar with the details of what would be involved in their training.

We had individuals come in and state they wanted a certain type of training, and I'll use auto mechanic for example. As he got into it, he found he had five thumbs.

On the recommendation of the instructor from the school, this individual just did not seem to be able to go forward in his particular field of training. He would sit down with his training counsellor, take various types of tests given, go on tours of a number of other schools, and eventually select another type of training opportunity.

THE CHAIRMAN: Excuse me.

MR. MAHONEY: Yes, go ahead.

THE CHAIRMAN: Is he aware, on the reservation, of all these possibilities that are --

MR. MAHONEY: Presumably so. We have, say, 275 different groups of Indians and reservations.

We keep every one of these offices supplied with a complete record of all of the courses of training available, wherever there are offices. We outline in detail the requirements of the school for enrollment in the course, age, sex or whatever it may be.

They sit down with the individuals to discuss the various types of training available to them. Oftentimes we find the courses open and available are limited because of the qualifications the individual has.

For example, we'll again take the auto mechanic, an 18 year-old young man wants to be an auto mechanic.

It is questionable, in the State of California, whether or not he can get into an auto mechanic school. Any of your schools will take them, but we do not encourage enrollment as an auto mechanic at age 18. When he graduates if he's not 21 years of age, he cannot obtain a driver's license in the State of California.

In order to be an auto mechanic he must drive customer's cars, he cannot be placed in this particular field.

THE CHAIRMAN: Can the client choose his location, too?

MR. MAHONEY: The client can choose his location. This is entirely voluntary.

He can go to any one of the seven places where offices are established.

If he prefers, we now have offices established within areas such as Oklahoma City, or Tulsa. If the individual wants to stay in his home and seek training or job there, he can have the opportunity to do so.

I think we are talking about two different groups. No. 1 is the group that comes under the Federal Bureau of Indian Affairs program, either for training, schooling or the individual comes for direct employment.

Now, of this group, we do not hear too much about the successful Indian, unfortunately. By and large, the percentage of the Indian people who do come into an urban area, make good; are successful; get into school; are placed; and do well on jobs is very high.

I've had many other agencies remark that they are amazed at the high percentage of the young Indian people able to do so well.

The ones we hear about are the 15 or 20 percent that have real problems. These are the ones we also are concerned with. These are the ones we hear complaints from, are picked up by the police, because they are drinking problems.

I think essentially on the 20 percent that do not make it on the first go-around, it is not because they are not intelligent enough to make it, but because they get involved in problems of social and cultural adjustment.

Out of this 20 percent that go back home within the first year, I don't feel they failed, because they have come up the ladder far enough to have learned a great deal. We find 50 percent of that 20 percent, within the year, will apply for services again.

It may not be here, but somewhere else. They will apply for services and an opportunity again. A good many of those on the second go-around, will climb over the top and be very successful.

THE CHAIRMAN: Does your agency try to relate to him that he hasn't necessarily failed?

We, as Indian people, have become the stereotype of failures. I have worked with different Government agencies, not in the Indian Bureau, but with others. Indian people have the stigma, with the general public, of failing in what they attempt to do.

I don't know where this stems from, but I think it is a very serious thing that we need to overcome. I don't know exactly how to do this; but I know it is unfair.

Even with well-educated, well-informed people, this stigma is in their minds. I hope that every organization on Federal, State and Local level, and particularly schools, will try to get this out of their minds. Not only is it in the minds of the general public, but the Indian people, themselves, believe this. They believe they are going to fail, and even expect themselves to fail.

I'm glad to hear you say this isn't a failure. I hope they know they are not failures.

MR. MAHONEY: I think it varies a great deal. You are absolutely right. There was some talk about the use of different schools earlier in the evening, and by some of the speakers. I have found, as a matter of experience, in a number of our field offices the highest success of our students doesn't necessarily come from the top quality of training they receive. It comes from the relationship between the instructors able to relate to the individual, and give that student a motivation factor. It is a personal factor, the human factor, that is the most vitally important. One of our biggest problems is making an adjustment.

Very recently, I was contacted and the individual remarked to me, "Don't you feel it would be best if you were to select the ones right off the top, of all of those who apply for schooling, so only those you selected would succeed?"

My answer to this was simply I am not God, and I cannot play it. I cannot say who will succeed, and who will fail.

On paper some of those that look the best, depending upon the individual drive and motivation, are often the ones that do not make it. Those that look the worst on paper and have the most against them, but with motivation and drive and wanting to succeed, will literally drag themselves up by their bootstraps. They will come out on top, become some of our most successful Indian people.

He said, "In the interest of the taxpayers' dollar, the best spending of the dollar, I think we should select only those that are going to succeed." I said, "Any time you forget the human element, and it becomes strictly a dollar and cents situation, you have my resignation; and I'm through."

He said, "Well, you sound like a social worker." I said, "I am. I have my graduate degree in the field of psychiatric and medical social work."

He said, "No social worker or individual with a feeling for the human person makes a good administrator." He said, "It takes someone who is cold, hard, straight dollar and cents, to be a top administrator."

I said, "Then I must be a poor administrator, but I still believe in the human individual. Any individual, whether he is college

material, on the bottom of the pole, or has got a third grade education, if he asks and wants an opportunity, I think he should have it. He should have this opportunity to give him a chance to succeed."

Along this same line, I feel the time has come, and it is long overdue. One of the biggest criticisms the Bureau has ever faced, and I think rightly so, has to do with another facet of the Indian community the Indian person who has the intestinal fortitude, the drive and the motivation to get up, and to come out on his own. We do not have any authority under present laws established by Congress under P.L. 959 to extend only courtesy services of guidance and counseling to this individual. We place on an average of five to ten of these drop-in category people, who come on their own every week on jobs. It is almost an impossible situation, because if we cannot extend funds to them for transportation, to meet their needs of food for their family until they can get their first paycheck, then just finding the man a job is really a wasted effort. I think the time is long due and overdue, when we need to extend services in some way, either through the Federal Government, through private Indian organizations to help those individuals who had the strength and courage to come out and to try and establish themselves, and go forward.

THE CHAIRMAN: I appreciate that.

MR. MAHONEY: Any more questions?

MR. HENSLEY: Yes. How many people do you place? How many people go through your office in the average of a year.

MR. MAHONEY: On the average of a year, little in excess of a thousand people. About 75 percent of those are individuals, who have come for schooling and training.

I would like to make one point regarding services. As the individual proceeds through training, he is assigned a counselor who works with him and the school on contacts to help him evaluate, re-evaluate, and pursue his training. We also insist upon a placement in his field of training, if at all possible. As a followup and follow-through for him, services are provided to the individual for a maximum of three years. He is eligible for some financial assistance on a continuing basis and counseling and guidance on any problems, where we can utilize other agencies or services.

We have families who have been here for two or three years, who have been on the job. They have done very well. All of a sudden,

perhaps through the loss of a job or the death of a child, they will come back to us and ask for counseling or help to work out arrangements. This is very frequent.

We do have in excess of 2,000 counseling contacts a month through our office. Many of these people are people that have been here for many years, and still come in and ask for counseling services or help with jobs.

It also has been my experience that the individual coming into the community, usually the first year will change jobs one to three times. We find if he stayed for the second year, he pretty well establishes himself and a job. He usually will stay with it. After the second year, you usually do not find loss of jobs, but the man has steadied down, and follows through with this employment. Many of them go up to foreman's position or other positions, and establish themselves well in the community.

I would say we probably find as many as five jobs for every individual that comes through the first two years, before he eventually settles down.

This is not peculiar to Indian people. This falls into a pattern, much the same with any race or grouping of people.

I don't know how many of you came from a small town. I did. I came from a small community, and my experience has been that in a small town there isn't a lot to do, and as our young people get out of school, unless they operate a local service station or happen to have a business, or a job with some of their parents, they go to the big city. All right. Now what happens? The first time they have a setback, if they lose a job or things don't work out, or they run out of money, where do they go? They run right back to mom and dad for the security of home. If this is a reservation or a small town, there may not be anything there, but they go back home. It represents security to them, because they have friends, acquaintances around them, available there. After a short time, maybe three or six months, they take another try at the city. Eventually they meet and marry there, they establish themselves, and then when do they go home? They go home at special holidays, and at powwows. With the Indian people, as well as others, this is typical.

We cannot get up and say the Indian people are unique because they want to go back home or want to meet or visit with their folks, or they run home to security, if they have troubles or problems. This happens in every group. It is typical, and after they come back to strengthen themselves, they go forward.

MR. HENSLEY: Mr. Mahoney, we have heard some comments about orientation.

MR. MAHONEY: Yes.

MR. HENSLEY: Would you talk a little bit about that?

MR. MAHONEY: Yes, I would. As the individuals come in, let's take a family, for example. As a family arrives, we have what is referred to as temporary contract housing, where we assist the family in moving in. This is a motel with two and three bedroom apartments, with all of the utilities. The family moves in. The following day, after the family has rested, they come into the office, where we have what is called a group orientation.

In this group orientation such things as health benefits, responsibilities to landlords and employers; how to get around on buses; we show them how to use and operate telephones; they are given handouts, and we discuss and point out how to get around. How to find your way, read street signs and maps, we discuss anything that any new individual coming to a big city might need to know.

Frankly, they are snowed with so many facts, so much material, I am sure it is impossible for them to absorb all of this.

From here they are assigned an individual counselor. The individual counselor will work with them on an individual basis to further discuss health benefits available, where they are going to live, transportation factors, responsibilities to landlords, etc.

As they are seeking employment, they are given an orientation about job opportunities, about unions and we do work with apprenticeship programs. It is discussed with them, in each one of the sections of employment, housing, community living, counseling or living in the community and all factors or problems of adjustment in the community are discussed.

In addition to this, we have a counselor scheduled on a regular basis, while the man is in the office seeking a job or being enrolled in school. We have a counselor who goes out each day on a scheduled basis and meets with the wife and children in the home to discuss her problems, the operations of utilities, stoves, and refrigerators - this sort of thing.

THE CHAIRMAN: Is any of this done from the point of entry?

MR. MAHONEY: You mean back at the agency?

THE CHAIRMAN: So they will know what to expect when they get here?

MR. MAHONEY: Well, as I mentioned before, we have several hundred different agencies --

THE CHAIRMAN: They vary.

MR. MAHONEY: -- in the Bureau. Back at the reservation level, I am sure the quality and type of counseling varies a great deal.

THE CHAIRMAN: Do you have any sort of advisory board through which the local communities could indicate what they feel is wrong? From some of the things said here, we have programs apparently that are not working. I know we have found in working with professional people that unless they have had these experiences even with their training and background, a great many times an ordinary person is as effective with the counseling as the professional person. I gathered from the complaints made the counseling is ineffective. I was just wondering, when you have counseling training, do you bring in relocated people who have had success to meet with newcomers and tell them some of the problems they face? Or could you form a board so the people of the community could feed in their frustrations and feel -- like somebody was listening to them. Do you have anything of that type of setup?

MR. MAHONEY: No, we do not, not strictly from that standpoint. It is extremely difficult to find a person, for example, such as Noel Campbell who did go through the program a number of years ago. The situations he described were not only true then, but are now. Most of these people are working and trying to make a living. They are not available to come into work in the office.

THE CHAIRMAN: Could they act as consultant?

MR. MAHONEY: I think they don't do this essentially in the office. A number of our fine leaders -- Stan Pope, Joe Vasquez, and Noel Campbell -- have their various activities such as dance activities, bowling activities, their basketball, and there are a number of recreational facilities available within the Indian community. However, not everyone wants to dance or play basketball. I do know these Indian leaders do consult, advise, and counsel with these individuals many, many times. Frequently where there are problems, we learn of these problems through these people who either bring the individual to us or consult with us in helping to work out a problem.

There was an advisory board established in the Los Angeles area, and I came here abouth a year and a half ago. This advisory board was established with some of the county supervisors and other top county officials. The heads of some of the training schools, private citizens, representatives from the Indian Welcome House, from UCLA legal counsel services, from the Indian Center, and all other interested organizations, were a part of this advisory board. We met every other week in the county supervisors' office to discuss Indian problems, to seek counsel as to how we might better improve programs, especially working towards the establishment of recreational facilities for the Indian people. We did a lot of talking, but eventually, after several months, the advisory committee -- and, on this advisory committee were student members of their advisory student council were invited in to appear with the committee and discuss problems as students as they relate to their adjustment and their problems. It all boiled down to the point everybody had a lot of good ideas, it all came down to the point, "Where on earth can we get the dollars and cents to do this?" There wasn't any money available, and this eemed to be one of the biggest problems. It finally got down to money. Everyone recognized there was a definite need, but how to get it established.

The other factor in owning property, such an Indian Center, along with this comes a great deal of responsibility in management, taxes, upkeep and positive programs for the Indian people. It would need to be staffed and programmed, and there didn't seem to be money in the volume necessary to meet this need. It is a recognized need.

THE CHAIRMAN: Is your advisory group still in existence?

MR. MAHONEY: Yes, it is. It has not been meeting for the last two months. It was left open for the chairman to call a meeting to go forward with this. Mr. Sam Kolb, president of the Indian Center, is chairman of this advisory committee.

THE CHAIRMAN: Are the legal services we heard about under your jurisdiction?

MR. MAHONEY: Yes, by contract. It is only under our direction as far as a contract and paying for the services.

THE CHAIRMAN: All the reports I have read, some of the research papers reinforced the fact that people didn't seem to know that legal services were available. How do you account for this?

Apparently the service is busy but a great many people aren't aware of it.

MR. MAHONEY: The services, Mrs. Harris, have not been open to the Indians in general. The services available are open to those that have come under our program and are active within our program.

Now, I will say this: Mr. Gabourie has extended many, many hours of time, at no cost whatever, to individuals who were not under the program.

THE CHAIRMAN: I was very impressed with that. You do have a systematic program where you inform your relocated people about the service?

MR. MAHONEY: Yes, extensively in the group orientation, and by their individual counselors. We have also met with the attorneys, the judges, the Superior Court judges of the area, and with police department people to extend to them our services. Most of our referrals come really from judges.

THE CHAIRMAN: How many cases do you have, say, for a month? Can you give us your best estimate?

MR. MAHONEY: I would guess in round figures 30 to 35 a month that our attorneys work with.

THE CHAIRMAN: I will try to ask questions you can answer briefly.

MR. MAHONEY: I know we are pushing for time.

THE CHAIRMAN: Go ahead, Willie.

MR. HENSLEY: Do you have any services for those who may finish a vocational training program, yet want to do some higher education, perhaps in colleges?

MR. MAHONEY: Under our present program there are no provisions for us to finance individuals for advanced education beyond assisting in applying for scholarships. We have had a number of private schools offer free scholarships, and they have gone untaken because no one seemed to show enough interest to apply for them. These were totally free scholarships made available by some of the private schools.

MR. HENSELY: We also had some criticism of the location of these training centers, they are scattered from here to eternity.

MR. MAHONEY: Let's talk briefly about that.

THE CHAIRMAN: Let me interject this: regarding your answer, why not junior colleges?

MR. MAHONEY: We have better than a third of our people taking training, enrolled in junior colleges here like Los Angeles Trade Tech, under Long Beach City College. There is over a third of our Indians there. These are the ones normally with the better I.Q.s able to go in where they can take more advanced subjects.

THE CHAIRMAN: And they are accredited?

MR. MAHONEY: Right, and they are fully accredited, 100 percent. They have to be in order to operate within the State.

Now, let's briefly talk about the location. No. 1, Mr. Gabourie and others have brought out the problems down here on Main Street. Now, I can only guess at the catastrophe that would take place if we were to take 500 of our Indian students and station them in the downtown area where these schools are located. What on earth would happen to our young people if they were located in the Main Street area, and they all hit it at night? Now, this is one factor.

It happens most of these schools are in the downtown area, in a very undesirable neighborhood. There is no housing in the downtown area because it is all business.

Now, let me describe just briefly for you the geographic setup of the City of Los Angeles. At one point Los Angeles City is 52 miles across, but Los Angeles is also made up of some 57 small neighborhood communities. People within these local neighborhood communities oftentimes never travel out of that community. We find that our least problems and our best adjustments for our young people in a good environment is located in our smaller outlying communities with smaller schools. There the individual is not overshadowed by seven or eight hundred or a thousand students, where they can get individual attention and individual services.

THE CHAIRMAN: This isn't done to separate them from other agencies?

MR. MAHONEY: None whatever. Contrary to the fact, we have been criticized frequently over the fact they have free schools in California and that it is much cheaper to put them in a public school. This is not true. It is much cheaper, and many more Indian students can receive an opportunity for training through private schools which in the long run are much cheaper.

No. 1 -- and this is not known by most people -- we pay out of state tuition for all Indian people who come into the State of California to enroll in any of these public schools. This, for the entended training they receive, runs into a great deal more money than what they can get in our private schools.

MR. HENSLEY: In the area of health, you mentioned during the time the student is in school, he is covered with health insurance and 30 days after he is through school. Is that correct?

MR. MAHONEY: Years ago they were covered under a special program connected with Blue Cross - Blue Shield. The programs for the last number of years, we completely cover them, for the student going to school, for the full time of his school, plus 30 days to help him get on to a job and become established.

In case of pregnancy, if the pregnancy took place during the schooling period, this is extended way over and beyond until after the delivery is made, covering the postnatal and prenatal care.

THE CHAIRMAN: You feel personally that this is adequate?

MR. MAHONEY: I think it is largely for the ones that come under the program. For those that come on their own there is no service available at all.

Once they are from under our program -- and we do cover them with home medical coverage and services --

THE CHAIRMAN: The reason I asked was the report I was shown from the California Public Health. I assumed from the way the facts were stated or the information they received they were referring to Indians on the relocation or training program, and they felt the funds were inadequate.

Now, I don't know if they are generalizing, but this was the statement by the Public Health Service.

MR. MAHONEY: There isn't any such fund. We are spending at the present time, in excess of $100,000 a year right here, and even the County Hospital bills, because we are Federal Government, we pay the same rates and receive the bills as anyone else receiving medical services.

They can go to the doctor of their choice in the neighborhood or the hospital of their choice. They just bill us and we pay it.

MR. JOURDAIN: What happens to a guy, like you said, who doesn't make it the first go-around on the job, is he still continued under the health program?

MR. MAHONEY: Yes, he is. This individual comes back into the office, we encourage him and we place him again and again, if necessary.

MR. HENSLEY: But the health benefits continue, is that right?

MR. MAHONEY: The health benefits do continue, yes.

THE CHAIRMAN: Do you see the benefit of the buddy system or something similar to that? Private businesses have found out in working with minority groups the buddy system is a more workable situation. Maybe they pay as a consultant a successful Indian to follow through with an Indian in training or on relocation.

MR. MAHONEY: I think it may have some merit. How on earth at this particular point would you institute it? A good many of my staff are counselors that originally came under the program, better than 50 percent are Indians. Other members of our staff not Indians have lived for many years on Indian reservations and worked with them.

We also have an officer under Public Health who is on our staff.

THE CHAIRMAN: I don't mean that particular group. I was thinking -- I believe it was the Ford Company, or one of the larger automobile industries, that was helping in the poverty program, working with the hard-core unemployed. Their experience was similar to people on relocation. They had almost 99 percent failure in their first attempt. Instead of giving up, they tried a new method of someone that would actually go with them, and they turned out something like 75 percent success.

I wonder if we could consider new methods or new ways --

MR. MAHONEY: Yes, they did do this and I understand quite successfully. Believe me, if this Committee can have any influence

in getting me additional help to do the job, I am all for you 100 percent.

THE CHAIRMAN: That is what we would like to have, recommendations to pass on to other agencies that might be helpful to you.

MR. MAHONEY: I would be there with open arms, if they could bring in, or obtain people who are qualified to help us do this job, from the Indian community or anywhere. Yes, 100 percent behind it.

MR. HENSLEY: Mr. Mahoney, there was some discussion about the vocations offered and their relevance. These guys who do come out of training, will have jobs available or whether their trade is going to allow them a job.

They discussed a thousand welders when they don't really need but a quarter of them, this sort of thing.

MR. MAHONEY: Let's spring that as a question. Believe me, we are getting calls every day for welders we can't even start to fill. Every welder that wants a job in this area, that comes out of a training school in welding, can go to work as a welder. Some of them seek to return home, to go to work as a welder there. It is a rare exception, of the individual himself, who does not want to go to work, where he cannot be placed as a welder if he wishes it.

In addition to this, and there was a question of whether they caome out as qualified or not. 15 percent of our students' training is extended on the recommendation of the instructors, who feel the individual is not ready under a normal program. They will not certify them as being eligible unless they feel that they can effectively hold a job and perform on a job.

Our successes have been better than 80 percent of those that do It is this other 20 percent, because of personal maladjustments or inabilities to adjust in their personal lives to the situation that are the problem ones we hear about.

MR. HENSLEY: Would you hazard a guess as to how many of the trainees return to work in the State or reservation area they might have come from, or do they come with that in mind?

MR. MAHONEY: We find a number of them come having in mind they want to return home and exercise their training back home. Where they indicate a desire to return home, we can assist back there in locating a job.

We also will pay the transportation of the man and his family back to the reservation, to his job, and support him for up to 30 days, until he gets his first paycheck.

I have returned this past year to Alaska just for that purpose aircraft mechanics and welders and some of the other fields I can provide files and records on.

You know how expensive it is to get them up to Alaska, but still we obtained the jobs. We did pay all the transportation to the jobs there, if they expressed a desire to go back.

THE CHAIRMAN: Approximately how many of your clients are union members?

MR. MAHONEY: If you are talking about Los Angeles, Mrs. Harris, I would say that probably 10 percent. We do not have real strong, heavy unions in this area. If you are talking about the Bay, San Francisco-Oakland area, it is almost 100 percent. Unions are very strong.

Each area differs according to the power or strength of the union within that area.

I would say it would probably be 10 to 15 percent. We do work with the unions. Mr. Aerowitz, I forget the name of his position, is head of all the union setups, organized labor unions, within the Los Angeles area.

I have had several meetings with him to work out plans toward opening up new opportunities for apprenticeships. At the present time, I am working with Ford Motor Company to obtain 100 percent scholarships paid for by the Ford Motor Company which would give Indian students an opportunity to receive training in apprenticeship jobs. We are placing in actual apprenticeship jobs 10 to 15 a year. Other areas are placing more, depending on the strength of the unions.

THE CHAIRMAN: Back to recreation, in developing the overall program, this social need has been stated over and over again. I know money is not available in these fields, but would you help us formulate some sort of recommendation to go back with?

MR. MAHONEY: Where proper Indian leadership is available for establishing specialized recreational programs money can be made available. We will entertain a proposal of this type.

On a trial basis, when I was in the Bay Area, this was done.

It worked out to be a very effective program. It started out small and ended up with a dance activity for young people of two or three hundred an evening.

It was sponsored by the more mature, stabilized Indian adults in the community. The parents who wanted this for their own young people also sponsored it. They chaperoned it, and the only thing we were short on was funds to get it done. They made a proposal requesing assistance and I sent it to Washington, and it was approved. Funds can be made available.

I have been advised by our Washington office, if proper Indian leadership would get together, indicate a need, organize, and submit a proposal, it could be submitted for consideration of this purpose.

MR. HENSLEY: Do you feel you have the proper Indian leadership out here (indicating)?

MR. MAHONEY: Yes, I think so, if they would ever get together, instead of working apart. This is one of the problems in the Los Angeles area. We have dozens of different Indian organizations and Indian groups, but they are not all pulling together very long at a time.

Once in a while, they'll get together, then they are pulling apart and away from themselves.

THE CHAIRMAN: Another thing I would like to get your opinion on. In the selection, not speaking as a voice of the BIA or the program itself, do you feel we could have a better organized selection program or strenghthen it in scme way? In the beginning people need to know what they are getting into. Like filling in the types of jobs they will be doing, etc.

Because it was said over and over again, the people didn't really understand what they were getting involved in.

MR. MAHONEY: Back at the reservation level -- and I presume this is what you are talking about --

THE CHAIRMAN: Yes, sir.

MR. MAHONEY: -- I don't think there is one of the agency men all over the country I don't know personally.

We do find a great variation in the quality, in the counseling and guidance they give these people in preparing them as individuals.

A good many of our staffs at the agency levels do lay it right on the line. They say, "Look, it is not going to be easy. It is going to be rough. It is going to be tough. It is going to depend on you and what you put forth. It will take a lot of intestinal fortitude to do it."

Now, we get a lot of this. On the other hand, we undoubtedly have a lot of people out there also anxious to do a selling job, and undoubtedly they do give snow jobs. They paint it all as a big rosy picture. "Here is the pie in the sky. You go for it, and you can do it."

Now, this can be interpreted as encouragement or it can be interpreted as a snow job. Oftentimes, if the individual has made up his mind he is going to go, they are not doing an awful lot of listening about what anybody is telling them.

Their cousin Susie is in Los Angeles and she is doing good. "She wrote me a letter and I want to go."

You would be surprised at the number of telephone calls we get saying, "I don't want to wait until next week or next month. I want to come right now. If I don't come right now under the program, I am going to go on my own."

They don't listen to what is told to them back there. It all goes in one ear and out the other, because they hear only what they want to hear.

There is, I'm sure, a great flexibility in what is given. It could be improved upon.

I personally feel the counseling at the agency level should be strengthened possibly by review groups as to the people coming and those getting an opportunity to come.

THE CHAIRMAN: Well, I know there are many other questions, we would like to ask you, but we want to give our other witnesses, who have been so patient and understanding, a chance to be heard.

We appreciate your viewpoints and your frankness in answering questions and your recommendations that might change the situation. In some cases these programs aren't working as well as they could be.

MR. MAHONEY: This is true. This is true, nobody is perfect. It anybody can show me a better way to run it, or to make a better

piece of pie, I am willing to listen.

THE CHAIRMAN: Thank you very much. It is recommended by one of councilmen that we have a stretch period. Only 10 minutes.

(Short recess taken.)

THE CHAIRMAN: Ladies and gentlemen, I think we should start and immediately get back to work, so we can adjourn before midnight tonight.

We have four more witnesses that need to speak tonight because they can't return tomorrow. We wanted to make sure that everyone gets an opportunity to speak, and tomorrow I want to remind you again, it's 9:30 that we meet.

Mr. Sam Kolb, president of the Los Angeles Indian Center, will be our next speaker.

MR. SAM KOLB: Madam Chairman, members of the council, executive director, Mr. William Carmack, and friends, when Fred Gabourie was telling about the people involved in the drinking problem, it reminded me of a story I heard. It is a true story I got from one of the boys that was interned in Judge Usteen's jail in Los Angeles. When he left home his father says, "Now, when you get to Los Angeles you be very polite, and you say no sir and yes sir, whereever it is necessary," so when he came to town naturally he met with his friends and he got his nose a little bit wet and he got stoned. He woke up in jail, so the next morning the Judge said, "Well, because it's a good time, I'm going to make an example of you. I'm going to give you 30 days." The boy said, "Thank you, Judge," and the Judge said, "That will be 60 more days." He was too polite. The Judge thought he was making fun.

Mrs. Harris and the council, I know to some degree you understand the problems of the situation that exists with the urban Indians. Here in Los Angeles our problem is the same as other areas, except that our problem is more because of more people. It involves more Indians. Indians are scattered all over approximately three counties in Los Angeles: Los Angeles County, Orange County, San Bernardino County, and probably some in Riverside County. So our communication is very difficult. Unfortunately the Bureau of Indian Affairs doesn't see fit to bring these people together. Because Indians are a gregarious people and like to socialize with one another, this creates a frustration. Especially for young students away from home and what not. So it becomes our problem.

Living in Los Angeles practically all my life, coming here in 1921, spending a few years in your state, I find it that the problem is growing every day. We have boys and girls coming through the Indian Center day in and day out, looking for jobs. We do what we can in our meager way.

Now, I don't believe, and I never have, that the Bureau of Indian Affairs is in the business of education. I think primarily that it is in the real estate business. I do believe, if the BIA could go into negotiations immediately with the public school system in the State of California, around Los Angeles and other areas, and instead of training these children and kids in private schools, they should use the facilities available to the State of California. For instance, junior colleges have facilities for training in the different crafts to fit into the building trades. It would also tend to give an orientation within themselves where they would be mingling with on-campus students and it would give them incentive to go on further from that training. It would be an orientation that would come about by manipulating, by putting this child into a junior college, and from then, he would go on. I think this should be one of the things to be considered. There is nothing better than communicating with a student of a higher level than yourself. This will give you an incentive and a drive within yourself to go. I think this should be done also.

The Bureau of Indian Affairs was generally set up as the advocate and the protector of the Indian throughout the United States, and they have failed miserably. After 150 years we still haven't reached the first rung of the ladder. Now, there is definitely something wrong. I believe there should be immediate evaluation, a reorganization within the BIA, the Bureau of Indian Affairs, if they want to stay in the educational business.

I have no quarrel with the administrators of the Bureau of Indian Affairs. I think it is the policy they are following. It's straitlaced. They do not vary to one side or the other. They are not flexible enought to meet the situation as it exists. They are not moving in one way. I think they should become more flexible. I think they should be able to say, "We can't do this becuase we are not supposed to, but we will give here and we will give there," and take care of the immediate needs. Now, I think this should be done.

Also the Bureau of Indian Affairs should print a monthly newsletter, available to all Indian organizations within the area they serve. Most all organizations I know of besides the -- the reaction or the social organizations -- primarily are set up to take care of the influx of Indians because we are interested in Indians. The Catholic Indian Club, the Indian Center, the Welcome House, the acting group, all of these people are interested in the young Indians coming to town. Not knowing the influx, or where they are living, or how many come in this week, next week; by the time we have reached them, they have moved. Some have gone, some have

even gone home. So it is utterly impossible to reach these children and the students that are coming into town. Even the adults that are on vocational training. I think it is necessary for the Bureau of Indian Affairs to print a sheet, some kind of a booklet, telling us there are so many students coming in a week so we can make the contact and approach these people, the different religious groups, their affiliations, and whatever.

Now, the Indian people themselves should take an active part in the role of the community, public policy, and decision-making. I think this is where we fail miserably, not through fault of our own because we don't know. I think some agency should be set up within our Indian organizations to head in these avenues by which we can vehicle this mechanical thing to these Indian people. I think that is a must. Indian leadership should be involved in all these areas of public decision-making, including participation in political awards, voters registration, urban community action programs, planning boards, city Board of Education and city Police Review Boards. Now, I think these Boards and all the ones mentioned, it is necessary that Indian people get themselves involved and sit on these Boards. Because of the long existence of the Indian Center of Los Angeles -- not that we have done something spectacular, or we have done anything more than anybody else, but because we have been here a long time, the City of Los Angeles recognizes the Indian Center and so does the community. We have one of our members of the Indian Center sit on the Human Relations Commission, three now sit on the Los Angeles County Public Human Relations Board. I think this is wonderful. This is a communication. This is a good relationship, I would say, and I think this is a must with Indian people. They must be trained. They must be trained to do these things.

There are so many things we should do, and we keep talking about them, but it seems like we never can generate enough enthusiasm to do these things. I think they are going to come about.

One of my friends this morning mentioned education of urban Indians and funding. It was mentioned very briefly. I think there should be more stress on Upward Bound for all Indian children from the ninth grade to the twelfth grade and also Upward Bound for the adult Indians. To be considered, Upward Bound would create incentive and desire for higher learning. The Upward Bound could be funded by agencies such as EDA and OEO.

These things are being done. I attended a meeting at the University of San Diego at La Jolla, California last Saturday, of one of the reservation Indians. They are writing up a program for 40 students this year that will be attending summer classes on

campus. In the urban area this is not impossible. We have good working relationships with the University of California, UCLA. We will pursue this, to get an Upward Bound for our Indian people in Los Angeles. But we must have cooperation from our Indian people and organizations in Los Angeles, and I think that this can be done, I am pretty sure.

The most tragic thing that exists in Los Angeles today and probably all throughout the United States is the alcoholic problem. It is in this area that there is a tremendous problem, the hardship that extends from alcohol to the family, the results, the loss of jobs, the broken home, eviction, and finally back home. It has taken millions to indicate that it is the lack of complete vocational training, the feeling of inadequacy among the working men and the employer, this is a frustration. I think this exists because of the lack of training -- not the lack of training, I think the training up to a point is good, but I think it should go further. I think that rather to be a trainee, a man should go out on a job as a full-fledged journeyman. This would eliminate any frustration with working men because then he could carry the load. I have been told many times, "This boy can't carry it because he can't carry his end of the work." Then the boy is let out or probably doesn't have a job.

This Center will be negotiating with UCLA students very soon for classes to upgrade the adult Indian person interested in classes with full college credit. This is needed because of the lack of administrative knowledge.

This came up just a day or two ago. It is something we are going to look into, to explore, and I think we are going to set up classes where all Indians can come if they want to. This is a voluntary thing. They will be given full credit on the administrative side, because Indian people lack administrative knowledge. I think this is one of our biggest hangups, we don't have administrative knowledge to conduct our own business. Things are available, so we can go out and get them, and this can be funded through the OEO or the EDA.

For recreation, Indian organizations can solve this problem. The Economic Development Administration, known as EDA, will fund if the area can be designated as to qualify for funding. First of all, you have got to organize yourselves within and with your component people so this will be possible. Programs can be written because people with knowledgeable personnel can write them for the Indians. First of all we must organize, within ourselves, to ask for these agencies to come in and give us help. I had an occasion to do this just recently. I sent out 29 letters from my organization. I had

three organizations show up. I don't know whether it is a lack of enthusiasm or what. I know they want a recreation center, a big culture center, and I don't know how that this council can give us a big center, but I know EDA, if the area is designated, the funds are there. First of all there has to be a feasibility study made to find out if it is feasible or not.

These things are all in the making and there for the asking. All there for the working, with the help of good people, from the different universities and colleges, the City of Los Angeles and the county, these things are possible.

I would like to say, at this point, I am very disappointed of this council, because from the far west, we don't have a representative. I hope in the near future, you can see fit to place on your council a member from the west coast. Probably it was a hurry-up thing, and it was an oversight or something. Nevertheless I would like for you to consider someone from the west coast or the Bay Area, to sit on this council. I think this would be a wonderful thing.

On job placement in the City of Los Angeles, I have experienced people and boys came to me, and were complaining about job opportunity. We have what is called the Equal Employment Administration in the City of Los Angeles that will take care of any discriminatory practice among any groups. This service can be used, all you have to do is to sign a sheet, a complaint, and it is immediately taken care of. You will not be harassed or lose your job. I think that maybe you should look into this thing.

We have in the City of Los Angeles, in the State of California, an apprenticeship board which is available for all Indians, available to anybody coming out of vocational training. I have been a member of Local Union #16 in Los Angeles for 22 years, I have served on the executive board, and worked in different capacities in the apprenticeship program. Mr. Arnowich, president of the Los Angeles County Building Trades, has indicated to me and Mr. Mahoney that he is willing to work with us. I think that students coming out of the schools, should phase right into our apprenticeship program. Any student in the program going to school during the day cannot participate because you have to be available for work. Until such time as you graduate, I think we should go into negotiations with Mr. Arnowich and the building trades people, the District Council of Carpenters in the City of Los Angeles. We can work up an apprenticeship board without a lot of red tape so we can phase our boys and girls right into our apprenticeship program.

You just don't join a union or you don't just say, "I want to join." They'll take your money, but there is no sign that you are going to go to work. They have manipulations in the union where you sign a second or a third book. Until all the first book and the second book have been exhausted, they have ways of manipulating things so you don't go to work, when you want to. I mean first you serve your apprenticeship or you go in as a journeyman or a full-fledged journeyman and pay your dues. Then, of course, you have to go to work. I mean it's not that easy. First, they have to take care of their people. I don't blame them for it. The apprenticeship program is open, and I think we will explore this thing. I think we can get many people on there.

The County Advisory Committee that was formed under Supervisor Debs some time ago, was explained here. There is no use going into it, because it is non-existent. There were no funds for this committee, so it died on the limb. When Bennett was out here the last time, he indicated he couldn't shift money from one source to another, so it died. It was a good thing, when the county found out there was no money, they just cooled off, and so here we are.

In behalf of the Los Angeles Indian Center, the Council members, and our membership, we are glad to have you in Los Angeles, and we hope you can come back. Whatever you do, I hope you have a lot of success. Thank you very much.

THE CHAIRMAN: Thank you very much. We appreciate that good report on the activities of the Center, and it's very impressive and your comments are well taken.

Our next speaker is Ben McCabe.

MR. MCCABE: Madam Chairman and the Council, I thank you for this opportunity to come before you to speak on behalf of the members of the Indian Athletic Association. We feel we play a big part in Los Angeles, looking throughout the audience, I think we have at least probably two or three members from each club. To some extent, we can consider ourselves actually an inner club association throughout Los Angeles.

I think a lot of the points have been brought out which I agree with personally on the needs for the Indian people in Los Angeles. I might make known to you as the Council what we do as an athletic association.

Some of the things which started about six and a half years ago at the Indian Athletic Association, was to bring this Board's activity to the Indian people. We know all of the Indian people are very talented in the athletic programs -- basketball, baseball, softball, track, you name it. We have at least two or three Indians that are pros in this field. Because the great leaders have felt the need for this type of program, and spent many hours trying to formulate a way to provide facilities for them, and to contact the people to help them, they have been very successful. In the beginning it was rough, maybe they didn't have any backing, but I think at the end the momentum had picked up. To this day, I feel we have one of the few successful organizations. This is only because of the inner club participating -- all of the active clubs here in the Los Angeles area.

I think one of the things we really want from our Indian people as an athletic association, is to bring out the best sportsmanship in these individuals. I think we can see this potential. I remember a friend talking to a group, and he said something about potential. He said, "I have a great potential." He said, "It seems like every place I go, everybody always told me I have great potential, and so I studied what that was," and then he said, "I thought to myself I can be great, but I guess I am not really up to that point."

I think all of our Indian people in that sense, have a great potential. They have, or want to have, some facilities. They want to have a big organization. They want to have this Indian unity. I think as a group, the athletic association is furnishing this.

Many times, we have said to our members -- be active in their organization. Because if they are active, they are good leaders, and if they are good leaders, they also would be good members in our organization. I think this is what we are accomplishing, and feel our people, the members of the association, are physically being developed and are coming together more with emphasis. We really emphasize family unity, like many of our coaches and managers have insisted that your family comes first, no matter what. This we insist upon and carry out. Through experience I have had as an Indian, and being associated with different organizations, I have seen these developments taking place, where many times a successful person can only be brought about by the wife and family. This is why we emphasize this, and also have a lot of spiritual leaders, so we emphasize this. We want the spirituality. We want to bring the spirituality back to our Indian people. I think this is naturally implanted in each one of us. We want to have this understanding. I think ultimately, we as an Indian nation, want to come back together.

I feel we have the facilities in the Los Angeles area, but the only thing we really lack is the advisor to advise us where to obtain this help. Like many times, I think probably the BIA is the go-in-between. Many times, I guess we can make this comparison, we know we die of cancer, but again, we really don't put blame on this one certain thing. Probably some would say, he caught a cold and died from it. But do we know really the reason? I kind of hate to make this comparison, but I think the Bureau of Indian Affairs has played its part in this way, they have brought our people out to the Los Angeles area. They are there to provide the education. They have done so. But where I feel they have failed, is to give them that extra hand, the understanding our people really need.

I think, one of the most outstanding ones I can point out, within my own tribe - the Navajo people, about 80 percent of the Navajos are on these placement programs. These are people that have come off the reservations. They have an entirely different atmosphere, a different training in their place.

This reminds me of one of the meetings I attended, called Parent Orientation. There was a program furnished by the Church of Jesus Christ of Latter Day Saints, mostly known as a Mormon organization. They were placing about 450 young Indian students in Los Angeles County. I was invited to talk to these people, and some of the things they asked me, I said, "When these Indian kids come from the Indian reservations, knowing that they are going to live in my home, what should I call them? Should I call them my son? Should I call them by their first name? How should I have them call me? Should I have them call me their foster parents, or my mother, or how should I treat them?" Many times we have said, we know they will be living here, the kids themselves, are only the age between an average of 8 and 12. A lot of them, through experience I have had, in two or three years' time - they would call their foster parents, mothers or father, and then likewise, the foster parents call these children their sons or their daughters in introductions made. These are the things brought out. I think these are the things we really need as an Indian people, not only as a Navajo tribe. As a tribe, from the Bureau of Indian Affairs, we need their help. We need their professional training.

I think there are a lot of programs that have been brought out. They have done beautiful. They are wonderful. But I have not seen them put to use. You can go to any successful person and ask what the BIA has really done for them? They don't really give them credit, there could be something wrong, but I don't discredit what the BIA is doing. Like I have never been through their program, but I think if I had the opportunity, I would go through it because I know what they have provided for the Indian people. I would take

advantage of it, and I would know what person to go to. We need somebody, as Indian people, to bring it to us, so we can become aware of it. I think this is what we really need. We need social adjustment and social training. This can only be brought about by the Council. They can actually give a lending hand, and directly affect our own families as an Indian group. I think this would bring our families closer together. Again, I compare this with the Indian Athletic Association. I am so thankful the people [illegible] participating are members that have been successful in making their life in Los Angeles. Many of them have lived here over ten years, and they have invited some of the BIA students on the program now getting started. They are getting interested in these people, and are contacting these people, and so because of this I am thankful for this association.

Again I think recreation-wise we have enough facilities in the area, if we know what people to go to, if we can train our own people, they can help us. Again, many of us, as club leaders, are only part-timers; we cannot fully dedicate time. I think this is where we can get help, possibly from the Federal Government.

This is probably the best answer to our Indian problem in the Los Angeles area. I feel if we continue to pull together, give credit to one another, and do the things we should as an Indian nation, I think we will be very successful. I think this is in the mind of every leader here tonight.

Thank you very much.

THE CHAIRMAN: Thank you. I certainly appreciate, and I know the Council does, your sincere interest and dedication to what you are doing and the fine report on what your organization is doing. I think you have a progressive attitude and one that is a compliment to this area.

We will next hear a representative from the Mayor's Human Relations Committee, Mr. Joe Vasquez.

MR. VASQUEZ; I have just been given one minute. Madam Chairman, members of the Board, and all my friends out there, I am going to leave a few thoughts with you. I am going to read them. I wrote them down just as I thought them out today, and it will be as if I am speaking.

The first thing I have on this slip is the Neighborhood Facilities Program for Urban Indians.

The Indian has not been able to successfully apply for this program because he does not fit into the standard "ghetto" or "neighborhood" pattern of other minorities. Yet the Indian has not successfully integrated into urban services.

This calls for a variety of services by Indian outreach people, hired by a number of agencies. Because they are not aware of federal, state, county and city services, it is not reason enough to deny them such services.

Legal Services. The American Indian in Los Angeles is almost totally without legal services with the possible exception of one man. I am sure you know who that man is.

The majority of the Indian people who run afoul of the law are new arrivals who are almost totally ignorant of their obligations and rights. A legal program is needed, funded by possibly OEO or an existing agency funded by OEO.

Welfare Services. The Indians are not always aware of welfare benefits and requirements. Additionally case workers are rarely able to relate to welfare recipients. A social case worker recruited from the Indian population, hired by the County of Los Angeles, and operating out of the Indian Center would more than justify his or her salary.

Employment and Job Training. The Indian is not able to properly relate to present employment resources available. There are 15 Indian Human Resources Development workers employed by the State of California. These outreach workers are Indians hired by the State who work in Indian communities.

It is ironic that although the Indian Center played a major role in pushing for this program, Los Angeles was given no job slots. We suggest, at least, three positions be given to a people who represent at least half of the State's Indian population.

Social and Recreation. The Bureau of Indian Affairs has spent millions of dollars in the last two years on "relocating" Indians and yet has totally ignored social and recreational programs. As a result of this a large percentage of Indians have returned to their reservations homesick and disillusioned.

The Los Angeles Indian Center and the American Indian Athletic Assocation have done what they could with no funds. Social and recreational programs are obligations that the Bureau of Indian

Affairs incurs when they bring Indians to Los Angeles.

We think that a social and recreation contract should be awarded to the Indian Center by the Bureau. This should be looked on by the Bureau of Indian Affairs as an obligation rather than a favor, if we are good little Indians.

Poverty Programs. The Los Angeles Indian Center would like to apply for a new poverty program through OEO. However, we feel that a train ride from Pine Ridge alone does not suddenly make an Indian a successful urban.

We need the same type of technical assistance and training that the Indian desk of OEO provides. It is a fact that although the Economic and Youth Opportunities Program of Los Angeles would probably be more than happy to listen to a proposal from the Indian Center, the sad fact is, we do not have a person who is able to put together such a proposal. We need people familiar with dealing with Indians to monitor our program. We are far below even the urban poor when it comes to sophistication of organizational management and proposal writing.

Adult Education. Local adult education program should be an instrument sponsored by the Bureau of Indian Affairs. New arrivals should be made aware of such a program and refer all newcomers.

Legislation: efforts should be made to include urban Indians in legislation aimed at minorities in the cities. Inasmuch as they do not colonize, they are not included in programs which other minorities benefit from. If nothing else, policy should bend to include the Indian and accept him as a unique minority who is a community and who is a minority.

Human Resources. Before any extensive programs are initiated the Department of Labor should sponsor a detailed and accurate census of the Indian living in the Los Angeles area to ascertain the true picture in terms of manpower, income, education, et cetera. This program to be initiated with a grant from the Department of Labor.

A training census by the Bureau of Indian Affairs or the State Department of Employment, which would train Indian outreach workers to poll the Indian people. This work should be done with the cooperation of the Bureau of Indian Affairs, who should make their records available to the Indian Census Takers. This should be done by the Bureau of Indian Affairs, policy notwithstanding.

Great effort should be made to make this poll and its records the exclusive property of the Indian people of the Los Angeles area, who would use it, ascertain what its population's specific needs and priorities are.

The Bureau of Indian Affairs should, as a matter of policy, inform all newly arrived Indians of all the existing programs and activities which may enhance his or her stay in the Los Angeles area.

Health and Welfare. Alcoholism should be looked into with the technical assistance of the State and County Health Departments. We need an Indian Center governed and staffed by Indian people, with the assistance of the community when available.

We at the Indian Center are more than willing to upgrade our Indian Center. We also point with pride at what we have been able to accomplish without the necessary funds. How much better we can do would become evident with the new programs.

This, I hope, you can take back to Washington as a thought of possibly a few of the answers that you have been seeking.

THE CHAIRMAN: Thank you very much.

Does anybody have a question they would like to ask?

MR. JOURDAIN: Not right now.

MR. HENSLEY: That is a good statement, Joe.

There is one question relating to your Adult Education proposal. You said: "Local adult education program should be an instrument sponsored by the Bureau of Indian Affairs..."

I don't see why a recommendation like that, the Indian groups shouldn't be able to handle.

MR. VASQUEZ: I feel the Bureau of Indian Affairs probably owes it to the adults that come to the city and are not prepared academically and educationally. I think they could sponsor a program that would be possibly paid for, the instructors, or perhaps just the night classes. I think this would be very helpful and it wouldn't be a big thing. It wouldn't be a lot of money.

MR. HENSLEY: Well, I meant that perhaps they could contract, you know, some Indian group to do that. They would still bear the funding responsibility.

THE CHAIRMAN: But the Indians themselves sponsor it.

MR. HENSLEY: Yes.

THE CHAIRMAN: I was glad to see you refer to the Department of Labor in the program. That hadn't been done up to now, and I think we have an education program there. The Department of Labor is starting to move in this direction with focus on Indians, but they haven't been made aware of the urban problems.

Your first paragraph about the fact we are not ghettos and are an in-between people, we are so hard to identify, is one of the biggest problems we have to overcome.

You really make some interesting observations and contributions. I think that will be useful.

Is the Mayor's Committee part of the city government? I mean, do you make recommendations to the city government?

MR. VASQUEZ: Oh, definitely. As a matter of fact, the City is now going all out to try to get a building that will do justice to the amount of work we have at the Indian Center. What we have now is just curb service.

THE CHAIRMAN: Is there any way of getting in with the Community Chest or Red Feather, or --

MR. VASQUEZ: We have been approached by them in the past, but we don't want our hands held by somebody all the time. I think we should do it ourselves. I think it would be interesting to know, because I brought this labor situation into this program, the fact that we are citizens of this city, we should also be part of the city government. We are here to stay, believe me.

THE CHAIRMAN: That is one of the reasons for the creation of this Council, to involve other departments of the Federal Government and to make recommendations to them on how they can better serve American Indians who are first American citizens. I am glad you recognize this, and don't just focus on the Indian Bureau all the time. We should use other avenues, like OEO which you have mentioned in your statement.

Thank you.

MR. VASQUEZ: I don't believe the Bureau of Indian Affairs holds everything. I think the entire United States, the Government --

THE CHAIRMAN: Right.

MR. VASQUEZ: -- we, the people of the United States, are the Government. We owe it to the Indians, and we Indians owe it to our Indians, too. We are a part of this Government. That is the way I feel.

THE CHAIRMAN: Thank you.

MR. VASQUEZ: Thank you.

MR. JOURDAIN: How much effort has been made to try to qualify under some of the federal programs, such as the Hodge Neighborhood Facilities and legal services, and labor and poverty programs?

MR. VASQUEZ: Obviously the Indian Center should qualify for everything, but, as I stated here, we don't have the proper people to submit the proposal the way they want it. If we had this kind of a staff, paid by a grant, or a staff that could do nothing but that, we would have it made.

MR. JOURDAIN: Or could you appeal to your Mayor's Committee to provide some professional help in drafting a proposal --

MR. VASQUEZ: They have offered this already. It is in the making.

THE CHAIRMAN: It is an art, to write a proposal.

MR. JOURDAIN: Then have the Mayor's Office and the City Council endorse it, and get some backing behind it.

THE CHAIRMAN: Another source would be your universities, get people there. I think once you get the need formulated, that words would be very easy. I hope you find success in these other departments.

MR. VASQUEZ: This is the main intent. I think the City is going to go all out. That is why it is important to get Indian people into city government. That way, they can open more doors.

THE CHAIRMAN: Very good. Thank you very much.

Our next witness is Reverend Stoneking.

A gentleman from the Indian Center and I sat down there about three times a week each morning in this court. He wouldn't only release the 18, 19-year olds. He would release any man I would want to take to a home and help.

There's all kinds of opportunities for the Indians here in this area. They speak in regards to a recreational center.

We started an Indian group basketball, bowling and other activities, and we have been able to contact the high schools and be able to get the high school gyms to have our times.

The only thing that would make us almost lose the gym would be some Indian fellow or group drinking in this gymnasium and causing trouble, and they would cut us off of the gymnasium. Consequently, our Indian men stood all around, making sure that anybody comes in -- nobody comes in drinking. They are placed out.

But there is every opportunity for the Indians here. It is probably contrary to the others. I have had health officers call me in regard to many things, the health programs, and say, "We'll run your Indians ahead of the others if you'll only bring them over." In regard to birth control, in regard to cancer, and all of these programs, we have had nothing but open arms from every agency around.

I had a Judge in Los Angeles that was willing to come to our church, sit down and talk to the men that had been delivered from alcoholism and drinking, and he asked if we would help these Indians and we have until we lost our home because of finances. We weren't able to keep it up.

But there are many opportunities around. There are many places out on the desert that are willing to take the Indians in that are alcoholics and help them. There are all kinds.

The health program sits in Department 58 and they get these men and take them over and begin to get them on antidotes. And I would like to say there is nothing but open arms here in the Los Angeles area for the American Indians.

I have never been contacted by anybody that wouldn't go overboard. Mr. Gabourie isn't the only attorney that has helped through the Bureau of Indian Affairs.

Mrs. Alice Moriarity helped years ago. In fact, we worked with her on many Indians who were in trouble. Many times that she would

into court on Indians that wasn't brought out through the Bureau of Indian Affairs and give a hand with Indian people that we felt just got to drinking and got in a jam, and needed that little touch to straighten up.

Consequently, I have sat in many Indian meetings and went to different ones. I see there is only one problem. If we could solve that we would have the Indian problem solved, and that is taking to become a man, supporting his home and taking care of his family and he progresses.

When we started our work nobody mentioned the Indian Revival Center, but it has been here 14 years. It has grown to be the largest Indian group in the Los Angeles area that gathers every Saturday, every Sunday. They come from all over the area, from Glendale, Long Beach, Inglewood, Hawthorne.

We have seen a transformation in these Indian people's lives. Consequently, because of their change of life, their change of drink, we have some that are here tonight who, after they have taken Christ as their Savior and begin to live a different life, they have gone to the factories and they have become foremen, they have become instructors on welding schools. They have become -- climbed right up the ladder, but it was when they beat that battle of alcoholism.

I have been down on Skid Row. We go down there about two or three times a month and stay until 1:00 or 2:00 o'clock in the morning.

Everybody in the bar knows me. I fact, the owner knows me, too. And the reason why the Indian gets the shake he does down on Skid Row is because he is in the place to get the shake and consequently is doing the things that needs to get the shake.

We stand outside, and not a policeman gives us one problem, when we let them know what we are there for. He's there saying, "Go to it."

We have had nothing but open arms, and I would like to let Mrs. Harris and the Committee here know I have seen many Indians climb, climb up and then go back to their reservation and become -- on a Santa Clara Pueblo reservation there is a boy that left our mission and went back. He's married to a Comanche Indian girl. He is now the head Sheriff on that reservation because he squared around. When he was out here he was nothing but drinking and neglected his family.

And in regards to welfare, I have never had a problem in getting our Indians help with the welfare -- Bureau of Welfare. In fact, when we had some problems with one, we called the Bureau of Indian Affairs and asked if they could give us some assistance, and they came and gave us some assistance, and we got that Indian on help.

If they meet the requirements there is nothing they can't get in this city. If they meet the requirements going to night school -- we have got several that went to night school for auto mechanics on their own. We have got several that went over to further their education and get their high school diploma.

We have got some that went into this electronics and took night school and studied electronics and are now working in electronic factories. On jobs we have had nothing but open arms.

Even alcoholics that we would bring from the court, we would contact factories and say, "We got an alcoholic." A boy who had been a drinker, and I don't know how successful he would be. He might work until he got his first pay check, and nine out of ten of them did, which I am sorry to say but they did, and back to alcoholism they were. What the answer is, if I knew that would solve the average Indian's problems in the urban area. When the Indian gets aggressive and gets with it he is able to do anything.

We have built our Indian church. We affiliate with the Assemblies of God, but we didn't ask the Assemblies of God for money to build a church, but we built one of the nicest, prettiest, largest Indian churches in the United States, and we did it with Indian labor, and get out on Saturdays and nights, and labor hard.

Now, we are building Sunday school rooms and we are halfway up with them now. When we get this finished, we are not going to ask for a grant. We are going to build a gymnasium because I believe that there are Indians in the area that if you will quit their drinking and begin to put their finances together, we don't have to ask anybody for anything. All we have got to do is get a little oil with it.

I heard some time ago that the Indian Center accumulated $40,000 worth of grant, and wondering why a gymnasium didn't go up during that period of time when this grant come through to them instead of the way it went. Give me $40,000 and I'll build you a gymnasium and I'll fill it with Indians, but we have got gymnasiums that are available to us tonight. We have the Huntington Park High School gym which has four courts. There are probably 75 to 100 Indians over there practicing basketball.

We have ten Indian leagues and ten Indian teams in our league in Bell Gardens, and they play. No fights, no drinking, no arguments. Why? Because the men that have taken the stand to quit their drinking have made the others know that they are not going to come in here and drink and ruin our opportunity to have it.

The same way with the bowling alley. They called us and said, "Won't you come and have your league again?"

We said, "Sure, we will."

They said, "We appreciate your group. They are such a clean-cut group."

Why is it? Those people weren't that way before they made a change. It's after they made the change that it was done, and I appreciate the privilege of being able to come up here and talk with you.

The Bureau of Indian Affairs, they were stating the Bureau of Indian Affairs should let every relocated Indian know where the Indian organizations are. Well, I got a call Saturday afternoon from a Pima Indian boy who said, "Reverend Stoneking, I see your name on this pamphlet that I got, and I would like for you to make arrangements, if you have a recreational program, to come and get me and take me to it," and so they do let them know.

Then if you really want to know where the relocated Indians are, don't try to find out through the Bureau. Get out and hustle. Stop them on the street. Stop them in the dime store. Stop them in the drug stores, and that's the way I found out.

In fact, a Comanche boy who was warned back in Oklahoma -- his name was Eilford Nidel -- he's from -- I can't think of the name of the town -- a great big Comanche boy -- and I'm stupid, you know, they told him back on the reservation, "You're supposed to watch yourself, and if anybody comes running at you, you don't know what they are going to do to you," -- so I'm chugging across the street, and I get over there and I ask him if he is Indian, and he said, "Sure."
I said, "We have an Indian church and we have a wonderful sports program, and I'd like to have you and your family come."

Well, after he started coming to our mission, later on he said, "You know, I almost hit you but I changed my mind."

I said, "I thank the Lord."

But I have traveled. I have traveled all over the United States preaching on Indian reservations, everywhere but Oklahoma. I'm going there some day. But I have found that, traveling across the United States, the problem at Gallup, New Mexico, the problem on the Sioux Reservation, the problem among the Crees, and Crows, and all the others, the biggest problem is that they get off the alcohol and realize they are able to do anything anybody else is able to do; they can do it.

Thank you very much for letting us come.

THE CHAIRMAN: Thank you.

MR. HENSLEY: Sounds like we better turn the Bureau back to the churches.

I also would like some of the energy you've got.

Well, I have a few comments, and I think there are a heck of a lot of ideas floating around here, and I think if you could get together that group of writers, guys that go after grants, at least do something to get the group somewhat intertwined here, I'll tell you, in Alaska we have Indians, Tlingits, Haidas, Aleuts, and we are facing a real crisis now over the land situation. It's the last big land fight in the West, and even though we have Democrats and Republicans and several different groups, we have got to stick together or we are going to be took to the cleaners maybe in the next year or two over our land, and the only way we are able to get anything done in the last two years is by forming a federation of all of the groups that covered many thousands of square miles, the whole state, and we have stopped -- we have literally stopped all dispositions of public lands in Alaska with the help of Udall, and of course he is about to go now and we have somebody new. He is the governor of the State of Alaska, and he is going to be somebody who will have authority over Indian affairs. We don't feel very safe at the moment.

However, what I am saying is that we could have only done what we have done in the last two, two and a half years, by federating, pooling all of the ideas we had together from all of the regions of the state, from all of the Indians and Eskimos up there, and we have been able to do some things, and I feel personally that this is something that can be done right here in an urban situation rather than, say, a statewide effort like we have, but I think you have the

potential, and I hope we will be able to direct some help to you as a Council and as a group that meets with these various departments that you are referring to.

THE CHAIRMAN: Thank you, Willie.

Let me make one comment along this same line. You know, everything is possible, and to kind of give the same appeal that Willie did, in Oklahoma we have, you know, we don't have reservations. We have 68 different tribes in Oklahoma, just about the situation you have here, maybe even a little more, representatives in the Los Angeles area, but for the first time three years ago all the tribes got together in one organization, Oklahomans for Indian Opportunity, and we are overcoming some of the problems that we are having in the state, and it is through cooperation of all the tribes. So it is possible to work together and accomplish things, and it would be of great help to us on the Council if there was some unity here because I think that you are the largest group in the United States in an urban city, and we need your advice, and we need it in a constructive way, which we have received today. I really want to compliment you. I really don't know how to emphasize how pleased I am today because I have been, and I know we all have been to many, many hearings, tribal organization meetings, and other such things, that have all been the type that have complained, but I have never been to a meeting of this type that I have heard so much constructive recommendation, and they weren't put in the form of harsh criticism. Although there were some problems that were pointed out, there were also suggestions on how to change some of these problems, and that is why I compliment you individually for your contribution that you make, and I think it is a very rare occasion to run into any group of people, but more specifically Indians, and I am quite proud of you, and I think that you have the groundwork now laid because you are thinking positively, in a more positive manner, that you can overcome these problems and help us to help you overcome them, working with you to overcome these problems, and I am looking forward to tomorrow's session. We will have a very interesting one. We are going into social service and justice, and we touched on it today, but we want to emphasize social service, which is welfare and health, particularly, and other forms of social service, and we welcome you all to come back, those that are possible, and we are pleased that we thought to have night meetings because it has given an opportunity to you that work to be heard.

Now, I would like to have Mr. Jourdain say a few words to you if he will.

MR. JOURDAIN: I take the part of ad libbing in closing the meetings. I would rather stand up because when I attend Council meetings I always stand up so I happen to be pretty close to the door.

So I don't need this here (indicating microphone).

I recall many years ago there was a mike here at the table before the House Committee on public welfare and labor which a Minnesota Congressman chaired, and I to be in Washington back in '63 when the testimony was being taken about the public works program in the coming future for the poor people across the country, not particularly the American Indians. However, the National Congress of American Indians was included to testify, and the man that was ahead of us was George Meany, and he was told to sit down, to direct himself to the microphone. He said, "I don't need that." But he did make a strong presentation in behalf of the people across the country who needed the United States Government to provide some stimulant to the economy of the nation, and we dwell mainly in representing the views of the Indian people, that we were also concerned in participating in all of the federal programs, not for our own specific programs that are earmarked through the Bureau of Indian Affairs, we wanted to participate in all of the programs, and we have been constantly in the ear of our Congressmen and our Senators, constantly, repeatedly, for the past 20 years.

Now, I want to come back here to the organization of this President's Council to tell you the basic objective of this President's Council, which is this, to coordinate the resources to attack the Indian problems, so to speak, and the councils across the country that are elected by the people at the reservation level, they are highly elated by this new message coming out of the President, from the President of the United States, because for many years back the National Congress of American Indians, with the support of the Indian councils that are members of the National Congress of American Indians have been asking for special Indian Day at the White House, and each day and each year we have been denied this request, so to our surprise the President then came out with this special message, and we have felt tbat this was an answer to the plea of the American people throughout the country that at least the White House has recognized the American Indian people.

Now, I want to come back to the unity of the Indian councils, and we have been trying to unify all of the Indian councils through the National Congress of American Indians, and we have been having one problem after another. We have some dropouts, and we have the push-outs of the NCAI organization, but today after -- I have been serving on the Council -- I have been elected for the last three terms --

since 1958 -- that I see today that there is much more enthusiasm and concern of what the other councils can do to help this other council, and these two councils are concerned about what they can do to help the other councils, so I want to make this clear to you people that the Indian councils at the reservation level are working day and night to try to help resolve the so-called Indian problem.

We have always stated it was not the Indian problem, it's the white man's problem, he was the man that brought in and delegated the authority to Congress to put us in this position that we are in today. But the councils are better organized, more strongly organized than they were 20 years ago.

I remember the old timers that I sat in and said, "What can we do to help our people to preserve our reservation and their rights and heritage that goes along with it?" And the Indian people sat in the background and listened to their elders, and I was one of them. I was an errand boy, and I never dreamt that I was going to be participating in my own Indian affairs back home.

But during the '50s we had a tremendous fight. The odds were against us. They were phasing out everything. They were anti-Indian, Anti-Indian Council, the Bureau was, but since 1960 when John Kennedy got elected, then the tide began to change for the better for the American Indian, and we have hopes that it will continue on, and we are still hoping right now to follow up the policy statement that was released by Nixon saying that he was going to support the National Council on Indian Opportunity, and other statements that he had made that there would be a self-determination on the part of the American Indian for his future not to be terminated arbitrarily, the threat that we had in the '50s, so with this I just want to leave this thought with you because I am getting exhausted.

I have to go home, otherwise I won't have a home. I have been gone for eight days. Just to give an example, this is what has been going on: Here is one little council chairman. There is Jim Wilson, Dale Wing, and the staff on the National Council on Indian Opportunity, they have been on the road to process this meeting for you, and Jim Wilson, there is no telling where he will end up before this weekend is up, and he hopes to be home by this weekend, the same thing with Dale Wing.

Now, this little council chairman right here from Northern Minnesota, I left a week ago Sunday. I had a State Indian Affairs

Commission committee meeting a week ago today. Then we had a legislative panel with our state legislators and the governor's office members, sponsored by the League of Women Voters of the State of Minnesota who are on our side, and if you can enlist the League of Women Voters here in the State of California, you are going to have strong support.

Then on Wednesday we had a unity meeting, coordinating all of the Bureau people, public health, housing, the OEO, and the Council people, Wisconsin and Minnesota.

Then we had a housing meeting.

Then on last Thursday we had a meeting on education, organizing the first State of Minnesota Indian Committee, composed of 16 members throughout the whole State of Minnesota. So we have educational problems.

Then on Friday I came into Phoenix. For your information they are going to have a National Indian Workshop on school affairs in Brigham City at the Intermountain Indian School in March of 1969, and I happened to have accepted -- or I was forced to accept because my friend says, "We need you there, Roger," and they patted me on the back and made me feel good. I didn't realize how much work was going to be involved.

Friday and Saturday we had a meeting at Phoenix for the final planning session of this meeting.

Then while I was in Minneapolis I got a call from Reaves, sitting here, saying, "Roger, we would like to have you be in Los Angeles," and I didn't want to lose this opportunity to observe this urban meeting here that is being conducted so well by our chairwoman LaDonna Harris, and because the people of Minneapolis and St. Paul, the urban Indians over there, they are on my back, wanting to know, "When are you going to hold this meeting here," he says, "What kind of a member are you?"

"Well," I said, "I'm going to do the best I can. I haven't been able to convince the Comanche lady, but the Chippewa will use his Indian rug medicine this time to convince her to have a meeting in the Minneapolis area."

And I want to thank you people, and then I will be taking the message back to the other people back in Minnesota what they are faced with, because we have had a number of people come to Los Angeles, and I know one family that made about four or five trips. I said, "How come you make so many trips?"

"Oh, well, I enjoy the ride." he said, "and the weather."

Good night.

THE CHAIRMAN: One reminder, kind of in announcement form. Mr. Jourdain may not be with us tomorrow. We hope he can make arrangements, but if not we want to say how much we thank him. We know you are tired and exhausted from all your travels, but really you have been a moral support to us, and we appreciate what you are doing, and we hope that we can keep both of our Council members with us for tomorrow, but maybe these things might happen.

Ralph Yarborough from Texas is going to be a very important person for us to get to know, and he already has our love and respect, and he has a great deal of respect and confidence in Indian people, and he is going to head up now the Health and Welfare Committee in the Senate Health and Education and Welfare Committee, and that is a very important committee to us as Indian people, and he is holding hearings now for the aged, and we are hoping in the process to communicate with him to try to get him to come over and say a few words to us tomorrow and listen to some of the testimony tomorrow morning.

We are going to let Fred come over, my husband, and say hello and meet some of you tomorrow, and there still is some hope that the Vice President will be here. He is running a temperature now, and if he can get away from his doctors, he is going to try to get here around noontime tomorrow. That is still a possibility. I don't want to say it will happen. It will depend upon that horrible flu epidemic that has been going around, but his office called around 6:30 this evening to tell us that he is still going to try to make an attempt to be here.

So I encourage you to come and ask others to come, and we have a good lineup for tomorrow.

Those that didn't get to testify tonight, we certainly want you to come back because we want to hear your contribution.

Thank you very much. We appreciate your effort in staying so long and being so attentive. I don't think I have ever seen a group that sat there like you did and listened to every word spoken. I appreciate it and thank you. Good night.

We will meet tomorrow morning at 9:30.

(Whereupon at 11:00 o'clock p.m., Monday, December 16, 1968, an adjournment was taken until 9:30 o'clock a.m., Tuesday, December 17, 1968.)

LOS ANGELES, CALIFORNIA, TUESDAY, DECEMBER 17, 1968, 10:00 A.M.

Session opened, chaired by Dr. William R. Carmack, substituting for Mrs. LaDonna Harris, chairman of the subcommittee, who was ill.

DR. CARMACK: We will resume the second day of the hearings of the subcommittee on Off-Reservation Indian Affairs of the National Council on Indian Opportunity. The first witness who is going to appear this morning is Mr. Bert Walters, Social Service Consultant, State Department of Social Welfare, Sacramento.

MR. WALTERS: Good morning again, Dr. Carmack. I'm sorry that Mrs. Harris isn't here to be officially welcomed to California and to Los Angeles, Los Angeles being the largest concrete reservation in the United States.

I do have some prepared remarks which I will leave with you at the conclusion.

This past year has been a significant one for us in California, and particularly for the Indians in California. I feel as if we broke a hole in the dam. Let me list some of the significant accomplishments of this year that have statewide importance to the Indians.

The BIA has reversed its policy of services to Indians. It has restored the services that were cut off in 1953. This was largely due to the pressures brought on the Bureau by Indians, by our Commission, and by political groups. This has meant the reopening of the Sherman Institute to California Indians. We have had medical services, the Indian health service, made available to California Indians. We have gotten 20 scholarships from the Bureau. This is I think, and I hope, just the beginning.

We had an OEO grant for the intertribal council, some $300,000 approved. This grant, as you know, is for organization, leadership development and economic development.

Legal services, for Indians, was granted through the OEO, as you heard from Mr. Monroe Price yesterday. The CRLA, for some years had an Indian desk, but this grant establishes in a much more expanded sense Indian services through their legal staff. CRLA will still

be active for all poor people who live in the rural areas.

We have a pilot project for Indian health services granted to the U.S. Department of Public Health. We hope this project will become a more permanent program. At least, we have something started there. This has been an out-reach program.

The State Department of Employment developed an employment assistance program with 15 specialists scattered throughout the State. They do job recruitment and placement and recommend trainees for available training slots. They also are working with young people on Upward Bound.

We are pleased that the BIA Sacramento office has a change in administration with the appointment of Bill Finale.

The twenty-nine million-dollar claims suit was finally settled with the California Indians. That was no small accomplishment, as some of you probably know. Last but not least, we have finally established, by legislation, an Indian Day, the last Friday in September.

These items may not seem like a great deal, but considering what has been happening since 1953 until this year, it is a great deal. We still have just scratched the surface.

You asked me to appear here in behalf of the program of social services. I should tell you that I wear at least two hats. One, I work for the State Department of Social Welfare, as a Social Services Consultant. I am representing our Department in all matters concerned with Indians. One of those matters has been as a representative of our Department on the State Commission. It is called the Advisory Commission on Indian Affairs. The other commissioner's hat has brought me into more contact with Indian problems.

Briefly, let me tell you something about these social services. There are no unique services for Indians in California. The social services that we provide for urban Indians are the same services we provide for all urban poor. The services are provided for all those who are eligible.

I say some of these things because I think to some extent this may be different in other states.

As you know, Indians in California have full citizenship and have the right to full participation in all of our social services or other programs. All programs for the poor in California, Indians may participate in. This is not to say they do, but they may. Our experience has been that Indians tend not to participate in the programs that are so often available -- preferring Indian programs. I am not offering this as a criticism, simply as a fact.

Within our Department of Social Services, I think we attempt in some areas more than others, to recognize the uniqueness of the Indian and try to program around it. I don't think we do as much as we should, but we do it to some extent. You'll hear some of it from Los Angeles County representatives, who will speak later, this morning.

Public welfare in California is state-supervised and locally administered. Now, those of you who know anything about public welfare, this is different than in most states where it is state-administered.

Because of the state's role as a supervisor, rather than an administrator, we have less to say about public welfare as it operates locally. The Federal Government sets up the rules and regulations. The state then implements them with state rules and regulations, but the program is literally carried out locally. We are supposed to supervise, as best as we can, 58 counties spread out over California.

We are very uncertain as to the number of Indians on public welfare. It is embarrassing when I have to talk about this, because I should know. However, I find nobody else knows, so I guess I shouldn't feel too embarrassed by it.

We think there are about 3500 to 4400 Indians on public welfare. I know this is wrong, but this is the best guess I can give.

Of that number 2000 are receiving AFDC, Title 8 or Aid to Families with Dependent Children. 800 are receiving Old Age Assistance, 500 Aid to the Totally Disabled, and 100 are receiving Aid to the Blind.

The emphasis here in public welfare, is on rehabilitation. This goes to the training and employment of people receiving public welfare.

We have been involved actively with this since 1964, because of the Economic Opportunity Act and the Work Experience Programs. We recently expanded this to help the Federal Government and are involved in a program called WIN, W-I-N. It has its effects on all poor people, and I assume on some Indians, although I have no way of knowing. Part of the problem is we don't keep people by ethnic or racial groups. As you heard yesterday, all we can do is make a head count. It gets to be very difficult when somebody wants to know, and I always have to duck the question and give rough estimates.

There are some other things I would like to comment on which go beyond social welfare. We think social welfare problems are a recipient of problems of society. What brings people to social welfare are not social welfare problems, but problems of other kinds.

If I may, I would like to tell you something about California and something of my philosophy on the problems we are talking about today -- the urban Indians.

One-sixth of the Indian population in the United States lives in California. We estimate there are about 100,000 Indians in California. This is the largest number of Indians in any one state.

Half of California's Indian population are re-locatees and there are more Indians living in the cities than rural areas.

This was not always so. Traditionally, until about 20 years ago, the Indian population was around 40,000 and lived mostly in rural areas. This has shifted because of the relocation program.

As I understand it, the BIA for the past 30 or so years, in its attempt to upgrade and improve the Indians' problems, has brought them to the cities. The cities were supposed to provide them with an opportunity for economic promise.

Over the years I have come to wonder whether this is really so. They pay a great price. The cities are difficult places to live in, and the City of Los Angeles is no exception. It is difficult for everyone and I think particularly difficult for the American Indian.

The city at best presents many problems. It presents a problem of jobs with modest pay, a very expensive place to live, and long distances to travel. It is smelly, dirty, and noisy.

People feel alienated in a large city and there is competition for everything. I'm not really talking about Los Angeles, but any large metropolitan city.

I think, therefore, we must start thinking about other ways to tackle the problems of the Indians, who want and deserve the right to a better life. I don't think the relocation program, as we have seen it in California, has been the answer.

Yesterday I heard about the problems the Indian faces when he comes to Californis or to any large city. I thought of the Indian who comes with the same kind of problems of the immigrants in the early 1900's. He brings all of the same problems -- language, cultural gap, an impersonal life, and total unfamiliarity with the mass, one runs into a city.

I think we should start examining in our history books how we helped the immigrants. We could learn a great deal from this experience and try to program around that.

One of my recommendations in my paper, alluded to yesterday, is that we institute settlement houses, just as we had them in the 1900's. Everything from a Hull House concept to the international settlement house concept would be helpful.

A settlement house is more than a place to have a dance. It has been a meeting place, in some parts of the United States, such as New York where the Puerto Ricans and others who are new to the city come together. These groups are truly immigrants; the same way the Indian is also. We should look back and learn from the history of our immigrant program and try to program in a way that would be suitable and adaptable to our present problems. This is necessary if you are going to continue to bring Indians into California, at the rate of a thousand a year, which I hope you don't.

I have met with people on problems of the Indians, as some of you know, in Washington and elsewhere. I speak what is on my mind, whether it is popular or not.

There is no California Indian on the National Council, I think this is one example of the oversight the California Indians have had to live with for many years.

A few other points, if I may. The absorption of highly unsophisticated and uneducated immigrants is a difficult problem, as we

been hearing all day and last night. I think it is a problem we should try to find some answers to. The problem is not a unique one to us in California or to the United States.

There are other countries in the world that are struggling with the same problem. One of the best examples of this is Israel. I think there are models we could look to and program from them.

Israel has worked hard and diligently at this problem, with even more unsophisticated people or, certainly, as unsophisticated. There have been tremendous gaps between sophisticated people in Israel and the people coming in.

We should begin to find other ways to tackle the problems of work, housing, and language. There are many things we could be doing.

You know, one of the things that Mr. McNamara suggested, and it has been tried in the Army. The Army has been used and absorbed. They do this in Israel all the time. We tried it as an experiment in our Army, bringing in young men who don't meet the standards, with lower education and physical problems. The report has been that they have worked out very well. That shouldn't surprise anybody.

The Army is one of the greatest leveling forces in the world. It also is one of the biggest teachers. They teach all the time, from the time they get up in the morning until they go to sleep.

The Bureau has been doing some interesting things in the last few years. I can't go back too far in history, I don't know much about the Bureau. I do know something about some of their innovative approaches to some of their problems.

They have been doing some things in training and employment which are interesting. One of them is the Madera Training Center, which is under contract to Philco-Ford, which I visited. I hope the Council visits this Center and some of the other innovative programs going on in the country.

I hope they not only see it but evaluate it. I was shocked at a couple of things. I suppose I shouldn't be shocked but I was.

The Philco-Ford program in Madera is housed in a former radar station that had been abandoned. It is an ideal setup, because it has all kinds of buildings there, including offices, shops, and

living facilities, for both single people and married couples. It really is an ideal setup. It is not right in town, but close to one.

It still has its high wire fence around it, and its guard station, all of which are used.

Except the guard now is a BIA or Philco-Ford employee. He just checks people in and out.

I said, "What is he there for?"

Nobody knew. The man said, "Everybody says that when they come in."

I said, "Why don't you do something about it?" It gives the implication of a guard. You can go in and out, and they are not going to stop you, so he is not a guard.

I also looked for an Indian staff and found none. Maybe this has changed. I think it is a good program. I am just trying to point out deficiencies in the programming. I think the people who know more about how to work with people should be involved.

Its greatest weakness was in its acculturation program. I think they knew this and worked hard to correct it.

Remember, this is a program for people who are not eligible for relocation. These are people who don't have a high school diploma, are low on standards, and are kids who had many unsuccessful experiences with the Peace Corps, Job Corps, and with other programs.

If you insist upon the relocation program, as you have it now, the seven large centers, of which are in California, Los Angeles, Oakland, and San Jose, I strongly challenge their use. You have heard me on this before, Dr. Carmack. I challenge their use in the sense of the importation of Indians from all over the United States. We have tremendous needs for training California Indians and other Indians who have wandered in by themselves.

California is not able to tackle this problem with its limited resources. Other people don't think these resources are limited. We have an awful large state with a lot of poor people, very vocal poor people, as you have probably heard in lots of other places.

The problem and the responsibility in California is enormous and Indians are a minute problem. Most people in responsibility tend to overlook Indians. They tend to put them aside, they know they are there, and that they are a problem. They know something should be done, but Indians are on the bottom of everyone's agenda.

I don't think this is because these are bad people. However, this is the way it is in the sense of priorities. I could give you some examples of this based on places I am most familiar with.

Until these two pilot programs got started, one in the State Health Department, and one in the Department of Employment, there was only one full-time person devoting time to Indians. That was Mrs. Pate in the State Commission.

No one in our department is responsible for Indians. I have many other jobs and Indians are just one small part.

There is nobody in the Department of Education or even in the Department of Employment with regard to apprenticeship programs. There is nobody in OEO. There is no Indian desk in our OEO, and it could go on.

The problems of Indians are, you know, not considered pressing. Unless there is something special, some reason -- and that generally translates itself into money -- no one is going to do anything about it, other than what we are now doing.

I would like to conclude by expressing particularly two or three ideas. Since I have criticized, let me offer some suggestions, if I may.

One, I think if we can somehow re-examine our relocation system, to encourage relocation and job training nearer to the homes of where people live, rather than coming this great distance to a strange, difficult community.

I think the program the BIA has started of smaller regional training centers is much more preferable to the larger centers in California. I know California is popular and people like to come here. We have tremendous immigration and migration of people every day.

I think as a plan, I would like to see us try to program differently and encourage people to go where there are opportunities, as well as where their life is more manageable. There, if they are unhappy, they can get home easier.

I have said what I can on relocation. There are a couple of thoughts, if we can ever get around to the other side of the coin, about which is rural America, which I'd like to mention. We have a whole host of possibilities outside the city. Where the Indians come from, I think there are things we should be doing out there. Among them. are the tremendous opportunities for recreation. There are opportunities in the area of economic development.

Some of the land Indians own in California and probably elsewhere, is very valuable. The best snow for skiing in California is in Modoc County, on one of the largest reservations. It happens to have no airport. It is hard to get to but not insurmountable.

The Hoopa Reservation in Northern California has tremendous timber and excellent recreation possibilities.

The Pomo Indians in Lake County have land right on the lake, very valuable land. Yet, other people are buying that land and developing it.

We have had very little economic development activity in California. It is, after all, much of what we are after. We are after a better life, and that means greater economic opportunity. I don't think we necessarily need to continue to do it the way we have been. I think we should try other approaches, look elsewhere, and particularly try to find and develop some of the resources we have in the rural areas.

I might point out up in Oregon, there is an Indian reservation called Warm Springs which has -- I have a hard time pronouncing it -- the Kah-nee-ta Resort, a beautiful place, which the BIA helped them develop. It is a modern Indian resort that is very popular. I think this should be going on elsewhere.

Are there any questions?

DR. CARMACK: Thank you, Mr. Walters, for your extremely interesting testimony. You have raised a number of basic questions. If I may, I should like to pursue one or two of them for the record.

You mentioned that the Bureau of Indian Affairs, in your view, has reassessed its policy toward California service and has reentered California for the first time in a basic way since 1953.

MR. WALTERS: Correct.

DR. CARMACK: Do you know why the decision was made in 1953 to curtail services?

MR. WALTERS: Yes. It is ironic. It came about briefly through a couple of things. There was a move in California to provide full citizenship for California Indians. There was this general conviction, that this was the right thing to do. The Indian should go to public schools, not Indian schools, etc. There were a few legal things which happened. There was a Supreme Court case on social welfare, public welfare assistance, in San Diego. The Supreme Court's decision was that the Indian was entitled to public welfare, even though he lived on an Indian reservation, because he was a full citizen of California. This kicked it off. He was a full citizen of California and entitled to all the rights and benefits of citizenship.

The legislature, in its wisdom, developed a resolution saying, "We can take care of our own. Thank you very much, Federal Government, but we'll take care of all of the problems," and the Bureau said, "Great," and shut the door.

Some of the people who were a little more knowledgeable said, "We're making a mistake." The next year, 1954, they tried to take it back but it was too late. You know, I am sure there are other aspects to it, but in effect we asked that services to Indians be terminated, and then we tried to rescind some of the action that had taken place. It was not possible.

So there was a phasing out. I think this took something like five years. As you know, one of the programs that we are most sensitive about, which was phased out, was the Johnson-O'Malley funds for special education.

This is the history of what occurred. We asked for it and we got it. Now we are sorry and have been trying to get it back ever since.

DR. CARMACK: What evidence do you see that there is basic renewal of services in California? You mentioned in your opening remarks, that you weren't certain as to how much or how extensive the restoration of services was. Do you feel the restoration of services in the last year is at optimum level?

MR. WALTERS: No. We are just at the very beginning. We have just made a crack in the dam. We really have so much to do, but at least, you know, we have a beginning.

The BIA has done a little. Public Health Service has done some. OEO has granted us some things.

So we have made tremendous strides in one year, but the course we have to travel is a long one.

I think, in the Commission's study done a copule of years ago, two of the most pressing problems identified by Indians have been the problem of housing and sanitation. You know, where you live and how life is right at home, has been the most sensitive. Its tremendous, housing and health problems are connected with sanitation or absence of it.

Indians live in California. Everyone thinks of California as so affluent and comfortable with everything going well. Indians live without running water, and have to bring water from five miles away as some of the Indians in the more sparsely settled states. We have massive problems here. We have youngsters who live on reservations where the roads are so bad during the wintertime, when it rains, buses can't get in, and you can't get out. So kids don't go to school. We have problems too, in California like other states do.

DR. CARMACK: The real nub of the question, in terms of the committee's problem in connection with these hearings, is what ought to be the posture of the Federal Government and other levels of government in the urban situation?

This will appear to be a general and broad question. Do you have any point of view, particularly as to whether or not, if it were legal, and there were funds available, neither of which may be the case, would it be desirable to extend traditional Bureau of Indian Affairs services to urban Indian people?

MR. WALTERS: Well, I would rather answer this way. I think there are a great many services needed. I would rather not see the Bureau provide the service, but see the services come to the urban Indians through some other kind of structure, such as a locally operated Indian council. I would like to see the monies come to them through a variety of resources. You know, in California, we bite easily on the idea of partnership, "You provide some and we'll provide some."

One of the things that ought to be tried is funding from the federal to the local levels. We talk about recreation, this is not an impossible problem to solve. The City Recreation Department, I am sure, would be interested in developing certain specialized programs, if there was a funding partnership. I don't feel the Bureau should be the program group operating locally. if that answers your question.

DR. CARMACK: Yes, it does.

Now, whereas 17 years ago, the Bureau of Indian Affairs administered over 99 percent of the entire federal Indian dollar, as you point out, and about 15 years ago, we quit the field in California in terms of full services. Today, the Bureau of Indian Affairs probably administers less than half of the federal Indian dollar.

Would you care to comment, in a general way, on whether or not the other six major federal agencies, who have special Indian programs have been more effective than the Bureau of Indian Affairs?

MR. WALTERS: As I look around in California, I don't know how to answer that, I don't see the evidence of it.

DR. CARMACK: Let's take them one by one, a few of the key ones. I think one of the most important programs for Indians funded by public funds is the CAA program. They have a special Indian desk, as you know, and from the beginning they recognized that Indian programming should be an important dimension of their service. In your view, has OEO been effective in responding to the special needs of California Indians?

MR. WALTERS: No, they have not.

There may be exceptions, but I think the voice of the Indian, including in Los Angeles, is so small compared to the voice of otner, better organized and less fractionized groups -- you know fractionization of Indians is one of the greatest problems. It tends to defeat itself, but in general, the black and the brown voices of California are much louder, much more militant, and they get a much greater share of the dollar.

I think in addition there has not been -- and I may be wrong -- any kind of effective coalitions developed. If they would develop these, I think the Indians could get their proper share of the dollars.

DR. CARMACK: Throughout the nation there are about 76, if I am not mistaken, Indian housing authorities attempting to construct mutual self-help housing and low rent housing in cooperation and funded by the Department of Housing and Urban Development.

Do you have any impressions, as a member of the State Advisory Commission on Indian Affairs, and in your professional role as well, as to how effective the housing program has been in the State of California?

MR. WALTERS: The self-help housing program, in general, has begun to take hold in California. We have had some activity down in San Joaquin Valley, among the American Friends. They have been the ones that helped develop this, and there has been considerable activity. We have had a little among some of the Indian reservation groups. Very little. We have had some scraping and scrounging for a few dollars but, in general, there has been very little program.

I think if monies and opportunities were made available, this would be a very welcome program. The Bureau did this in a couple of reservations and the Indians have welcomed the opportunity.

This kind of program is not as appropriate to urban Indians, because they don't own their housing. Frequently they are renters, whereas in the rural areas they do own their land.

We haven't solved the problem of the urban Indian on self-help housing, but I think where we have tried it in California, it has worked very well. As you know, it is more than the development of housing. It is the learning of new skills and participation in creation of something of one's own, and it has worked great.

DR. CARMACK: You stressed the importance of the analogy between the Indian moving into the new community, in-migrating from the rural areas, to the immigrant from Europe, or wherever. You suggested, one of the public tactics we had developed in working with the needs of immigrant people, was the settlement house concept.

MR. WALTERS: Correct.

DR. CARMACK: I believe you stated we need to borrow from that same concept. some kind of a technique for working on behalf of immigrant Indian people.

MR. WALTERS: Right.

DR. CARMACK: In your judgment, do the Indian clubs we have had representatives from, a great many, in Los Angeles, serve this same purpose? Is that what you are talking about?

MR. WALTERS: I think they would like to serve the same purpose, but they are so small, so inadequately funded, and so fractionized themselves, that no one group can really do the job. If they could be pulled together and gain some operating funds and learn about the management of their own programs, I think many interests we heard expressed last night could be fulfilled.

Of course, they have started to tap the concept of the neighborhood settlement house. There are so many things besides basketball and swimming. I think the desire has been there -- I think they have tried valiantly -- with most inadequate funding.

DR. CARMACK: Let me ask you to think of yourself as wearing your hat of Social Service Consultant to the Welfare Department for a moment.

Did I understand you to say the Welfare Department and other public agencies in the state do not keep ethnic records?

MR. WALTERS: That is correct, by law.

DR. CARMACK: Would you care to comment, as to whether or not, you think that it is a wise option?

MR. WALTERS: Today I would say it is very bad. I think that we should have made some modification in this practice. The very people who insisted that we not keep the records now are unhappy because they can't count the people they want to, for the purposes of programming. So we are in a very difficult position.

I would like to see re-thinking of the problem. We have tended to stop the machinery, and have never really re-examined it.

The only way I am able to make any kind of count is through what we call our permanent sample. We do a permanent sample of all people in welfare. It is a very small percentage, but an extensive study of each family. Again, we count the Indian by visual, you know, does he look like an Indian or does he have a name like an Indian. We don't ask him if he is Indian. As you have heard, in California, there is a tendency for many Indians to call themselves by Mexican or Spanish surnames.

DR. CARMACK: You indicated. you believe there are about a hundred thousand Indians in the State of California.

MR. WALTERS: Yes.

DR. CARMACK: In your view, how many Indians are there in Los Angeles?

MR. WALTERS: I would have to quote what other people have told me. I figure there are about 40,000? It seems like an awful large number, but I always am overwhelmed when I fly into Los Angeles, I can believe it when I look out over the huge structure here.

DR. CARMACK: This is not germane to the immediate business of this hearing, but do you have any idea how many Indians there might be in the Bay area?

MR. WALTERS: If you include our three large urban cities, Los Angeles, San Jose, San Francisco and Oakland, I think the Indian population is somewhere around 20,000.

DR. CARMACK: You indicated Indian health service had been made available to California Indians again.

MR. WALTERS: Yes

DR. CARMACK: Does that include the urban population as well?

MR. WALTERS: Yes. I should explain that the Indian health service has programs, hospitals, and other services outside of California. There are none located in California. In our trips to Washington, we pleaded for some responsibility on the part of the U.S. Public Health Service for Indians in California. The one concession we got in our trip to Washington was, they said, "Okay, if an Indian from California wanders over to our U.S. Public Health Service in Nevada or Arizona, we'll take him in." They so ordered, and I have seen the evidence of it, through a document out of Washington. The health service offices, hospitals and clinics are open now.

It was designed to provide the Indian over on the other side of the State, who lives closer to Arizona and Nevada, Nevada particularly, with some place to go. There are inadequate medical facilities, black, white or red, over on that side of the State, especially in the smaller communities. If you are poor it gets harder, and if you are Indian, it gets worse. So some of the Indians wanted to have that option. Not much was accomplished, but, you know, we think we did a little.

DR. CARMACK: No new facilities have been opened up?

MR. WALTERS: No, nor new money.

DR. CARMACK: Well, that's about the size of my questions.

Anybody have any questions?

MR. NAHWOOKSY: I have one question, I would like to ask regarding communication. Do you have a particular mechanism you utilize to give information to minority groups in the State regarding your welfare programs?

MR. WALTERS: We do print informational pamphlets in Spanish. We have tried to do it in not just informational pamphlets, but some of our other documents that welfare recipients come in contact with are printed in Spanish. We are reaching out into the CAP groups in the larger areas to help them understand welfare. They have done some special community work on welfare rights and eligibility. Of course, they have been plaguing us with -- I don't say this negatively -- with demands for changes. We are beginning to move outside of our system, into other systems to get the word out. It has not been significant, but I think we are getting better cooperation with the minority communities than we have ever had.

We find, for instance, that our public hearings which we hold periodically in California -- the director of our department holds a public hearing on any change in rule or regulation -- are no longer just a little fraternity of people coming. We now have people of all kinds coming to not just hear, but to talk and to criticize and applaud. We don't get too much of that but we do get a lot of exchange of information. We have a great many welfare rights groups coming to our meetings. CRLA -- California Rural Legal Assistance -- has been coming for some time and functioning as an advocate group. We have had others coming to criticize. As a measure of what you are talking about, this is the best I can give you. A great many of our welfare rights groups are made up of minority people.

(The written statement of BERT WALTERS referred to here follows:)

THE UNIQUE PROBLEMS OF AMERICAN INDIANS IN URBAN CALIFORNIA

December 17, 1968

It is with considerable pleasure that I have this opportunity to address the National Council on Indian Opportunity and particularly Mrs. LaDonna Harris, Chairman of the Public Forum on Urban Indian Problems, meeting in Los Angeles during December 16 and 17. I understand that this is the first of several such forums to be held. Welcome to the largest "concrete reservation" in the United States.

The American Indian is California's principal ethnic minority group. He has grown in numbers since the turn of the 20th century and now has the largest rate of population growth of all ethnic groups. Indians in California lag the farthest behind in education, employment and income. Despite the advancement of a few, California Indians as a group have remained isolated and apart from the main stream of modern, social and economic development.

Since World War II, thousands of Indians from other states have relocated in California for vocational training and employment under a program administered by the U. S. Bureau of Indian Affairs. Additional thousands of Indians have migrated to California without assistance, seeking employment and opportunities. By now, it is believed these newcomers are nearly as numerous and the native Indians.

For the first time, more Indians live in cities than in rural areas in this state. Authoritative estimates indicate that there were as many as 100,000 American Indians in California in 1968, of whom 40,000 were of native stock, the largest number of any state.

From all the data now available on income, education, and unemployment, it is clear that Indians in California continue to live under conditions of severe disadvantage. Residing on or near trust lands or in low-income areas of the cities, Indians find themselves among the hard-core unemployed. The young people share in the discouragement, alienation, and lack of preparation in skills of Negroes, Mexican-Americans and some other minority groups. They, too, suffer the consequences of any discrimiation which blocks them from good jobs and adequate housing.

There are today more than 1,280,000 men, women and children on the public welfare rolls in California receiving cash grants. Yet our estimate is that not more than 83,000 of them are currently employable. More than half of the adults on those rolls are either too old to work, have physical or mental handicaps that make them unemployable, or have such low levels of education, skills and work habits that they are unacceptable to employers.

The low percentage of employability in the welfare rolls illustrates how great are the numbers of people reaching adulthood with little or no chance for ever becoming self-supporting, because of social deficiencies that begin developing long before they are reduced to public dependency. It is out of this concern that public welfare points to the problems of the Indian in California as yet another set of circumstances that threatens to perpetuate public dependency despite the general prosperity of the state.

While the actual number of Indians who at one time or another become in need of public assistance in California is difficult to establish, their vulnerability to it is easily identified. Typically, they are unfamiliar with city existence; the daily living patterns in such simple matters as transportation, shopping and related services are alien to them and their cultural differences mark them as strangers to the city.

These adjustment difficulties continue even after securing employment. They find it difficult to make friends and to communicate with their fellow workers and neighbors; that the cost of living in the city is far higher than they expected; that budgeting their new wages is a constant confusion; that they are easy prey to unscrupulous merchants; and that often the only base where they maintain contact with other Indians is a tavern where they can commiserate while getting drunk. This "barroom society" is destructive to the individual and his family but seems to be the only outlet for many.

The Bureau's Employment Assistance program, often referred to as "Relocation", is to be highly commended, since its goal is to provide employment skills and placement in employment - all of which are geared to self-sufficiency. There is no more important striving than independence and self-reliance. However, we seriously question the validity of the three California based Employment Assistance Centers, which in 1967 brought over 6,500 individuals into this state. Many come a long distance from their home. Since the centers serve the entire United States, the Indians might come as far as 3,000 miles. Frequently the relocated Indian is inadequately trained, homesick, frustrated by the big city and for a variety of other reasons ends up living in the ghettos of our large cities unemployed and in need of public assistance.

Although we enthusiastically support the concept of the Employment Assistance programs, we would urge that the three centers in California not be used for nationwide recruitment but rather be restricted to the 100,000 Indians living in California. These Indians are in desperate need of adult vocational training and direct employment assistance. The Bureau itself recognizes the importance of training facilities near the Indian's home because

in recent years they have established numerous smaller Employment Assistance offices throughout the country in addition to the seven major centers.

To emphasize, we are very concerned about the Bureau's program of relocation which has substantially added to the unemployment and economic and social burdens in the ghettos of our large cities. The relocated Indian is usually without a high school education; he is inexperienced in urban living; he may have multiple health problems; and he is lacking in work experience. In addition, he brings a host of "strange" cultural ways to the impersonal, competitive and costly large city. The Indian needs desperately to be assisted with the acculturation process in a similar manner to the immigrants of the early 20th century. Therefore, we would recommend that the Bureau fund by contract (purchase of services) or direct operation a "neighborhood house" or "settlement house" program helping with the many problems of adjustment to urban life. The similarities between the European immigrant and the rural Indian are numerous. The successful experience of the settlement house could well be adapted to the needs of the American Indians.

In summary, this department's recommendations on the problems of urban Indians in California are:

1. Shifting the focus of the three California-based Employment Assistance Offices from a nationwide responsibility, to serving the critical needs of the 100,000 Indians living in California.

2. The Bureau supporting the operation of "settlement houses" to assist in the acculturation process of the Indian new to the urban cetners.

This statement prepared and presented by Bert L. Walters, Social Service Consultant, in behalf of John C. Montgomery, Director.

DR. CHAMAZA: Thank you very much, Mr. Williams.

MR. WALTERS: Thank you.

DR. CHAMAZA: I wish I could express as graciously as Mrs. Harris would our appreciation for this testimony. It is going to be very important to us.

MR. WALTERS: I will leave you one more thought since you came to California. Sitting in a state agency, I get particularly nervous and sometimes chagrined when the federal agency comes into a state and does things without informing us. We all tend like to be told when there are things happening. So we were glad for the invitation.

Thank you again.

DR. CHAMAZA: Is Mr. John Ortiz, Chief of the Orange County Indian Center here?

He may come in a little later.

Is Mr. Ellis Evans of the Los Angeles Indian Center here?

Mr. Jane Lyman of the Department of Public Social Services of Los Angeles is here, I believe. Mr. Lyman, can we hear from you?

Would you go ahead and identify yourself professionally in case I didn't get it correct.

MR. LYMAN: Yes. I am Jane Lyman, Program Chief for Special Services of the Public Social Services in Los Angeles County, and we have a statement we would like to leave for the record also. I will not read it, but make a few comments in the event of questions in this area.

(The statement referred to here follows:)

SERVICES TO THE URBANIZED AMERICAN INDIAN: A STATEMENT TO THE NATIONAL COUNCIL ON INDIAN OPPORTUNITY

I am Donn Byrom, Program Chief for Special Services, Los Angeles County Department of Public Social Services, presenting a statement on behalf of my agency regarding its findings on problems confronting urbanized American Indians, it services to Indians, and recommendations for this council's consideration as to how it might assist Indians in their quest for social and economic advancement.

As you know, the attention and concern of the nation were refocused on the American Indian when President Lyndon B. Johnson on March 7, 1968 presented to the Congress of the United States "A Message Relating to the Problem of the American Indians."

That message detailed the deterioration of an ethnic group which now numbers about 600,000, of whom 400,000 still live on or near reservations, while the remaining 200,000 have moved to or been relocated in cities or towns. It posed the following:

- Fifty thousand Indian families live in unsanitary, dilapidated dwellings; many in huts, shanties, even abandoned automobiles.

- The unemployment rate among Indians is nearly 40 percent - ten times the national average.

- Fifty percent of Indian families have cash incomes below $2,000 a year. 75 percent have incomes below $3,000.

- Fifty percent of Indian school children drop out before completing high school.

- Indians' average death age is 44 years as compared to 65 years for other Americans.

- With rare exception, Indian communities are so underdeveloped that there is little, if any, opportunity for significant social or economic progress.

- Thousands of Indians who migrate into the cities find themselves untrained for jobs and unprepared for urban life.

In the strength of the President's statement, summarized, "Indians in towns and cities ... have urgent needs for education, health, welfare, and rehabilitation services, which are far greater than that of the general population," and by reports by Fair Employment Practices Commission and other agencies that 25,000 to

40,000 American Indians - reputedly the largest concentration outside of Indian Reservations - were living in Los Angeles County, Los Angeles has been re-examining its relationship with the American Indian and the governmental and private service agencies interested in his problems.

On March 7, 1968, the same day as the President's address, a "Conference on American Indian Affairs" was held in the office of Los Angeles County Supervisor Ernest E. Debs and a "Committee on American Indian Affairs" was formed to coordinate the service efforts of local governmental and private agencies.

The committee was composed of the following: Mr. Jack Holifield of Supervisor Debs' office; Mr. Millard Foist of the AMI Trade School; Mr. Darryl Mahoney, Federal Bureau of Indian Affairs; Mr. John Foster, since replaced by Mr. Grant Shepard, Department of Public Social Services; Rev. Bill Ng, Indian Welcome House; Professor Monroe E. Price, Rural Legal Assistance, UCLA School of Law; Mr. Fred Gaborerie; Dr. Frank G. Pacino, Health Director, San Antonio Health District, Huntington Park.

As a result of this conference, the Department of Public Social Services Representative researched and disseminated to social work staff a profile study of problems confronting the American Indian; ascertained and informed social work staff of the community organizations servicing American Indians; established liaison with the staff of these organizations; called for the identification of American Indians in the Department's caseload and established specialized files to render service to them.

Prior to this activity, in January, 1968, the Department's research staff, using figures derived from State Department of Social Welfare permanent sample cases and a 20 percent systematic random sample, had estimated that there were 877 cases having persons of American Indian ancestry in its caseload, representing about four-tenths of one percent of the Los Angeles County welfare population, and receiving a total of $132,000 per month or $1.6 million per year in assistance grants.

To date, however, the Department has identified only 306 cases - 216 AFDC, 40 OAS, 29 ATD, 15 GR and 6 AB - representing approximately 950 persons, as being of American Indian ancestry.

The American Indian group, then, is less that two-hundredths of one percent of the 269,886 cases and 917,590 persons aided by the Department of Public Social Services in September, 1968.

The American Indian group aided by the Department, then, is slightly less than 4 percent of the 25,000 low estimate of American Indians residing in Los Angeles and slightly less than 2.5 percent of the 40,000 high estimate. This is less than the approximate

of the 40,000 high estimate. This is less than the approximate 5 percent of the general Los Angeles population aided by the Department of Public Social Services.

Superficially, these figures seem to suggest that the plight of the Los Angeles urban American Indian is not as grave as the President's message would indicate. Yet the Department, during the course of research reading on American Indians, contacts with community organizations servicing American Indians, and inter-agency conferences held on May 14 and July 9, 1968, has learned and is well aware that accurate statistical data on urban American Indians is difficult to gather since, in the urban setting, American Indians are not readily identifiable, receive no benefit from so identifying themselves, and, indeed, are under pressure from the dominant ethnic group and its institutions to become assimilated.

We were informed, furthermore, by the directors of various private service agencies that our figures do not represent a true picture of the plight of the American Indian seince members of that group are either mistrustful of or lacked knowledge of the services of governmental agencies and so, in crisis, turn to friends, church groups, or Indian centers for assistance; re-adopt a nomadic pattern of life; or return to reservations.

While these contentions are not verifiable with statistical data and while the American Indian memberships in the very groups to which they reportedly turn in lieu of governmental agencies are limited, the Department, nevertheless, is attempting to reach out to the American Indian with its services.

In April, 1968, Administrative Directive 1467 was issued, containing the following requirements:

A. Effective immediately, each District Director shall select and assign one Supervising Social Worker to become the District Representative and Liaison person for Indian Affairs. The duties of this supervisor shall be to:

   1. Identify, study, and become familiar with all resources in the area which might prove to be particularly helpful in the resolution of Indian problems.

   2. Act as consultant to all district staff regarding questions arising in relation to Indian rights, needs, and eligibility to public assistance.

   3. Accept the responsibility for supervision of those Social Workers who provide services to individuals or families of Indian extraction whenever possible.

a. In those districts which serve only family cases, the District Representative for Indian Affairs would be an AFDC Services supervisor.

b. In those districts which serve only adult cases, the District Representative for Indian Affairs would be either an ATD or OAS supervisor.

c. In those districts which serve more than one aid group, the District Representative for Indian Affairs would be selected and assigned according to the aid which currently serves the greatest number of Indian cases.

4. Work in full cooperation with the Department's Representative on Indian Affairs, Mr. Grant Shepard, Program Deputy.

5. Continue to supervise DPSS Services staff in accordance with present assignment.

B. Public Assistance recipients who are of American Indian extraction shall be identified and their cases shall be transferred to the supervision of the District Representative for Indian Affairs.

These requirements have been implemented in all districts; excellent working relationships have been established with the private service agencies, soliciting their suggestions as to how we can improve our services and communicate their activities - most notably tutoring and athletic events for children - to our clients via our American Indian service specialists.

These same American Indian service specialists have attended Pow-Wows and have spoken befofe church and school groups in areas such as Huntington Park, Bell Gardens, and East Los Angeles, which are reported to have population concentrations of American Indians, in order to inform the American Indian of our services and our concern.

We have, we believe, established excellent rapport with our identified American Indian clients via our American Indian specialists, and we request these clients to refer their friends to us in times of crises.

We are now planning two other conferences on American Indian Affairs, one for late January 1969 to which representatives of school and health districts servicing areas of Indian concentration will be invited, and one for February 1969 to which a group of American Indian spokesmen and DPSS clients will be invited.

We believe that as our program continues, we will be able to measure with increasing accuracy the extent and nature of the problems confronting the American Indian in Los Angeles, and contribute measurably to their solution.

At present, however, and probably most germane to the interest of this council, we believe, based on information and opinions channelled to us from our District Representatives for Indian Affairs and administrative staff of public and private agencies working with American Indians, that the Indians' major problems arise from the difficulty of making the cultural transition from the rural, relatively primitive, communal life of the reservation to the fast-paced, isolative, competitive and wholly unfamiliar urban situation.

We believe the problems peculiar to the American are essentially those of the displaced person.

The Bureau of Indian Affairs is, of course, the agency bearing the primary responsibility of providing service to the Indians. Based on the sparseness of our American Indian clientele, we believe it has performed a fine job within the limits of its authority and funding.

However, the Bureau of Indian Affairs is funded and authorized, at present, to provide guidance and financial assistance for agency relocated Indians for only one year. Often this proves inadequate for the awesome task of acculturation and the Indian confronting mounting pressures of urban existence is left with virually no familiar support. The self-relocated American Indian is in an even more precarious position. He is not eligible for Bureau of Indian Affairs' services, except return to the reservation, and he almost totally ignored by and ignorant of the community in which he settles.

We, therefore, recommend that legislation be sought which would fund and authorize the Bureau of Indian Affairs to provide adequate financial assistance, training, and counselling, as needed, for at least two years from the date of agency relocation or one year from the date a self-relocated American Indian contacts the Bureau of Indian Affairs.

We recommend further that urban Bureau of Indian Affairs' offices provide relocatees with a comprehensive and slow-paced orientation program, guiding them about their new environment, explaining the function, for example, of governmental agencies, cultural centers, and extant social and service clubs.

We also recommend that for those relocated American Indians who find it necessary to apply for public assistance, an aid program similar to that provided for the Cuban refugees, staffed perhaps

by Indians jointly selected by the Bureau of Indian Affairs and Department of Public Social Services, geared for low caseloads, and wholly federally funded, be established.

In conclusion, being well aware of the need for social service agencies to reach out with concern to the unfortunate, we request that the National Council on Indian Opportunity provide us with the fruit of its findings and a channel to submit any information and recommendations which we might later be able to provide.

MR. BYRON: The problem has been indicated that we do not have a great deal of information about the American Indian in Los Angeles County partly because of the welfare requirements that we do not keep a record by ethnic groups. We have made some inroads and progress in trying to identify the problem, and work out some of the problems.

In fact, on March 7th of this year, the same day the President, I believe, inaugurated this Council, we had a conference on American Indian Affairs in Los Angeles County Supervisor Ernest Debs' office. We set up a committee to study some of these problems. As a result of this conference, the Department of Public Social Services disseminated what information we had to our social workers and staff related to American Indians. We asked that our district office establish liaison people with the various Indian offices and the groups serving the American Indian. We also have liaison people or an individual designated in each office to handle those cases that we could identify as American Indians by name, by appearance, but not official records.

Using the information from this permanent sample the State Department of Social Welfare representative spoke about, we identified approximately 877 cases of American Indian ancestry in our Los Angeles county case load. This represents about four-tenths of one percent of the Los Angeles County welfare population, and receives about $132,000.00 per month, or roughly 1.6 million dollars in assistance grants during a year.

With the implementation of the special files or groups, we have only identified about 306 cases in Los Angeles County receiving welfare; 216 of the Aid to Families with Dependent Children; 40 Old Age Assistance cases; 29 Aid to the Disabled, 15 general relief cases, and about 6 blind. These represent about 950 persons of American Indian ancestry in Los Angeles County.

Now, when you break it down, this is less than two-hundredths of one percent of the 270,000 cases and 518,000 persons aided by the Department of Public Social Services.

We have heard the estimate of 40,000 Indians in Los Angeles County. This is a high estimate. We also have estimates of approximately 25,000. The number receiving welfare then is less than 4 percent of this low estimate, and 2.5 percent of the 40,000 Indians in the area, considerably less than 5 percent of the general Los Angeles population aided by the Department of Public Social Services.

We have learned, though, as has been indicated, that the American Indian doesn't try to be assimilated and become one of the people of the community. Hopefully they will be successful in this, in all respects, but in identifying them for welfare and other services, it has been quite difficult.

We issued instructions, as I said, to our staff to work out liaison people to identify and give service. As a result, we have had talks in the community. We have tried to have our specialists talk to Indian groups, to talk to some of the churches in the community and in the area, to encourage those people who may be in need of welfare to come in and ask for the services.

Huntington Park, Bell Gardens, and East Los Angeles are the areas in this county that have the primary Indian population we have identified. It is in these areas we have asked our workers to speak to the groups and have the Indians identified and refer their friends at the time of crises to the department.

At present, the problem most germane to this Council is the information and opinions channeled from our district representatives, that the Indian's major problems arise from the difficulty of acculturation on arrival into the community from a rural and primitive communal life. In some areas they haven't adapted to this fast pace and isolation of the city. As has already been indicated, there is an awful lot of competition for jobs.

In many respects, we believe the Indian is like a displaced person. Now, we have talked about him as an immigrant. In other instances I think a displaced person is perhaps the same idea.

He is not used to this life at its fast pace and competition, and consequently they have difficulty. We understand, at least, that the Bureau of Indian Affairs has provided some guidance, as well as these other groups.

The funding is a problem to the Bureau of Indian Affairs because aid is granted for one year, as we understand it. When a person comes from the reservation to this area, and the self-relocated American Indian is really not in a position to receive assistance from this group except perhaps returning to their reservations.

We feel some recommendations along this line, perhaps a funding for American Indians, whether through the Bureau of Indian Affairs or whether through other groups in the community that service the Indian, be federally financed for two years, at least, and service be granted to the self-relocated American Indian.

A man returning from the Army, who decides to stay in a community at least a year, because for the most part there appears nothing to be done. Basically it would be better if they were both funded for two years, both groups, those relocated and the self-relocated Indian.

We would recommend also that a slow-paced orientation be given to the American Indian when he arrives here. When we say "slow-paced" we mean introduced to the community, advising him of opportunities, the Department of Employment, the federal offices, the local offices that are available, and not just to rush through a quick tour and forgotten in that respect. But really given an opportunity to learn what services these various agencies may give.

As Mr. Walters has indicated, we give the same services to Indians as any other person who is eligible for services in the County with public assistance.

He made reference to the work incentive program or WIN, which there were no Social Security amendments in '67. The Department of Public Social Services did provide its own community work-in-training programs up until July of this year, but now this responsibility has been transferred to the Department of Labor and Department of Employment in Los Angeles County. We are not providing employment service to persons receiving assistance. They are referred to the Department of Employment for that and it is an effort to avoid duplication.

In many respects, the people are not fully aware of the implications and the problems of all the people as they come in, whether receiving welfare as an American Indian or a welfare recipient from some other ethnic group.

We would also recommend that if the American Indian does receive public assistance, perhaps federal funding could be granted to them, the same as it is for a Cuban refugee.

Federal funds are made available, as a Cuban refugee, the American Indian, as we referred to here as a dislocated person, ought to have at least the same opportunity. We feel that the federal funding should be made available for the group in the country, as well as those coming from outside the area.

We have made efforts to reach out with concern to the American Indian. We are asking, of course, that the findings of this Council be presented to Los Angeles County, that we may have the benefit

of the findings. As you have indicated, channels remain open to present additional information when we begin to gather it and as our own program of development and knowledge of the American Indian in Los Angeles County is further developed.

DR. CARMACK: Thank you, sir, very much.

Let me ask you, if I may, two or three factual questions. Now, in order that I might better understand what the Department of Public Social Servcies does and is, would you say one of your major responsibilities is counseling or simply supplying funds for qualified clients?

MR. BYRON: I believe this is a change in rule. It has been to this point in time, primarily providing funds to welfare clients. But we are growing more and more in services. The Social Security Act amendments, various things, give more services. We are giving the service of employment counseling and job seeking, but this, as I said, was changed to the Department of Labor. Therefore, we are not at the present time involved so much in that. But we give the supportive service to encourage the family, to explain some of the activities and expectations.

We have the food stamp program. We give counseling in nutrition. The County Health Department assists in that area, providing nutrition counseling and medical care. We have a medical care program under Title 19 of the Social Security Act, and the Indians are eligible to that, also.

It is in these areas we have been going out, trying to present information to those people in the community so they can come in and receive the service to which they are entitled.

DR. CARMACK: Could you tell me what the size of the staff of the Department is?

MR. BYRON: About 10,000.

DR. CARMACK: Are they by and large people --excluding the clerks and the administrators and the secretaries and so on -- who have a person-to-person contact with the clients. Are they basically social workers, or what is their typical background?

MR. BYRON: There are 3,000, 4,000 social workers and welfare assistants in the Department. The background, when you say professional social worker, if you are talking about the college

graduate, we call them social workers. We do not have a large number of the mass of social workers in the Department, but they are in counseling areas.

There are training supervisors to give training to the required -- the required training to our social workers.

DR. CARMACK: Are there some aides, some sub-professional people who are employed?

MR. MYRON: Yes, we do have that. I guess that is one of the recommendations I didn't mention. I thought perhaps some of these programs that we should work toward developing and using American Indians as a part of the aides in the Department in working with the programs for American Indians.

DR. CARMACK: Do you think you have any American Indians employed now in a professional capacity or as aides?

MR. BYRON: We don't identify our staff in this way. This is, I think, one of the problems.

With 10,000, I don't know. I know there are some that might appear, but I can't tell you. I can't really answer that.

DR. CARMACK: There would be no legal reason why you couldn't identify your own staff? I understand there is legal inhibition against identifying the client, but not your own staff, is that right?

MR. BYRON: We make reports, I think, each year on the staffing. This goes to the Social Security and the State Department of Social Welfare, but we do not accumulate the facts as identifying people in that way.

DR. CARMACK: Do you have any personal opinion about the matter? Just from the basis of seeing faces in the hall and so on?

MR. BYRON: Well, I know I have been acquainted with some, but I couldn't tell you to what extent that we have in the department.

We have a large turnover, also, in the department, about one-third of our social work staff each year turns over.

DR. CARMACK: Is there a time eligibility requirement in the city for your services?

MR. BYRON: Yes. Well, the whole county, not just the city. The laws of California are applicable, five-year Social Security -- five years for old age security in the State, but public assistance, if a child is born in California he is eligible to the Aid of Family of Dependent Children, if the father is unemployed, and things of this nature. And one year otherwise.

Of course, the residence laws have been set aside at the present time because of court action, but we don't know what way that will go when the Supreme Court finally decides.

DR. CARMACK: Do you have occasion professionally or do members of your department have occasion professionally to interact much with the local Bureau of Indian Affairs Employment Assistance Office?

MR. BYRON: Yes, we cooperate back and forth and discuss individual problems, and we have tried to acquaint our staff with the resources available for American Indians, so that there is this discussion back and forth.

DR. CARMACK: Just as a matter of fact, I think I recall the witness yesterday from the BIA saying that rather than one year there is a three-year period of assistance, and then maybe counseling in excess of that. I believe he said that most of the trainees spend two years in an actual training situation.

So typically, if that is the case, the relocatee that comes into the community, through the Bureau services, qualifies for all of your local services before there is any reduction or phase-out of Bureau services, if I'm correct on the time limit.

I just wondered if there is any systematic staff interface so that in a sense there is phasing out and a phasing in of services without any hiatus?

MR. BYRON: I believe honestly it would probably be more on a hit and miss basis, except -- when I say "hit and miss" a person will not be directly referred, unless the problem has been identified and then the agencies do work back and forth.

But if the receipient would withhold the fact of the problem it would not be referred as a routine basis.

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DR. CARMACK: Thank you very much. We certainly appreciate your coming.

We have got about four more people that I know of who -- one was scheduled earlier and then three yesterday, so we might just as well proceed.

The next witness is Mrs. Fred Gabourie, who is representing the Many Trails Club.

MRS. GABOURIE: Mr. Chairman, I have several areas I would like to discuss, but since we are running behind schedule, I'll more or less talk about the social life of the American Indian in the urban area here.

My experience is mostly with the self-relocated Indian who is a stable person in the community at this time. We have had the good fortune of organizing the Many Trails Singing Club of Los Angeles, over six years ago. It has been a financial success and a social success.

I think it is due to the fact that these people are stable in the community. They have resources in the community, they like their jobs, their family is here, or part of it, and it gives them a certain sense of responsibility to the community and to themselves to make a success of their own organization.

The families are relating to the schools fairly well, seeing that their children are educated in the public system and in some instances, in parochial school situations. They do gravitate toward their own tribal group. If there are others in their tribe here, their family social events are scheduled to include the family. Some of them participate in athletic programs that are provided by the Indian groups. Some of them are quite active in their own local community park department development programs and athletic programs.

Part of them, about half, are church members of all the different denominations.

The principal purpose of our group is to promote American Indian singing, dancing, and crafts among the urban Indians.

All groups need an identification of some kind and the Indian is identified through his signing, his dancing, and his crafts.

We feel it is very important that Indians have an opportunity to perpetuate their singing, their dancing and their crafts.

We are a social club. We are incorporated, in the State of California, as a non-profit corporation. We have a sound accounting system. Everyone in the organization knows our resources, and we make a formal report to the State each year on our status.

We developed within the club a little bit of administrative ability among the members. We have a board of directors that are elected by the membership body, and given the responsibility of administering the affairs of the club. Of course, they are channeled back to the body of the club.

We have at the present time a membership of 96. However, we have a great many families involved so when we get together on a club basis for a potluck dinner and a meeting, we number in several hundreds.

At any time, a member may invite another Indian or friend to come with him to our social. We feel that is a stable influence on this particular group of people.

Our events are scheduled regularly month to month, and it is essentially an Indian dance. Any Indian that wishes to, may come and dance and sing.

The other Indian organizations that have singers or dancers do come and support us and participate. A newcomer to the community is not contacted by our organization. We do not have the people, the staff, or the organizational know-how, really, to take on a project of that magnitude.

However, we do notify all of the Indian organizations and the Bureau of Indian Affairs that our events are taking place. They have shared information with the schools that have the Indian students in them. The students come, if they wish to, and each month we see many new faces. They may come and participate, or just enjoy themselves.

So we have a base of people, being able to find a place to congregate. We mail about 300 notices a month to organizations and individuals, announcing our dance.

For the past four years, we have put on an annual celebration, patterned a little bit after the ones put on the northern reservations, where Indians may come, sing, dance, play Indian games, socialize, visit, cook and just have a good time together. These have all been a social success.

We are funded by the club and we expend nearly all of our funds on this project. It is usually held in July. August is a rather dark month, because many of our people take their vacations at that time.

In September, we all pitch in and our goal is the next celebration.

So we have an objective at all times, in providing this kind of recreation for the people. They have enjoyed it. The participation is quite good locally.

Northern California Indian clubs participate either as clubs or individuals. Many of our people invite their friends and relatives from out of state to come. They are good, I feel, for the people.

There are several other clubs that have a similar type of activity. One club usually has theirs in May, and the other one in June.

We have something a little bit like they might have at home. Native California Indians are not joining our club in large numbers. I believe we have two families that can be identified as originating in California.

However, we have found in having our events, especially our campouts, that more and more California Indians are at least camping and assisting us with the mechanics of putting on these celebrations. They are becoming very interested in their own culture, which is nearly lost. They do not have their singing, dancing, or their crafts.

Some of the good things that have recently developed is that one reservation to the north has invited the students at the University of California - Santa Barbara, to assist them with research in costuming and crafts. There is a partnership developing in the community which, we feel, partly developed out of our efforts.

It gives us a sense of accomplishment and we will continue with this. We get along fairly well, We are quite inter-tribal.

The base, of course, in our club are our singers. They are Siouxs, Arikaras, Arapahoes, from Montana, North and South Dakota and Wyoming.

Our dancers are inter-tribal from Oklahoma, the Northern States, Washington, Oregon, etc.

A few from the East Coast and several from the Southwest.

We don't seem to have any difficulty with inter-tribal business. We do have an annual conference of the board of directors at the end of the year, to evaluate our work and determine the kind of things the club needs to do for the coming year.

Some of the board of directors are going out at this time. They always pledge their support. The incoming new ones are not at this conference. In a way, it is good because the older ones can evaluate our work. We don't say we haven't made any mistakes. We say we have profited from our experiences during the year and how we will lend our support to the newcomers, indoctrinate them, and help them in the area of work they are assigned to.

I feel other clubs in the Los Angeles area have done a tremendous job in supplying a social need to the Indians here.

Our communication system here is bad. We finally are getting a publication that is being widely circulated. The "Little Indian Illustrated" is beginning to get wider circulation and be a good house organ for all of us to use to communicate.

Along that line, several members in our club got together and formed a small group that produces, directs, edits and puts on the air, three radio programs a week in the Los Angeles area. One program is five years old, and the other two programs are over a year old. They deal directly with news of the American Indian, the events that are going on, the dances, the singing -- anything that is going on.

They have Indian music, comments, stories and are quite informative, not only to the Indian but to the community at large. We have quite a wide listening audience. The studio determines this by the mail we receive.

The only thing we need is a wide listening audience that will write letters and ask them to give us a more favorable time on the radio. It is a public service program, and all finances are picked

up by the station. A small group of people finance the taping, the equipment, and delivering. If we had a little better time, it would be helpful.

The program begins at 6:30 a.m. Sunday morning and goes through 7:30 a.m. It is rather early for most people.

I was interested in the report that we had yesterday on the State Indian Education Programs that we are promoting quite actively at the present time -- the ad hoc committee being a reality, just recently.

I would like to speak a bit on that, because it relates a great deal to the social clubs and the things that are going on here in Southern California, principally the Los Angeles area.

One of the main things is, there are several individuals, clubs, and organizations, who have a fund-raising project for American Indian scholarships. Some of these are on a person-to-person basis, where a person says, "I want to go to art school. How do I go? I have no funds."

An individual may be notified of this and seek a scholarship on a person-to-person basis.

Other times small clubs will have fund-raising and provide scholarships on a request basis of a person to the club. Groups have gotten together and tried to put on a large event to raise scholarships for American Indians.

At the time, it was never determined whether the scholarships would be awarded locally, nationally, or directed to nearby reservations or what. They were merely scholarships. Whether the funds are realized or not, sometimes we do not know or find out.

But with the trend toward education and the involvement of every Indian in the promotion of education, it is my recommendation that we have a National American Indian Scholarship Board, where all Indian scholarships from all sources might be centralized, and from there be decentralized. The students that have the ability for medical schook, or law or any of the professions may not be able to find the adequate schooling in his own geographic area, but would be able to have a scholarship made available to him through this national board.

Women's clubs specifically have Indian affairs chairmen. They are vitally interested in providing a service to the American Indian.

If they could channel their scholarships through a national board, I am sure we would have takers for all of the scholarships. That has been a problem. There are more scholarships available than students applying for scholarships. Yet, in some geographic areas, there are more applying, and less scholarships. I feel something on this order might equalize that situation and match the student to his scholarship.

I am sure it would give the Indian student an opportunity to get the kind of education, and meet the qualifications that should be met for the types of scholarships available.

I will entertain any questions, if you have anything.

DR. CARMACK: Did you say at the beginning, Mrs. Gabourie, that the club was a financial success?

MRS. GABOURIE: Yes, we have never been in the red.

DR. CARMACK: How have you funded it?

MRS. GABOURIE: We have funded it through our own efforts. The initial funding came because a group of singers got together and we decided there was a need for an Indian organization of this type.

We had two, at the particular time, that were operating. There was a need for another and the leadership was developing within our community. There were different Indian people that knew they needed to take responsibility here and do a little self-determination on their own. There was a need for it.

So we paid dues of a dollar each, and the base was $8.00. A parks department, in Burbank, gave us a facility for nothing and they supplied personnel, a maintenance and recreation director, to help us get off the ground, and we put on a dance.

The donations were taken at the door and the ladies in the club cooked and sold Indian fried bread, punch, and coffee. It was a financial success.

We have kept our expenses down. You know, we have ordinary expenses, mailing membership cards, etc. As we have grown, we have found we are operating like any other organization within the community.

If we need a facility, we rent it. We abide by their rules, and regulations, and do it that way.

As far as our annual celebration goes, all funds that we collect are reserved during the year and spent on this celebration. At that particular time, the members in their generosity also contribute to the fund. Individuals that enjoy coming to watch some of our events will voluntarily give donations. We don't openly solicit it in the community. It is more on a person-to-person basis. They hear about the club and want us to continue our projects, and they will voluntarily donate to us.

Each month a financial statement is given to the membership, and we determine what we can afford to do, and what we cannot afford to do. We are quite cautious in budgeting our projects.

DR. CARMACK: Thank you very much.

MRS. GABOURIE: At the present time we maintain a balance of between $300 in September to a maximum of about $2,000 prior to the celebration.

DR. CARMACK: Well, thank you. That is a very interesting story. I think it will be useful as we publish our hearings, because there appears to be no reason why it couldn't be replicated in other cities. We appreciate your coming and sharing that experience with us.

I was hoping you had found a small foundation that was funding independent, social organizations. I note that the need for source of funds has been recurring throughout our hearings.

One of the traditional problems in the size of organization that we are talking about here in Los Angeles, is paradoxically and curiously, the budgets for these organizations are too small to be given serious consideration by the giant philanthropic foundations. In other words, they usually deal in much larger grants. Sometimes, though, it is useful to look at local and state philanthropic organizations, family endowments, etc., that deal in smaller size grants and develop special projects.

My earlier experience in Indian affairs was not through the Federal Government. We were in the same situation some of you are. We were soliciting funds. After trying all of the major foundations in the nation, and the various federal agencies, we found our ready source of money had to be small in-state foundations that we had never heard of before. There might be a possibility perhaps to explore.

The next person who is going to visit with us this morning will be Miss Sunne Wright of the University of California at Santa Barbara.

MISS WRIGHT: Mr. Carmack, National Council, and ladies and gentlemen, I am Sunne Wright, and the gentleman, with me is Mr. John McPeak. We are students at the University of California at Santa Barbara. We have come to talk mainly about education and justice for the American Indian, but also to talk upon social services within the university.

I would like to discuss three parts. One, will be the necessity for nationalism within the Indian; two, will be the role of the university in contemporary Indian affairs, and three will be comments and criticisms about white control in Indian affairs, and what has taken place in these hearings today.

We strongly feel there is a need for nationalism within the Indian groups, and the National Council should realize this, and work from this philosophy. When we talk about restoring Indian culture, Indian dances, this is nationalism. This means self-determination of a people. If we are talking about justice, we really think this has been overlooked as far as the United States and Indian affairs.

What has occurred in the United States and in California, is the result of conquerors versus conquered people. You have the result of the social psychological effect, which you are calling negative attitude or the self-negative image that the Indian has about himself. The first step to change the self-image, is to change the culture, to develop their pride.

So far, the expressed purpose of the Bureau of Indian Affairs has been to assimilate Indians. However, it has been to assimilate Indians into a white culture and, you know, you just don't do this. If you are going to instill a pride in the American Indian, the American Indian has to determine his own destiny.

We have found, when we are talking about self-determination and assimilation, if a person has developed a pride, if the people themselves have nationalism, they will assimilate themselves. It will not be necessary for the white dominant populous to do this.

What we are advocating is red power, and we are not doing it statistically, or militantly, but realistically. It has to come about.

Many programs have been suggested about things that could improve the American Indian's plight. It has not been specifically said who is going to run these programs. It should be brought out that it would be better if the Indian runs them.

Okay. We also have found that when you are talking about people determining their own destiny, the one thing that is very necessary is education. If someone is going to liberate themselves, if people are going to be truly free, they have to determine their own educational policies. This has not occurred in California, anywhere.

I want to talk about the university level. We have for the past two years been working, first, with the Santa Ynez Indian Reservation, which Mrs. Gabourie talked about. Then it turned to the Ad Hoc Committee on California Indian Education. It is now the California Indian Education Association. We have used solely their recommendations, to present to the university a proposal on Indian education. It has not been our own. We have worked out the details to the recommendations and it is now in the final stage.

What has been accomplished on paper, and is in progress, is the addition of two classes at the University of California at Santa Barbara. One is a class in California Indian History. The second one is on California Indian Contemporary Affairs.

Now we are facing quite a problem because in the first class, the person who is going to have to teach is a white person. He is taking information out of textbooks not written by Indians.

The second class is faced with another problem. However, we are in a better situation in the contemporary affairs class because we are going to be using solely the Indian publications. It will be a matter of studying what is happening to California Indians.

We also have decided that we would like the Santa Barbara campus to be the center recommended by the California Indian Education Association. This would serve more than one purpose. Not only would it be a center to restore the culture of the California Indian, but to consolidate the resources, to provide the culture, put it in writing, so that textbooks can be written, but also to be somewhat of a social service agency. In other words, the university's role in this aspect would merely be to provide services, the educational, the academic, and the professional resources.

This whole center should be run by Indians or not at all. Therefore, if the Indians are running it, we feel they would be able to determine their own destiny.

Right now, it is concentrating on the revival of tribal goups. Therefore, it would be concentrating on rural reservations. There are several in the State and they are in sad condition.

The way we sort of envision this, and I hate to inject what I see, because it would have to be set up by Indians. That's one of the problems we have in trying to explain it, it will be what the Indians say. Groups such as the Santa Ynez Reservation will come to the university, sit down with the Board of Directors, find out what they need, get the resources, and go out and do it.

Much of the money for the things they need can be raised. I would like to use the example of the Ynez Indian Reservation. In the last year they have raised almost $20,000 and it has been because they have raised a stink. They have gotten on BIA's tail. They have told the governor's office what they think about not having water, and the people have done something about it. It has been the response of the public to the problem that enabled them to raise this much money. To me this is evidence that most of the people in California don't realize there are California Indians. Perhaps if this was publicized more, there might be a little more willingness on the part of the non-Indian to take and integrate part of the Indian culture into their everyday life. This has happened in Santa Barbara.

Another aspect of the center would be a continuation of what is happening right there. The students are becoming involved and taking an interest in Indian culture and working with the Indian people. There are a lot of attitudes never brought out, either by the Indian leaders or in hearings like this, that are pertinent to Indian affairs.

The last aspect proposed for the center, also a recommendation by the California Indian Education Association, is a teaching program, a teaching corps. We have envisioned it as a team, a three-man team that would work with specific Indian areas and specific Indian students. In other words, what has happened in California, is that although California Indian students are supposed to be attending public schools, somehow the educational policy or process is breaking down. These people have the highest dropout rate. So what has to happen is the personalization of the educational process.

The Ad Hoc Committee speaks of a resource person that should be incorporated to work with the university. This person would probably be an older member of the Indian community who does have most of the culture, remembers most of the language, or can easily work with the Indian culture and history and the Indian families and the Indian parents.

A second person on this team would be a young member of the Indian community who would work at the university for two-thirds of the training year, working with the teacher, the third member of the group.

The teacher will probably be non-Indian. It would be a lot better if it were Indian. However, the main aspect of this would be the teacher. The teacher would be employed in the educational school districts they would be going back to. We are talking mainly about teaching in rural reservation areas. However, I don't think this would be inapplicable to an urban situation.

We have seen this team working a year, two-thirds at the university, on just the education courses -- just how do you teach; and the last one-third of the year would be spent completely in the field, so to speak, on the reservation, with the people, learning about the children he is going to be teaching. Learning what their problems are, in order to teach and respond to the individual problems.

We have run into some problems with textbooks. I mentioned before, I would like to encourage the Indians in the audience to get together and write some textbooks. We have decided there is one book that we could do, that is a message from non-Indians to non-Indians. We are attempting to get out and do something. Look at what the Indians are doing. We will need help on that.

I would like to move on to some criticisms of the hearings. With all due respect to Mrs. Harris, the Council, and those who testified, we feel people basically have been pussyfooting around.

The problems are a lot more grave, and should be brought out -- something has to be done. The hearings and printing of what has been taking place at the hearings is not enough. Obviously, the problem of the relocated Indian is very grave.

I don't know if you are familiar with the film called "The Exiles". It points out what can happen whey you break the cultures and ties with the families and the reservations out of state.

I think Mr. Walters pointed out a very big problem of relocation. In fact, I go beyond that and question the whole assistance of the Bureau of Indian Affairs. Up until the last Commissioner the Bureau was not run by Indians, and still it does not meet the Indian needs. I am sure you are aware that is probably the most dirty word you can use on any rural reservation. The Indian leaders have had to work with the BIA and they haven't done anything about their problems. The people are certainly fed up with it. Even if the BIA could not be put out of existence, we question the existence of it under the Department of the Interior. It seems pretty irrelevant when the Department of the Interior deals with wild life, and that is certainly the attitude they have taken in many cases.

For instance, the Sherman Institute. I don't think it was ever brought out how many Indians run it, you know.

Also a recreation center or a cultural center. Again, if this is funded, we think, perhaps the National Council should help it be funded, it has to be run by Indians somehow. It should not be administered by the BIA or any other white agency.

I would like to touch on the Los Angeles public schools.

Yesterday, as Mr. Richardson was testifying there it was a meeting of the Board of Education and Fremont High School. That is mostly a black high school, and the principal has taken a leave of absence. They are trying to re-appoint a new principal. Well, they have been having some problems since the white school board members will not allow a black school to have a black principal. Right there is evidence almost colonization or imperialism, within the school district.

There is a lot more blacks making a lot more noise, raising a lot more hell and being noticed, yet they are not being given a black principal. Where are the American Indians going to stand in this case?

He said that there are 800,000 students and he also quoted a figure of a thousand aides. Well, that is only a very low percentage,

actually a ratio of one for every 800 students. I don't think that many of them are actually American Indian.

He is right in that administrative problems for a large school district like this have to be met not with ethnic groups, but with individual problems within the groups, like shyness which are more specific and inter-ethnic.

However, the one point that was not brought out is that California Indian history is significant to the education of every child in that school. I think that the Los Angeles School District, unless they really change textbooks, will not be very different from my experience with California Indian history taught in the fourth grade, with the exception of two chapers on California Indian artifacts. It starts with the mission period and does not go into what actually happened. It doesn't present it as an imperialistic movement.

In other words, although there might be by percentage, a small number of students in the Los Angeles District, that does not necessarily mean that Indian history should not be taught as a part of all of it.

I would like to question Mr. Hensley, although he isn't here, about Project Necessities which he said was trying to do some work in writing textbooks. Again I would like to know how many Indians are involved.

Mr. Price talked about UCLA Indian Law, I wonder how much coordination there is with the California Rural Legal Assistance Agency and the California Indian Legal Service. There ought to be some coordination, even if information is printed by the State or Bureau of Indian Affairs, on legal services. The normal Indian does not know what is available to him. I think this should be suggested to someone working with Indian law.

The whole life of the American Indian is surrounded by confusion as to what he is or is not entitled to.

I just came from the Morongo Indian Reservation where a person from Morongo and Pomo Reservation got together and were debating why one person had allotments and one person had assignments, and one could sell land and one couldn't. In other words, they do not know why. The Indian, on the reservation does not know what he can do and what he can't do. That's the situation they ran into, as to who was supposed to put water on the reservation. Finally by raising noise, they got the Public Health Service to come in.

When you asked Mr. Walters if in his opinion agencies other than the Bureau of Indian Affairs do more good for Indians, I would tend to say, yes. If they do any good at all, it is because they are usually giving the service out.

I would like to go into what the National Council can do. Basically it can throw its power around. For instance, with the university situation, where is the student? We can raise a lot of questions, we can go to the Chancellor, but it won't mean as much as if the National Council were to say, "Why isn't there a center there?" Perhaps there should be some hearings after you finish these throughout this nation, at the major educational institutions, not only something like the Sherman Institute, but also the University of California.

I have been quoted a figure as low as five American Indians attending the University of California and the nine campuses. I think there are more than that. Again, it is a matter of counting and identifying themselves. Scholarships have been provided.

Also Mr. Hensley, who is supposed to be a political science student, he should look into philosophy of nationalism and how it can be best developed within the Indian groups.

One other problem we have found is that in school life, there aren't any Indian publications. Maybe they are beong sent out now, but something like Indian Illustrated, should be reaching the primary grades and the high schools and definitely the universities.

One other thing I wanted to add. I do not myself know if the Peace Corps is a working premise. However, I know that it was Mrs. Harris herself who was able to develop Project Peace Pipe as part of Oklahomans for Indian Opportunity. Yet that never is used as a recruitment aspect in Los Angeles when the Peace Corps recruiters come in. I doubt if they know about it. Perhaps they should. This is something that the National Indian Opportunity Council really should do.

I have said what I have to say. I think maybe John would like to add something.

DR. CARMACK: Now, may I? You are ranging pretty far afield in terms of the advertised subject matter for the morning. May I ask in light of the fact that it is ten of 12:00 that we be as brief as we can?

PROPOSED PROGRAM FOR THE UNIVERSITY OF CALIFORNIA IN INDIAN EDUCATION: PHASE I

The Class of 1970, University of California, Santa Barbara, Indian Project hereby requests that the University of California resolve to help improve California Indian education, strengthen their courses in California Indian history and culture, develop a special program for teachers of California Indian pupils, establish more scholarships for Indian students, and take steps to ensure that full information on the University requirements and scholarships are made available to Indian high school students.

The Indian Project recommends that the Regents of the University of California appoint an advisory council composed of Indian leaders (particularly Mr. David Risling, Jr. and/or co-workers who are affiliated with the Ad Hoc Committee on California Indian Education, 1349 Crawford Road, Modesto, California 95350), student members of the UCSB Indian Project (particularly the Executive Directors and/or Educational Chairman) and various University administrators or advisors. It is strongly recommended that the advisory council consider the following steps:

1. The University of California designate one of the undergraduate campuses as a center for the study of California Indian history, culture, and education. It is recommended that the Santa Barbara campus be named as the center for the following reasons: (a) the center should be at one of the larger campuses in order to provide sufficient manpower; (b) the students at UCSB are not distrusted by the California public; (c) the Indian Project was founded at UCSB: (d) UCSB lends itself physically to such a center since the near-by Santa Ynez Reservation has and is serving as a pilot reservation for progress in California Indian affairs (the Santa Ynez Reservation is proof of the success of the programs of the Indian Project and the basis for several steps in these proposals).

2. The University of California seek a state or federal grant to fund the center and to develop with the Indian leaders working programs to solve their problems. It should be possible to obtain a grant for this aspect of the center since it would be serving several important purposes: (a) the center would be tackling the specific problem of the education of the California Indian; (b) the center would serve not only as a center of academic study but also as a program to develop new techniques and mechanisms for projects aimed at minority or ethnic groups; (c) the center would serve as a state or federal experiment in a new approach to the minority and ethnic problems.

3. The University should affiliate with the center advisory board of California Indian leaders.

4. The University should support and expand the Indian Project, which works with the Indians on the reservations to use this first-hand experience to enlighten the non-Indian community. The Indians feel there is a great need to educate the non-Indians as well as the Indians, and the Indian Project members serve as a liaison between the Indian people and the non-Indian public. The Indian Project is students working with other students and people -- it is people working with people -- not authority dictating to the conquered people. The students personalize the relations.

The Indian Project has received many favorable responses from the public. One citizen wrote:

> "I cannot give much, but after reading your article in the Southland magazine of the Press Telegram Paper, I feel that I must help with what I can. When reading in the papers day after day about college students rioting and protesting I almost gave up hoping that our land could improve toward friendliness to others not quite as well off as we are. Your article changed my thinking. There is still love and friendliness around us, and someday maybe there will be no ghettos and poverty. Someday, I hope my children will be just like you. Thanking you, I remain
>
> A Grateful American

5. The center should develop a Teachers Corps to be trained specifically in the area of Indian education for the purpose of highly personalizing the schooling experience for the Indian student. This means that each teacher will be trained for a specific Indian area, tribe, and reservation. He will be further trained to teach specific children. The Indian Project recommends the following outline for the Teachers Corps:

a. The members of the Teachers Corp will be trained in pairs: one Indian (perhaps a young adult who is respected, well liked and has a good basic education) from the reservation or rancheria requesting assistance from the University and one teacher (probably a student doing his fifth-year graduate work). The teacher will work very closely with his Indian partner to analyze the problems of the reservation. Both the Indian and non-Indian will be trained in special interdisciplinary techniques and mechanics of personal interaction in order to make them an effective working team.

b. The teaching team should visit the reservation periodically during the first two quarters of the year to familizarize the teacher with the Indian area. The third quarter should be spent entirely "in the field", reporting periodically back to the center. The team would work in the Indian community meeting the families, and students, compiling data and personality profiles on the Indian students, and further analyzing the community problems so as to better formulate the plans and procedures for improving the educational experience of the Indian students.

c. As recommended by the Ad Hoc Committee on Indian Education, during this third quarter the two-man team will take on a third member -- the "resource person" in the community. This resource person is ideally an older member of the community who is particularly respected by the parents of the children and who is well versed in the local Indian culture. The resource person also facilitates mobility in the Indian community for the teaching team.

d. The team would be expected to use the summer to become more familiar with individual problems, working in Headstart or comparable programs if available. The teacher would probably serve as a teacher and counselor in the local school system.

e. It goes without saying that the non-Indian teacher must be of top quality personal traits and ability. The center must be selective in admitting people to the program (the number to be determined by the number of reservations and Indian areas requesting assistance from the center) and the salary scale must be high enough to keep the teachers in the program for a significant length of time. Careful records must be kept to evaluate the effects of the teaching program. This program should serve to alleviate many problems at once: the teaching team will be familiar with the parents, the personalities of each student, the necessary patience and understanding of the problems, and the dynamics of the community itself.

BACKGROUND: Based on the Progress Report to the Governor and the Legislature by the State Advisory Commission on Indian Affairs (Senate Bill No. 1007) on Indians in Rural and Reservation Areas (February 1966) and the California Indian Education (published by the Ad Hoc Committee on Indian Education, 1968).

1. There are two main themes running through California Indian affairs:

a. Californis Indians are the victims of an especially harsh series of armed conquests.

These conquests reduced their numbers from perhaps 200,000 in 1769 to 100,000 in 1848 to less than 20,000 in 1880. According to Jack D. Forbes, Director of the Far West Laboratory for Educational Research and Development, such a conquest produces traumatic socio-psychological results. This is especially true when the survivors are forced to live as inferior members of society for several generations. The wounds of exploitation are cut deeper by successive years of subjection to substandard sanitation facilities, living conditions, annual income and educational opportunities. Here are the seeds of lack of initiative, loss of pride, and a general negative self-image.

According to Forbes, conquered peoples, and especially those who have experienced a brutal conquest, tend to isolate themselves from their conquerors, spatially where possible, and inwardly, psychologically almost universally. The withdrawal of a conquered people is responsible for behavioral patterns often termed apathetic, shy, irresponsible, lazy and helpless. Alcoholism and excessive personalistic fractionalism typify powerless populations which have been defeated. The resulting negative self-image and serious inferiority complexes are only reinforced by welfare programs administered by the dominant populations.

(b) The non-Indian public is unaware that the California Indian problems exist.

Few citizens realize that there are over 70 Indian reservations and rancherias in the state, and that over 80% of these have substandard living conditions (many do not even have drinking water).

There are fewer cultural differences and barriers in this state than in other Indian populated areas of the United States. It is often difficult to recognize a person as a California Indian. They speak and write English and wear the same type of clothes. Since many of the reservations are small and unproductive many of the Indians work off of the reservation. This involves them in the non-Indian community. They are further drawn into the non-Indian community since all California Indian children attend public schools. Their culture is largely Spanish, their way of life is not so much Indian as it is poverty. The main "cultural" differences are due to the fact that the Indians are a conquered people, have been forced to live under adverse conditions on the reservation, and are not respected by the non-Indian populus.

2. It is remarkable that Indian leaders have chosen to attack their problems with the attitude that "education is the key". After being relegated to second class citizenship and fourth-or-fifth-class living conditions for several generations, education is a unique

approach by an ethnic group in the United States today. The non-Indian community cannot afford to ignore this fact. Unless the whites respond to the Indian's request in the area of education, the Indian is not going to maintain this attitude.

The fact that Indian leaders are using the approach that "education is the key" is significant for two main reasons:

(a) The "educational solution" has been proposed by the Indians themselves. The Ad Hoc Committee on California Indian Education, over a course of a year's work, has published a report of recommendations to both Indians and non-Indians for action in the area of education. The report is entitled California Indian Education. It is important that the Indians have taken upon themselves the task of solving their own problems. There is pride and prestige in the fact that they have made the outline of to attack their problems. This is so much more inspirational to the Indians than if plan of action had been supplanted on the people by the non-Indians.

(b) The approach is education. Past history has shown that schools are used by the conquerors to destroy the culture and ways of life of the conquered people. By changing the school system the Indians are partially negating the effects of the conquest. It may well be that a conquered population can be truly liberated from the state of being conquered only through a process of self-liberation. The theory of conquest and the effects on the conquered people is very important in understanding the deep significance of education for the Indians.

3. The level of educational achievement is lower than any other minority group in the United States. The median school year completed is 8.5 years. This represents a range of 9.5 years for Indians living in the urban areas, 8.1 years for Indians living in the rural, non-farm areas, and 7.4 median years completed by Indians living in a rural farm environment. This same variation is reflected by each region in the nation and by sections within each state. Within the State of California, which has a median year completed by Indians of 9.7, the range is: urban, 10.1; rural non-farm 9.1; and rural farm, 8.9. Although Californis Indians seem to have fared somewhat better than Indians of other areas of the country, the figures cited should be compared with the median school years completed by California populations as a whole rather than to other American Indians. Figures show that the Indian in California is from one to two years behind the average Californian in educational achievement on Indian Affairs reports that 98% of all persons living on reservations over seven years of age speak English and 95% write English. This is in sharp contrast to the

percentage who speak or write the principle native language of their tribe. Since all California Indian children attend public schools, and there should be no language barrier, then it must be concluded that something is breaking down in the educational process and there must be other factors which affect the educational achievement.

4. The physical conditions of the reservations have presented major hindrances to Indian education. Although all Indian children are enrolled in public schools, the attendance record for schools, the attendance record for these pupils is very poor. American Indians have the highest rate of school drop-outs in the nation. Very real reasons for this include: (a) often the children have to walk a long distance to catch the bus since the bus may come only to the boundary of the reservation; (b) the reservations are isolated from the schools so that the children cannot participate in extra-curricular activities; (c) sanitation conditions cause a great deal of sickness and consequently are indirectly responsible for many absentees; (d) it is often difficult for the Indian student to do his homework at night since many homes have no electricity; (e) the home is usually small and not conducive for studying; (f) 90% of reservation housing needs replacing, 80% of the reservations have no sanitary water systems, most homes have no electricity or central heating units, and the land is underdeveloped, lacking good roads and planted crops. When these physical obstacles are compounded with the socio-psychological effects resulting from a lack of self-confidence and interest on the child's part it is evident that the "clustering" of Indian problems has recurred in Indian education.

5. Several reports (specifically Betty Faye Lund, A Survey of Comparative Achievement and Scholarship Records of California Indian Children in the Auburn Schools, unpublished Haer's Thesis, Sacramento State College, 1963) tend to show that the physical living conditions on the reservations must be simultaneously improved along with California Indian education.

6. The California Indian population is approximately 40,000. However, only about 7,000 California Indians actually reside on the more than 70 reservations and small rancherias of the State. The reservations are isolated from one another. This factor is a hindrance in unifying the Indian groups. It is further responsible for the various reservations having unique and different problems. Programs directed towards solving the problems must be specified to a particular area and Indian people. This and the foregoing reasons are to a particular area and Indian people. This and the foregoing reasons are the basis for the proposals presented by the UCSB Class of 1970 Indian Project.

The proposed programs will work provided that each step is carried out. It is only fitting that the University of California helps improve California Indian education. It is only just that the State of California act to correct the existing problems. It is only human that we care. The California Indian is "low man on the totem pole," in the words of Mr. Edward Olivas, Chairman of the Santa Ynez Band of Mission Indians. The problems can be solved before the totem pole "blows sky high" only if we (just this once) listen to what the Indian has to say -- and do what he says.

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MR. MCPEAK: Yes. I will keep this very short. I think I should point out the reason why we decided to speak today. Yesterday we thought we probably wouldn't. We talked to Mrs. Harris. We were really questioning the way the hearing had gone. I am very impressed with the progress today, but we were quite disappointed that what we considered relevant questions were not being asked.

For instance, when Sherman Institute was discussed, no one asked Mrs. Adamson how many Indians were controlling it or why California Indians haven't been able to attend. I think it is a very important question, and perhaps we have been a little too polite with the witnesses.

The strongest point we wanted to make was the idea of nationalism. We feel it is essential. Along this line, the idea of centers or settlement houses is important to allow the relocated Indians a place to develop, get together and get help.

One other thing I wanted to bring out, the Actors Workship was mentioned yesterday. It has occurred to us that there might be an area in which they might be extremely useful. The grape pickers at Delano put together a production called El Teatro Campesino. They have been going throughout California with it, and it has been well received. I think the Actors Workshop might consider the possibility of putting together a production related to contemporary Indian affairs -- possibly Indian urban problems. They might bring this around the State, at least. If something like this should work out, please get hold of me at the Associated Students at Santa Barbara. My name is John McPeak, and I would be glad to make arrangements to get it to Santa Barbara.

This is all we have today.

DR. CARMACK: Thank you very much. This is a most complex situation. I wish Mrs. Harris were here as the chairman. I am torn by about three responses. One was to insult you with a polite, "Thank you. You may take your seat," but you don't want that. I want to be as honest and frank with you as you have been with me.

The second is the pressure of time. I would like to discuss in detail both the philosophy and the factual content of your testimony.

The third consideration is that in no case, even at the expense of not making good record, or a complete factual record in these hearings, would I in any way dampen your enthusiasm and commitment.

The thing that I think I hear you saying, I agree with in the main. The way you say it, unfortunately, limits somewhat the effectiveness of what you say.

Now, as I say, I don't want to commit myself to a blunt refutation because I don't want to array myself against you.

The concept of self-determination is much discussed today and has been an official government policy by expression both of the Senate and Presidential Executive Order for nearly a year.

Now, as we talk about self-determination -- we have got to remember that it entails on the part of the Indian people the option not to be self-determining. As we talk about the development of Indian culture and our appreciation for how important it is, we have to remember that the concept of self-determination entails their option not to develop their culture. As we talk about developing at Santa Barbara, a program to perpetuate Indian culture and heighten Indian values, we have got to ask ourselves the question, at what point do the Indian people become involved?

Our classic mistake in Indian affairs has been to attempt to have an over-all Indian policy. I had the opportunity to work in the Bureau of Indian Affairs as the Assistant Commissioner for Community Services. So the basic thing, it seems to me, in your statement is that Indian people in your view, not only must actuate their plans but must establish their priority.

Some of the things you say don't ring exactly right to me. I might give you one or two examples. When you say, the average Indian on the reservation does not know what he can or cannot do in regard to the disposition of his property there has probably been more preoccupation on the part of reservation management with property than anything under Heaven.

Secondly, I don't know where I would find the average Indian or reservation. That would be like saying the average American of European ancestry. There is nothing that a Navajo would see as average if he visited a Crow reservation, maybe.

I know that you are not meaning to generalize because in your work with people and groups, specifically would you agree that we can't generalize any particular solution?

As I say, I am hoping not to sound argumentative, but simply to say that the process of self-determination has to begin at the establishment of priorities and what to do. Indians will opt for different things given their different circumstances, and backgrounds.

MISS WRIGHT: Definitely. However, I think we are the first to realize that the Piante Indians are different from the Pomo Indians. We don't generalize.

The whole thing presented on universities, not one step was taken without being recommended by Indians. It can't go any further without the Indians. In other words, if they are going to, okay. If not, it's not going to be pressed.

When I talk about the average American Indian, I don't like that term either, but I find it in many, many reports.

Land is a basic question, but I run across a lot of people who really do not know. Maybe the leaders they have been working with have been told, but still the individual man, holding land or assigned land, does not really know.

DR. CARMACK: Let me say these hearings have been more interesting and lively because you chose to appear. I am glad you did. I am sorry that Mrs. Harris is ill, because I think she would have been extremely pleased to hear what you have had to say. Of course she will read it. Thank you for coming.

We have two more witnesses this morning, and so if you don't mind, it's noon, and maybe we had better take our noon break. We will have an opportunity to hear two more mitnesses and then have the scheduled open forum. We will reconvene in an hour.

(Whereupon at 12:00 o'clock noon, an adjournment was taken until 1:00 o'clock p.m. of the same date.)

LOS ANGELES, CALIFORNIA, TUESDAY, DECEMBER 17, 1968. 1:15 P.M.

DR. CARMACK: Now we can begin our last session. Let me do what we have been trying to avoid doing, and that is lay down some ground rules on the time.

We have been enjoying the luxury of time, always knowing there was another session after the one we were in.

Some of our testimony has been pretty extensive, but we have enjoyed and benefited by it. We have always known that if we were falling behind, there would be another session later, and we would try to make up the difference.

Well, the fact of the matter is now we are in the last session. We don't want to leave Los Angeles without hearing from everyone who has something to say to us. We have a very long list of witnesses. I think we have the longest we have had in any single session so far.

So we are going to do this. If you don't mind, we are going to ask for your cooperation. I would prefer very much not to specify a time period. I would hate to say five minutes.

Let me just remind you, though, that when the House of Representatives debates very important matters involving billions of dollars they limit their members' speaking time.

It is possible sometimes to come right to the point and just tell it like it is, as bluntly as we possibly can.

So if we can dispense with the amenities and do this in the interest of those who are sitting here. We don't want anyone to leave, having to say, "Well, I sat there the whole time and they ran out of time."

The important thing here is the record and I think sometimes, if you have a long prepared statement it is more efficient to say, "I'll tell you in a few sentences what I came to say. I have a long factual statement that I want to submit for the record." I assure you it will go right in, at the same place.

Now, if that pep talk is going to make anybody change his mind, we'll see it as we go along. Whatever you do will be fine with us.

The first person to speak this afternoon is Mrs. Shirley Brackett from the "Save the Children Foundation".

MRS. BRACKETT: You scared me to death. Don't be frightened when you see the water, cigarette and kleenex. My statement is going to be brief.

Mr. Chairman, members of the Council, speakers and guests:

I am sure that many of you are familiar with the Save the Children Foundation.

I would just like to mention it is a self-help program. It is a national organization. If you wish any further information as to the organization and its scope, I will be happy to provide that information at a later time.

Primarily, they are interested in the sponsorship of children in community development and scholarship programs.

A volunteer committee in Los Angeles was formed this year and they have a pilot program to see whether volunteers can be effective in letting the public know what Save the Children is attempting to do.

Half of the committee happens to be sponsors of American Indian Children. We requested that all of our efforts be directed toward helping the Indian children.

We are just beginning to get off the ground. Frankly, I must say the only area we have been successful in having publicity in has been South Bay.

We have had cooperation from the local newspapers and an article in the Los Angeles Times, which was set up by our Director of Public Information when she was out here. They used the story of our sponsorship, and we were delighted to have over 50 telephone calls and letters in response to that article.

I do feel that the committee should have Indian members. In 1969, we do hope to have a brochure regarding our Indian program. All of the brochures we mail out now also tell of the sponsorship program in foreign countries and Appalachia. In other words, the world-wide aspect. We would like to have as full information as possible on the Indian program.

I forgot to mention earlier that Dallas Johnson is Director of the American Indian Section, for Save the Children, and the office is located in Albuquerque. There are over 5,000 sponsors of American

Indians in the United States. There are 800 sponsors in Southern California. Those sponsors in Southern California have been contacted by letter, asking if they were interested in helping our Committee. Between 70 and 100 have responded.

Immediately after the holiday season, I want to set up a meeting with these people. We hope we can be on radio and television. The Los Angeles Times is going to do two stories before the end of the year on the sponsorship program, and, as I say, we have just begun to fight.

One thing. The Sherman Institute has been mentioned many times by many people. The committee wishes to go to the Sherman Institute to the Pala and Morongo Reservations, and be able to see at first hand what the situation is and how best we can implement Save the Children Program from there and to meet the chairman and others, so that we may work together on the program. So this will be done.

There are sponsors at the present time of children at Sherman Institute. I do not have the statistics as to how many. I did not expect to be speaking to the Council. Again, any facts and figures which you might desire from our national office, I would be more than happy to obtain for you.

Our American Indian Affairs Section did not realize the needs of the California Indian. Therefore, our efforts have been directed toward Arizona and New Mexico. It was not until this year, that Dallas Johnson came to Nevada and to Baja California, and contacted the Indians, and found out about the great need that exists.

Therefore, in 1969 we hope to have many sponsors locally. I mean Indian children sponsors who live in California.

I will not go into our story of the Brackett family as to our sponsorship of an Indian child. It has been over a six-year period, and it has been extremely rewarding to us and to our daughter. It has now been brought to the point where next Sunday at 9:00 a.m. on Santa Fe's El Capitan, we are going to have six children from one Indian family come to spend Christmas with us. I hope it will result in many more sponsorships, and also in community development in many areas.

Something that has been very difficult for us as volunteers is when the Los Angeles Times article appeared many people said they were not able to sponsor a child or even a couple of dollars to

community development, but they wished to help.

I don't know how much has been done already on this, in coordinating the efforts of all the people who are working to help the Indians.

I do know there are many programs which, either through the newspaper, or the news media or individuals, we have become familiar with. I feel there is duplication of efforts.

Torrance High School, the Redondo Chamber of Commerce, the Mormon Church, the Kennedy Action Corps, Jonathan Winters Scholarship Program are just a very few that we know about.

If we could all be aware of what one another is attempting to do, I feel all of us could be a great deal more effective.

I believe it was Mr. Noel Campbell, who mentioned yesterday about students and those starting new in jobs coming into this area who don't know anyone.

I was wondering if perhaps there might be some kind of a home visit, such as foreign exchange students have at the colleges, where they are invited in for dinner or for a week-end so they feel they have some tie with the community.

I do have a great deal more information and I hope I'll be able to present a statement at a later time. I have not had time to prepare anything.

As a private citizen I would like to ask if the Council has any program regarding alcoholism.

I am a recovered alcoholic, as they use the term. There is no such thing. Actually I am a sober alcoholic, and I feel that there is a great need for a program of this sort.

DR. CARMACK: First, let me thank you very much for your explanation of Save the Children Foundation. Your national officers have been in touch with us at the staff level in Washington. We were aware of some of the scope of the programs and I am glad to see it related to this community.

In response to your last question, let me explain. The National Council on Indian Opportunity adminsters no programs. It is an administrative arm of the office of the President which coordinates the programs.

So the answer, specifically, is no. We as the Council do not have an alcoholism program. However, two agencies of the Government do, and we are now trying to combine those and direct them toward the Indian communities that want them. I am sure you are well aware you don't bring an alcoholism program to a community. You offer technical assistance to the community after it decides that it wants some advice and assistance in the matter of alcoholism.

That is being done on a systematic basis. I am certain it is far from adequate at the present time. But at least you will be pleased to know maybe that the beginning is there and the need is recognized.

Thank you very much for your time. We appreciate this.

MRS. BRACKETT: Thank you.

DR. CARMACK: Now, the next person we will hear from is Mrs. Marion Rawlinson of the Antelope Valley American Indian League.

MRS. RAWLINSON: Mr. Chairman and the Council:

I am going to make this very brief, the things I planned on talking about yesterday have already been said. I don't think I could improve on anything in these areas, the legal services, the employment, etc.

I think one thing has been overlooked here. It may not be important to you, but this organization I belong to is an organization that gives immediate need. That word "immediate need" is very important.

Whether people think this is necessary or not, we have our organization that has helped 83 families in the last year. That may not seem like much. At the time, it was very important, because these people had problems and needed immediate aid. There was no place they could go to.

This is why our organization was formed. I would rather not see an organization like this, but it is necessary.

I would like to give you an example of some of the aid we have given. We have helped three women with children that did not qualify for welfare aid because they had to go through certain legal channels.

We were able to help financially there -- to pay for the legal fees.

I think there is one other organization in Los Angeles that offers immediate aid -- the Shooting Star Foundation. They help where they can, until their resources run out.

I feel if there were some agency funded to help with immediate needs, it would be a help.

This is all I have to say.

DR. CARMACK: Thank you very much. I can only reiterate what Mrs. Harris said last night, as to what we are getting out of these hearings, and the last two witnesses have told a story of self-help -- of what can be done by local effort.

I think sometimes when we look at a problem as complex as the community problems that concern American Indians, we are tempted to say, "Well, what Governmental agency is adequate to do this kind of gigantic task?"

Then we begin to reject the Governmental agencies one by one, because they are inadequate, too rigid, or their programs aren't sensitive enough to local needs.

It is encouraging to hear about this local organization funding itself, working modestly but making an enormous difference in the lives of 83 families.

If you are one of the 83 families, it wouldn't make any difference whether your help came from an agency that helped 80,000 or one. To you, that is the help you need, at that point in time.

After having lectured the prospective witnesses on brevity, I find myself in a homiletical mood. I apologize, except that you must understand, a staff person seldom has the opportunity of finding all of his superiors sick at the same time.

It seems to me what the record is going to show, is not going to be new in terms of factual demonstration of need. There is relatively little we have learned that we didn't know already, and that hasn't appeared in print.

What we didn't know, quite sincerely, was the variety of resources that were beginning to mobilize to meet specific needs.

It is more encouraging to hear one organization is interested in one aspect of the community's problems than to hear of somebody going to Washington and propose new legislation to solve the dilemas of the world.

So your testimony is extremely helpful and we appreciate it.

Meredith Quinn, Indians Illustrated, is our next witness.

MR. QUINN: I, too, will try to be brief.

My subject will probably touch on many facets of education and the relocation students.

Recently, I was caught in a conversation which dealt with a comparison of various groups throughout the world. The one that really intrigued me was the story of four brothers who when educated left home and traveled abroad to find a place in this world. The oldest is not 40 years of age. Each of these four brothers is holding a high government position in the world in Ireland, England, Australia, and the United States. They are all well respected in their chosen field; yet their father was a cannibal who ate over 200 people.

Civilized from cannibalism in 40 years. I'm intrigued by this educational system. Why? A country that is capable of feeding three-quarters of the world; that can loan millions to every country in the world; that is the greatest power in the world who, after 40 years, has finally come to the position, "What are we going to do with the Indian now that he has come to town?"

After 17 years, I see land and resources undeveloped, most of which is among the most valuable in the world. Millions of dollars are poured into buildings, teachers and teaching systems, and programs, each one claiming to change the Indian's problem of adjustment. Yes, I am intrigued by this cannibal system of education. In one generation a doctor, a lawyer, etc. Don't laugh, because a doctor that is in the United States is married to a Hopi girl.

I think most of you are acquainted with a government agency called BIA. It's connected with the Department of the Interior. In the Los Angeles area, they have a program called the relocation program. If anyone called there, they would hear nothing but success stories of relocation, counseling and job placement. They claim almost 80 percent success. If there is success, come with me to the Ritz, the Columbine, Jake's, the Shrimpboat, Moulin Rouge, Tom's, P & M's, the Irish Pub, 16th and Main, better yet down to East Main, and watch our young maidens hustle. Right away someone pops up and says, "That's a small number of Indians that don't care; you can't help them."

Well, three of these places hold over 600 people, and three nights of the week you couldn't push your way in with a bulldozer. I'm talking about young people.

Indians Illustrated has become very interested in the problems of these young people, educational, as well as social. Indians Illustrated has known for some time, not only the drinking but also the dope problem of the young people. Of course, everyone says there is no such thing. Everything is fine. We have been negotiating with some of the young people to see if we could do a story on one of their parties. They don't trust us that much yet. Word has been passed that we can be trusted, and they set out meeting places where they would answer any questions as truthfully as they could. We first had to work out some questions that would be standard. We didn't believe this would ever take place. Never having experience in this particular situation, we then started to run around and meet these various groups. We have completed one of them. Two are in process. One of them when completed will give the complete history of about 1,000 students over a five-year period of history. This data will be compiled from studies of non-Indian organizations who have taken upon themselves, by analyzing what was to be done with the students after the BIA got through with them, what was done, and the outcome.

Indians Illustrated is not funded by any organization, and these projects come out of our own pocket, so it is quite slow.

I have been told by the publisher of Indians Illustrated that if there is any interference, this publication will not hesitate to print the purpose of creating this disturbance. Someone has to protect these children because they do not have their parents to go to.

I would like to give you the highlights of some of these questions. Again, we are talking about a group of young people, students that are attending school under the relocation program. We have to keep secret the particular type of classification they are being educated in, because they didn't want any pressure. We feel they now trust us, and if we break the confidence they have in us, any future organization wishing to help them with their problems will be helpless because communication will be lost completely.

Here are some of the questions. I am not going to read them all. I am going to give you some of the highlights. Remeber, these are roughly over 50 students, and their personal opinions are taken down in percentage form.

No. 1 question? "What do you really want in life? Do you feel that you made the right choice?" 39.6 % were satisfied. 60.4% were not.

Question No. 2? "Well, then, are you satisfied with the school?" 100 percent were not.

"Are their subjects good, effective, poor or what?" 11.1 said subjects were good. 88.9 said subjects were poor, too easy, ineffective. They were told this was the best there was and what could they do?

Another question was, "If there was a chance for you to go to college, and let us say the conditions were the same, I mean that your tuition and everything here is paid, do you still feel that you made the right choice?" 100 percent no.

All right. Another question: "Before you came out, did the BIA tell you or ask any of you, 'Do you want to go to college?'" 100 percent no.

All right. We go into some other questions. They are very minor. Let me give you some here that really mean something.

"How much rent do you pay?" And the average come to about $90 per month.

Another question: "Do you all live alone, then?" 73.3 shouted, "No, we live together. If we didn't, we'd never make it." Now, that's something.

Then another question, talking about how to budget, and they said, "No one has ever told us."

"Well, then, you get clothes and shoes, don't you?" 100 percent shouted no. "To get clothes, man, we have to go without eating."

Another question: "You have a counselor, you can go to if you have any problem, don't you?" They all said no.

"Why?" And the answer, 100 percent said it takes too long.

And I said, "Come on, now, it doesn't take that long. Tell the truth. How long does it take?" All of them said three hours to all day.

Now, these are young people that have no one to turn to. They are in a strange land.

All right. "How do you get fixed up?" They all said, "We work it out ourselves."

Then, we got into a discussion of their social life, where they go, and what they do. We got them to admit there is such a thing as drinking, other things and pot. I asked them this question, which ties in with Noel Campbell here.

"All right, to drink or have a little pot is the only way to fly. What would you kids do if you had a place to meet, with a small cool band to dance to, without drink or pot?" 88.9 percent, "That is what we really need," and of course 11.1 percent were non-committal. They probably were so used to it they wouldn't want to give it up.

All right. I have a little closing comment,on when Mr. Allen and I were going through this with the kids. We found that 70.3 percent were sharp, once we got them to open up. They were very sharp kids, and it was very visible that pretty close to 30 percent -- 29.7 were above average. You could see they belonged in a better institution of learning than they were in.

I know that statistics are rough, but it is something that has never been gotten before. It shows mistrust and a complete loss of communication with our young people.

Anyway, I would like to present my ideas of a proposal at this time. You see, I am trying to fight for some time for the American Indian,

so he can learn to whip his urban problems. In the near future, we might all be urban problems - without our land, if it happens like in '67 and '68 with sixteen termination bills.

No. 1. Open up the BIA system of education for public scrutiny and see if it can be saved.

No. 2. Investigate and relate to the Indian why the Interior and Insular Committee had so much to say on forming of the termination bills.

3. Investigate and relate to Indians why Health, Education and Welfare of the various states want that controlling vote, when there is a combination of Indian representation.

4. Separate the BIA from the Department of the Interior, so that the parties that have the heavy oil, timber, or resource interests won't be tempted with Indian land.

5. Make the BIA protect the rights and lands of the Indians.

6. Set up a communication system for the Indians so if termination that is not wanted takes place, other Indians can come and help.

7. Set up a legal system which will help the Indian to keep from losing his lease moneys, force the auditing of these trusts, and let it be opened for Indian scrutiny.

8. Let the Indian have representation by vote of any major change of the BIA procedures.

9. Set up a traveling fund for Indian leaders, so they can reach Washington in time to voice their opinion on any pending legislation.

I am talking about this particular category because this is where your urban problem begins.

In closing, I want to make one comment. I'm hard. I don't mean to be. Recently there was $100,000,000 set aside for another minority group to develop businesses, and the Indian sits on the most valuable real estate in this country, resources unimaginable. They have nothing to develop it with. Yet, when this same minority group puts in a claim for five southern states, how do they get preference over us?

These are my proposals gentlemen, of what I think is wrong based on my experience on the reservations. I spent the last two years visiting them, and I say we had better get something out of the way and start moving. Before you know it, they will be putting a claim on our lands and our rights.

Any questions?

DR. CARMACK: Yes, sir. Mr. Quinn, I have seldom heard as many ideas expressed in such a short time. If you have any more please feel free to give them.

MR. QUINN: I had to cut them short.

DR. CARMACK: Let me ask you about the study that you have done or that you are doing. Were all of the 50 individuals in your sample on the Bureau of Indian Affairs program?

MR. QUINN: Yes. They were in various places. Yes, they were. I would say the majority of them were under 21 years old.

DR. CARMACK: I assume you don't have individual identification.

MR. QUINN: This is to be held confidential.

DR. CARMACK: I would think so.

Do you have some way of making the information usable in terms of group breakdowns, like age or regions of the country? Or are you going to have to deal with just the totality of the thing?

MR. QUINN: Let me put it this way: This is something brand new for me. I am usually in termination of land condemnations, and though we know the problem exists, everybody is afraid of it. Once the publisher of Indians Illustrated, himself, saw with his own eyes what everybody said is non-existent, he became awakened and we started on this. The only way we can find out what is reasonable or not, is to seek their opinion? All right, this group is made up of Southern Californians, and we are studying a thousand Indians. The follow-up on them will be mostly Southern California, even though their history may continue out of California.

We know there have been many studies made on the statistics of Indians which aren't worth putting a match to burning. They don't come anywhere near the Indian. All they do is give us a vast generality of how he ties his shoes and puts on his hat in the morning.

We want something to the basic problems. Why do we have a terrific urban problem, especially in the field of adjustment and education?

DR. CARMACK: In terms of the process of interrogation, when you ask the questions, are you doing this in a group situation or in a one-to-one interview situation?

MR. QUINN: Some are on a one-to-one basis, and these are much finer.

Let me begin, first you must get their confidence. We have done them in groups, but the ones which are individual are much better, because you can get so much more out of them. When you have generalities, and it may be at the moment of their breaks, or when they are going home from school. They don't want to be bothered.

DR. CARMACK: What I am speaking to specifically is a very surprising number of 100 percent responses.

MR. QUINN: That's right.

DR. CARMACK: What I am really trying to find out is, sometimes this concept of social facilitation, in other words, sometimes when a group tries to respond together, the first few people who are vocal just carry the day. There may be some that don't feel that way but they don't say anything. I am really asking, when we see one of these 100 percent responses, are we actually to assume that 100 percent of the people there agreed, or that just a few spoke out and the others nodded and nobody contradicted?

MR. QUINN: Well, as a reservation Indian, who spoke no English when I left the reservation I can say this: Most people know the Indian as a very quiet, reserved person, but when he is among himself, he is about the noisiest race there is. Once you gain their confidence, they are able to express themselves. We found every one of them was very precise in what they said and very sharp.

DR. CARMACK: Did they each have an opportunity to answer each question?

MR. QUINN: Yes, each single question. They each had an opportunity, and we asked them to answer as truthfully as they could.

DR. CARMACK: You are going to make this available in printed form?

MR. QUINN: Yes, I am. I was told by my publisher, this would be

available in printed form after the publication of Indians Illustrated.

DR. CARMACK: Will you describe your method of collecting the sample, because that is fully as important as what you learn?

MR. QUINN: Yes, we will, very easily.

DR. CARMACK: Well, let me just say this in closing, anything you care to share with the Council, we would pledge you the same level of confidentiality that we know you have to have if you are to operate. It must have surprised you and it certainly has surprised me, you have some very surprising conclusions.

MR. QUINN: Oh, yes.

DR. CARMACK: It is important that you describe, in complete detail, the context in which these were derived.

MR. QUINN: Yes.

DR. CARMACK: Thank you kindly.

MR. QUINN: I'll be very glad to.

DR. CARMACK: Thank you kindly.

Next we are to hear from Chuck Narko of the Yound Adult Program.

MR. NARKO: My name is Chuck Narko. I am the Young Adult Program Administrator at the Indian Welcome House. I would like to attest to some of the statistics that have been given. They are very valid, a lot of the things that have been said during the past couple of days, and it is going to be interesting to see what kind of results we get.

In my experience at the Indian Welcome House, I have talked to a lot of young people. They all expressed the same feelings about places, recreational needs, junior college, scholarships, etc.

They coincide remarkably with what has been said. I would just like to say that the things of vocations, locations of schools, and spreading them out, you often wonder why they are spread out? If anybody expects self-determination from young people, you know, they have to get together to talk and express their ideas. When you are sending them to school to become welders, how can you expect them to get these ideas? They have to go to school and develop skills.

I would like to see more Indians like myself as young adult program aides. As soon as you start to work like this, you understand some of the possibilities that can take place as far as working with your people. You understand what is going on and you can see where their needs are. The big needs, of course, are in funding some of the programs that have been mentioned.

In some of my experiences, the students that come to the city have said all they are given is a place to stay and a school to go to. That is all that is available, except for the Indian organizations that are working like the Welcome House, Noel Campbell's group for dances and things like this. The rest of it is left up to them to find. As Mr. Quinn has attested, I have found very capable Indians that are artistically inclined and have a high level of intelligence on the honor rolls. They come to the city and don't know the meaning. I think this idea of a buddy system would be helpful at Welcome House. We are doing it on a one-to-one level. We have about three or four people in school now, and we are going to have to do that. I think that is important. That is one thing that was brought up the other day. I think that is something that should be carried out.

There are some things I would like to submit, some documents, just for the record. One is about the student action council that was using Indian Welcome House for its meetings. In the Bill of Rights, it states some of the things that these students felt they needed. They are valid, all of the things that have been talked about for the past few days. It is the history of what took place at meetings with the BIA and Student Action Council. There is a brief statement by Bill Ng about some of the problems that, again, coincide with everything that everybody said. I would just like to submit that as a record.

DR. CARMACK: It will appear in the record.

BACKGROUND INFORMATION

INDIAN STUDENT ACTION COUNCIL AND BILL OF RIGHTS

I. DEVELOPMENT OF INDIAN ACTION COUNCIL

A. The Indian Welcome House Staff Meeting with the Bureau of Indian Affairs (BIA). On February 15th, the Indian Welcome Staff consisting of Bill Ng and Steve Schneider met with the heads of the community living and vocational officers of the BIA seeking ways to co-operate with the BIA in providing supportive services for the young adults in the Adult Vocational Training program. Information was requested regarding students' addresses and school locations, both of which were denied to us because this was confidential information. We accepted the limitations of the BIA regarding that matter. The question was then asked as to whether or not one of the staff members could visit the students at the schools with the BIA counselors. Again, that request was denied. There was no offer of any kind of cooperation except to place our brochures and newsletters on their bulletin boards. The head of the vocational training department stated that this was a directive of the local BIA director.

Also, in a letter written to the area directors by the local BIA director after the April 8th meeting, he said, "It is believed that had Reverend Ng taken a different approach and given the BIA director an opportunity to meet with him and the students prior to the development of the Indian Student Bill of Rights, this would have resulted in a better understanding of Indian needs, goals and clarification of Bureau programs to assist in meeting these needs and goals."

The Welcome House staff had gone through proper channels to cooperate with the BIA. Its responsibility was to provide a voice for the students, in order that they might come together with well-thought out issues to be discussed. Prior to the April 8th meeting they too had gone through the proper channels with their problems. Individually they had brought their problems to the BIA, but they were not satisfied.

B. During the remainder of February and March, the Welcome House staff contacted the school administrators to visit with the students and acquaint them with programs for Indians in the city. Permission to visit with the students was asked and granted by school administrators. The Welcome House staff did not represent themselves as counselors from the BIA.

C. We visited with students and the school administrators at the following schools: Auto Mechanics Institute, one at Western Avenue and the other at the Vermont Avenue branch; Children's Hospital X-Ray School; Californis School of Commerce; Newberry School of Beauty; Lawton School; Northrup Institute of Technology; Data Processing Institute; County General Hospital; Modern Welding School; Allied Auto Mechanics; Heald Business College; Modern Technology Institute of Anaheim and West Coast Trade School. The cities represented included Los Angeles, Downey, Long Beach, Anaheim, Hollywood, Beverly Hills, and Inglewood. Some students were visited at Los Angeles Trade-Technical College and University Typewriter and Adding Machine Center. We spoke with administrators only at Western States College; Sawyers School of Business at their three branches; American Barber College; Long Beach City College (Business Division); National Technical Schools; Kay Brown School of Beauty; and Marinello-Comer School of Beauty.

D. Up to three meetings were held in some schools; all with the permission of the school administrators. The Welcome House staff shared information about its program and activities for Indians in the city. In the course of the visits students raised problems that they were facing. They had confronted their counselors earlier with the problems, but were not satisfied.

E. A total of 175 students were contacted in these schools visited. At that time the total enrollment of the BIA was about 375.

II. MEETING WITH STUDENT REPRESENTATIVES AND THE FORMATION OF A STUDENT COUNCIL

A. Thirteen students from various schools met on March 22nd to discuss their problems with the BIA, and to plan for a dinner-rally on April 4th. At subsequent meetings a steering committee was appointed who in turn elected their own officers. This helped finalize plans for the dinner-rally, and draw up the Student Bill of Rights. It went through several revisions until the steering committee was satisfied that these were their concerns.

III. DINNER-RALLY OF APRIL 4TH

A. Approximately 125 students attended the dinner-rally. The purpose of the rally was to present and discuss the Bill of Rights. Most students were aware of this, but some may not have been aware, nor familiar with form of the document.

B. The Bill of Rights was presented and discussed with the students. About 100 students signed the document. It was decided that those available would meet with the BIA on Monday, April 8th at 2 P.M.

C. A survey was taken at the dinner-rally. In the survey 19 BIA training schools were represented and 25 tribes.

The results were:

1) 84.9% finished the 12th grade; 7.5% finished the 11th grade. 1.9% finished one year of college; 5.7% had two years of college.

2) 93% indicated that their high school grades were average; while 6.4% indicated above average. None indicated below average.

3) During the orientation period 54% were given the opportunity to fill out a religious preference form while 45% indicated that they were not given the opportunity to do so.

4) 58.5% indicated that they would like to attend college. 35.8% said no.

5) 27.5% indicated that their present training was not what they desired as their first choice for an occupation.

6) 69% indicated that their instruction at the schools was good. 31% indicated that it was only fair.

7) 78.9% indicated that their relation with their teachers was good. 27.1% indicated that it was only fair.

8) 49.1% indicated that the counseling service at their school was good. 42.4% indicated that it was only fair. 8.5% indicated that it was poor.

IV. APPOINTMENT WITH BIA DIRECTOR

A. The Student Council requested the director of the Welcome House to set up an appointment for April 8th at 2 P.M. The BIA director did not wish to meet with the students at that time as school was still in session. Mr. Ng then suggested 4 P.M. The BIA director said, "he would burn the students if they met with him during school hours." After that statement the BIA director requested the names of the students, but this information was withheld. The local BIA director agreed to 4 P.M. for the meeting time.

V. CONFRONTATION WITH BIA-APRIL 8TH, 4 P.M.

A. The group of 11 students who met at the BIA office represented different schools. They did not represent all the schools or

all the students, but was representatives of students needs and problems. At least two of the students did not have serious problems but wished to be part of the discussion.

B. Much of the discussion was directed by the BIA director over individual problems of the 11 students. General policies, however, were not discussed.

C. The local BIA director agreed to meet with the students on a monthly basis without the presence of the Welcome House director.

VI. SUBSEQUENT VISITS BY BIA COUNSELORS TO DETERMINE WHICH STUDENTS SUPPORTED THE BILL OF RIGHTS

A. While the director of the BIA has indicated that "The Adult Vocational Training Officer meet with Indian Students at each of the training facilities as soon as possible for the purpose of giving the students an opportunity to express any dissatisfaction of concern regarding Bureau or school policies," many students have not yet had the opportunity to express themselves on this matter. Even in situations when given the opportunity, many students were reluctant to voice their opinions for fear or reprisals.

VII. THE INDIAN STUDENT'S BILL OF RIGHTS (Analysis and comments on each issue)

A. Commissioner Robert Bennett has indicated in his letter to Congressman Tunney that many of the items listed in the Bill of Rights are already part of the program and practice of the BIA. However, the students in the Los Angeles area feel that they have not been implemented, and question whether or not they are part of the practice of the BIA.

B. The Bill of Rights represent feelings and experiences of a large majority of students visited at the schools, and discussed by the steering committee. It does not mean that all students have the same problems. It is true all of these are personal problems. However, the quantity of these problems point to the program management of the BIA. Some of the schools and BIA staff have been offering quality services. Why cannot all students enjoy quality services and meaningful experiences in the city? These issues represent more than individual and personal grievances, but indicate basic policies and operational weaknesses of the local BIA office.

ITEM I. THE INDIAN STUDENT IS ENTITLED TO PROFESSIONAL COUNSELING SERVICE

A. The BIA should place students, who have had high school or college work, in colleges here, rather than in manual-training courses. Few students are counseled for professional or technical jobs. The BIA has set low goals for Indian students. Their potential is not realized and their leadership is not felt in the larger community. Today's market demands more highly developed skills.

The reservation BIA office as well as the local office has responsibility for implementing this. To start the discussion we went to the local BIA. Our survey indicated that many students have finished high school. Students who have ability have not been encouraged to attend colleges. The local BIA could place more students in two-year colleges such as Los Angeles Trade-Tech, East Los Angeles City College and Los Angeles City College. Even though Adult Vocational Training Program is limited by Congress to vocational training courses, recommendations from this local office can be made to Washington, D. C. for innovative programs.

B. The over-all services of the BIA should be made clear to students during the orientation period. Medical coverage especially should be more fully explained. A booklet could be provided. A tour of the city would be helpful. One student expressed the idea of using Indian students to greet newcomers. A number of students were confused as to whether dental services are provided or not.

C. Students should have more meaningful contacts with their counselors after placement in schools. There could be a regular date for visiting schools.

D. The waiting period at the BIA office for counseling services should be shortened. Students have waited in the office for several hours before a counselor sees them.

E. The local BIA director claims that "his office has long been the largest office of its type in the United States, and I believe one of the most progressive in terms of providing sound, professional counseling and service to Indian students." What does he mean by professional counseling? "In particular, I refer to a qualified staff of counselors." What are their qualifications?

ITEM II. THE INDIAN STUDENT IS ENTITLED TO QUALITY EDUCATION

A. All students should receive the books and tools when promised, and they should be of satisfactory quality.

B. All students should be assigned to schools in areas close to Indian activities and programs.

Presently school locations stretch from Anaheim to Inglewood, and from Pasadena to Long Beach.

Transportation in the city is extremely inconvenient. Many students feel isolated from other Indians.

This issue deals with the basic philosophy of the BIA, which is "immediate assimilation" into urban areas. This has not worked as Indian students and people come together anyway. It is unfair to ask the Indian not to seek Indian companions or to find them 30 miles apart. It destroys his need for identity.

Commissioner Bennett stated in his letter to Congressman Tunney that "Some of the items listed in the Bill of Rights are impractical. For example, it would be difficult to assign all students to schools in areas close to Indian activities and programs." This is not an impractical idea. The separation of students in ten communities is deliberate. Training courses and schools such as business, science, welding, auto mechanics can be set up in one to three communities in the metropolitan areas of Los Angeles. Business schools currently operating in Anaheim and Pasadena, for example, are also available for students in Los Angeles. Welding and auto mechanics schools in Lynwood, Downey and Santa Ana are also available for students in Los Angeles.

C. The BIA students should follow the same course schedules as those of the non-Indian students at the schools.

Some students have had their days extended to compensate for abbreviated course schedules.

Welding courses were cut from 6 to 4 1/2 months. They also had to extend their school hours from 6 to 8 hours a day. The typewriter machine school course schedules was also shortened. Students taking business training in some schools had to stay after school was dismissed. Some Indian students felt that they may not be as smart as non-Indians.

D. The BIA should use public instead of private trade schools when possible. (Only two of approximately 30 are public schools). The additional funds would then be available for better services.

The tuition for public junior colleges is lower than private schools. Most private profit-making schools cost a minimum of $800.00 per course. Usually these are for 9 months training. Tuition for junior colleges is $192.00 per semester for out of state students under 21 years of age. The two-year total is still less than $800.00 or the cost of a private school. Those over 21 years of age do not have to pay for non-residence tuition.

The additional subsistence cost would be worth it for students who prefer those schools. The experience of attending two-year colleges adds to their mature adjustment in the urban culture, and their own personality development. Mid-City Occupational Center can accept Indian students without tuition costs. Many foreign students are attending there now. (During March 1968, only 75 students of 375 (approx.) were enrolled in the two Jr. Colleges-Trade-Tech and Long Beach City College).

ITEM III. THE INDIAN STUDENT IS ENTITLED TO APPROPRIATE HOUSING

A. A greater effort should be made to find housing at reasonable rates.

ITEM IV. THE INDIAN STUDENT IS ENTITLED TO ADEQUATE FINANCES

A. Students should be given travel allowances.

B. The living allowances should be increased.

C. All students should be paid on time.

D. Single students receive $160.00 per month, while married students with no children receive $245.00 per month. Couples with one child receive $290.00 per month. We wonder whether or not this is still below the accepted poverty levels set by the government?

E. Students now paid once a month should be paid twice monthly.

F. When the 16th or 1st of the month falls on a week-end, allowance payments should be made on the preceding Friday. According to the local BIA director Indians do not get paid on preceding Fridays because they will get drunk.

ITEM V. THE INDIAN STUDENT IS ENTITLED TO MEANINGFUL JOB PLACEMENT SERVICES

A. The time between the end of training and job placement should be shortened.

B. The BIA should find jobs which have strong possibilities for advancement. The BIA fiscal report of the BIA indicated that the average salary for men who received vocational training was $2.40 an hour which is lower than those who receive direct employment. ($2.59). The local BIA director also claims 75% of relocatees are culturally adjusted in the city's life and only 25% return home. What follow-up services are available? Many return to reservations ater graduation while others leave during their first year in the city. It is most difficult for any agency to follow-up on their Indians.

ITEM VI. THE INDIAN STUDENT IS ENTITLED TO ADEQUATE SOCIAL AND RECREATIONAL SERVICES

A. The BIA should make provisions for social activities, especially during the initial months.

B. The BIA should relate more effectively to existing agencies which serve Indians.

A $15,000 grant was awarded to Indian groups in Oakland through the assistance of the Oakland BIA office for recreational and social programs. This grant was funded by the Washington, D. C. BIA office.

VIII. THE QUESTION OF SUPPORT FOR THE STUDENTS

The Indian Welcome House Board took action to approve of the staffs' role in assisting students to implement the Bill of Rights. The Bill of Rights has received strong support with responses from the following sources:

Mr. John Belindo - Executive Director - National Congress of American Indians
Mr. W. W. Keeler - Principal Chief - Cherokee Nation
Rev. Frank V. Love - Pastor - Mescalero Reformed Church - Mescalero, New Mexico
Mr. Domingo Montoya - Chairman - All Indian Pueblo Council - New Mexico
Mr. Joe S. Sando - Chairman - Education Committee - All Indian Pueblo Council
American Indian Council, Inc. American Indian Center - San Francisco
Mr. Jess Sixkiller - Board of Directors - Chicago American Indian Center
Mr. Raymond S. White - President - United American Indians of Santa Clara Valley
Mr. Alfred Gagne - President - League of Nations Pan-American Indians
Mr. William Byler - Executive Director - Association on American Indian Affairs Inc.

Mrs. Patsy T. Mink - Congresswoman - Hawaii
Rev. Richard D. Lupke - Director - Chicago Indian Ministry
Rev. Serge F. Hummon - Chairman - Office of Planning United Church-Board for Homeland Ministries
Presbyterian Interracial Council - Los Angeles, California
Committee on Religion and Race - Synod of Southern California
Rev. Robert Hermanson - Associate Executive - Synod of Southern California
Rev. W. Walter Weber - National Indian Ministry Consultant - The Lutheran Church Missouri Synod
Rev. Roe H. Johnston - Chairman - Committee on Indian Ministries - Board of National Missions - United Presbyterian Church
Rev. William E. Scholes - Western Field Director - National Council of Churches
Rev. Harry S. Komure - Board of Missions of the Methodist Church

LETTERS OF ACKNOWLEDGEMENTS HAVE COME FROM:

Senator - Mark O. Hatfield of Oregon
Senator - Kuchel of California
Mr. James Cornett - Superintendent - Fort Totten Agency - North Dakota
Congressman - John V. Tunney - of Riverside
Mr. John Gray - Staff - Subcommittee on Indian Education - U. S. Senate
Mr. W. Joynes Macfarlan - Chief - Office of Public Information - BIA
Dr. Carl L. Marburger - Commissioner of Education - State of New Jersey
Mr. Robert Bennett - Commissioner - BIA
Rev. Charles T. Leber, Jr. - Division of Interpretation Strategy - Board of National Missions

IX. The Indian Welcome House Director letter dated April 26th requesting a meeting with the local BIA director has not been answered.

THE INDIAN STUDENT'S BILL OF RIGHTS

PREAMBLE:

WHEREAS, American Indians have unique treaty rights provided by the government of the United States; and

WHEREAS, the United States government has set up the Bureau of Indian Affairs (BIA) to provide adult vocational training programs in the city for Indians; and

WHEREAS, the BIA services have not adequately met the needs of the Indian student; therefore,

We, the Indian students of Los Angeles representing different schools and tribes demand the immediate adoption of the INDIAN STUDENT'S BILL OF RIGHTS.

I. <u>THE INDIAN STUDENT IS ENTITLED TO PROFESSIONAL COUNSELING SERVICE</u>

A. The BIA should place students, who have had high school or college work, in colleges here, rather than in manual-training courses.
-Few students are counseled for professional or technical jobs.
-The BIA has set low goals for Indian students.
-Their potential is not realized and their leadership is not felt in the larger community.
-Today's market demands more highly developed skills.

B. The over-all services of the BIA should be made clear to students during the orientation period.
-Medical coverage especially should be more fully explained.
-A booklet could be provided.
-A tour of the city would be helpful.

C. Students should have more meaningful contacts with their counselors after placement in the schools.
-There could be a regular date for visiting schools.

D. The waiting period at the BIA office for counseling services should be shortened.
-Students have waited in the office for several hours before a counselor sees them.

II. THE INDIAN STUDENT IS ENTITLED TO QUALITY EDUCATION

A. All students should receive the books and tools when promised, and they should be of satisfactory quality.

B. All students should be assigned to schools in areas close to Indian activities and programs.
-Presently school locations stretch from Anaheim to Inglewood, and from Pasadena to Long Beach.
-Transportation in the city is extremely inconvenient. Many students feel isolated from other Indians.

C. The BIA students should follow the same course schedules as those of the non-Indian students at the schools.
-Some students have had their days extended to compensate for abbreviated course schedules.

D. The BIA should use public instead of private trade schools when possible. (Only two of approximately 30 are public schools).
-The additional funds would then be available for better services.

III. THE INDIAN STUDENT IS ENTITLED TO APPROPRIATE HOUSING

A. A greater effort should be made to find housing at reasonable rates.

IV. THE INDIAN STUDENT IS ENTITLED TO ADEQUATE FINANCES

A. Students should be given travel allowances.

B. The living allowances should be increased.

C. All students should be paid on time.

D. When the 16th or 1st of the month falls on a week-end, allowance payments should be made on the preceding Friday.

E. Students now paid once a month should be paid twice monthly.

V. THE INDIAN STUDENT IS ENTITLED TO MEANINGFUL JOB PLACEMENT SERVICES

A. The time between the end of training and job placement should be shortened.

B. The BIA should find jobs which have strong possibilities for advancement.

VI. THE INDIAN STUDENT IS ENTITLED TO ADEQUATE SOCIAL AND RECREATIONAL SERVICES

A. The BIA should make provisions for social activities, especially during the initial months.

B. The BIA should relate more effectively to existing agencies which serve Indians.

STATEMENT TO BUREAU OF INDIAN AFFAIRS - William Ng

I am happy to know that the Bureau's Employment Assistance program will be evaluated, and the opportunity to express our concern will be taken seriously by the ad hoc committee. The voice of the American Indian in the city is mute. He is more of a minority here than on the reservations. Numbering less than 2 percent of the metropolitan population, he is not abled to generate much power in speaking out for his own needs. Coupled with this is a basic fear of the Bureau, for no one wants to "bite the hand that feeds you."

The Bureau's Employment Assistance can be of real service to the American Indians in their acculturation process. However, one wonders if the philosophy of immediate assimilation into the urban culture can be accomplished with persons who have previously lived most of their lives in a rural, isolated community. There is evidence that this program over-emphasizes the concept of immediate assimilation. Even though some Indians are willing and ready for this program or kind of involvement, many others fail. In Los Angeles increasingly the attempt to spread them out into 10 or more communities has been so that they might become immediately assimilated. The goal of assimilation may not be disputed, but is immediate assimilation the best process to accomplish that goal? It is unfair to ask Indians who live, for instance, in Anaheim to find Indian companions and activities 30 miles away in Los Angeles. Transportation is inconvenient. The Indian feels isolated from his friends. As a result the loneliness and frustrations of city life drive many back to the reservations or accept immature means of solving their problems. Although some might be ready for this kind of experience, those who are not ready and need supportive services either do not ~~make~~ avail themselves due to transportation, and/or are not informed by the BIA.

Training courses and schools can be set up in one to three different communities in the metropolitan areas of Los Angeles, closer to where Indians live rather than in ten different areas. The BIA is too anxious to have them become part of the urban culture at the risk of losing their Indian identity. The assimilation process needs to be geared to the individual needs of the Indian as much as possible with guidance provided by BIA.

Secondly, it follows that the BIA should make a greater effort to cooperate with agencies who serve Indians. The attitude of the local BIA office has been one of keeping arms apart from agencies that assist Indians in their acculturation process. Even though some counselors and workers have good intentions of working with other agencies, our experience has been very disappointing. For example, the local BIA office has not followed through with religious preference, a means by which churches can support the Indian in his adjustment to city life. Even when sent to the churches information on the sheets is still incomplete. Others are never asked to fill out one. A simple task like this is not even administered correctly.

It is understood that the BIA cannot favor or give more attention to one agency over another, but their isolation from Indian service agencies breeds distrust. The BIA can and must relate more effectively to existing agencies which service Indians. It is to their advantage to do so. The BIA can help provide opportunities for Indians to be involved with other Indians in meaningful social activities. Funds for recreational programs for Indian young adults are available through the Washington, D. C. office as evidenced by the grant made available to the Indian group in Oakland. This idea has not been considered or mentioned here. As a result, many of the younger Indians have to seek other forms of recreation which are self-destructive. Indian service agencies can be included as part of orientation program for new relocatees. A tour of the city and Indian agencies would be helpful. Indians can help greet newcomers. I plead for the BIA to find more aggressive and creative ways of communicating with the Indian service organizations. When one questions the programs of the BIA, he is told that this is "none of his business."

With regards to the direct employment section of the program there are cases where large families are given dead-end jobs, or low starting wages, jobs which do not pay more than $2.00 an hour. When their budgets run out they are not able to receive further assistance from the BIA. The BIA for 1967 indicated that the average salary for men who received vocational training was $2.40 an hour which is lower than those who receive direct employment of $2.59.

The problem of budgeting needs constant attention. Creative ways of assisting Indians to live in a cash economy must be explored.

Since counseling is a major factor in the relocatees' adjustment to urban life, the quality must be uniquely Indian and of professional quality. There are unique Indian problems which must be dealt with. The counseling services starts with the reservation agency. Often there is much mis-information and misunderstanding because of poor communications. Students who have had high school or college work have been placed in manual training courses, rather than counseled for professional or technical jobs. Even though the adult vocational training programs specify and places limits on the course of training nevertheless recommendations from this local office can be made to Washington, D. C. office for innovative programs. One can conclude that the BIA has set low goals for Indian students, when today's market demands more highly developed skills. The Indian students' potential is not realized and their leadership is not felt in the larger community. Also, students have not experienced consistent meaningful contacts with their counselors after placement in the schools. In some cases there is no regular date for visiting the schools.

The BIA should use public instead of private trade schools when possible. The experience of attending two-year colleges adds to their maturing experience and broadens their outlook. Those who are not abled to this transition because of inadequate preparation, should be provided tutorial assistance. This is another area where resources of other agencies can help ensure a better experience for Indian students. Often the public institution offers better quality education than the private schools. The BIA needs to explore ways in which the AVT program can be re-structured along the "New Careers Concept." More Indian leadership can be developed if this concept is taken seriously.

There are lesser areas of concern which should be mentioned such as shorter waiting periods at the BIA office, Indians in key administrative positions at the BIA office and the need for more follow-up services once the relocatee has completed training. The local BIA office claims about 75 percent success factor, but how can that be measured when there is little or no follow-up services. It is understood that the BIA does not wish to make the Indian dependent upon the agency, but still has a supportive role to play.

With regards to the local office, the director has too much control as to what schools to use; administrative tasks are not carried out efficiently, and he does not seem interested in creative changes or effective communications with Indian service agencies. One can conclude that the program here is not good as it claims, nor is it creative or responsive to the needs of Indian relocatees.

MR. NARKO: It is going to be interesting to see what eventually comes out. That is all I have to say.

DR. CARMACK: Do you have any impressions about how large the population of single young people is? You are talking basically about young people who don't have families and homes of their own, but are singles living in the community?

MR. NARKO: Right.

DR. CARMACK: What percentage of the Indian population do you think that might include?

MR. NARKO: From what I have seen, it must be at least 80 percent. There aren't that many families --

DR. CARMACK: You are not talking about the total number of Indians, but the people who are here through the Bureau Employment Assistance Program?

MR. NARKO: Right.

DR. CARMACK: You think that they are predominantly single?

MR. NARKO: Definitely, yes. There are boarding houses that house these Indians, and there is a tremendous amount of young people. You can go and see them any time you want at these locations mentioned by Mr. Quinn.

DR. CARMACK: Do you think the fundamental need is for some sort of organized or planned recreational opportunity, as far as leisure time program?

MR. NARKO: Definitely. A community center, just a place they can meet, and go and sit if they like. There is nothing available on the publicized scale. They get it by word of mouth, and here and there. None of these organizations are really large. They have limited facilities, and are not capable of handling something like this. So it is really important, you know.

DR. CARMACK: What do you think that these young people plan to do? You talk to them and you get to know them. What do they say they are going to do after training? I know they are studying now as students, but after that, what are they thinking in terms of staying here, going home, or going some place else?

MR. NARKO: That is one problem of meaningful employment, you know, just finding a career. You can't expect an Indian on a reservation to know what he is going to like when he gets to the city. Instead of o fering them auto welding or something like that, it would be better to give him a chance to see what the city is like, to go to a junior college, and make up his own mind for himself. You can work with the Indian organizations like, Indians Illustrated as a publicity man, photography, anything, but none of these are fields that are suggested. They don't even know they are available. If they came in and got an idea of what you can do or where can you go. If your career is limited from the very beginning, you take these tests and fill out applications, and they ask you, "What do you want to do." You say you want to do this, and they say, "Not available, all we have is welding" or something like that.

DR. CARMACK: Let me ask you, if you don't mind, did you yourself come from a reservation?

MR. NARKO: No, I didn't. I came with my parents, and I have gone to public school in the city.

DR. CARMACK: In speaking with the people that you know, do you feel that they have an opportunity to change their minds if they have accepted a program that doesn't really interest them?

MR. NARKO: Well, they get discouraged. The problems you come up against when you start out in a career. You are turned down because you aren't completely skilled, you are discouraged, and you don't know what to do, so you look for factory work or whatever you can find. Your hopes and aspirations have been let down, so what do you do? You have to start over again, and you know this is a problem.

DR. CARMACK: Maybe what we face, among other things, is not an Indian problem, but a problem of young people generally. I was listening to testimony yesterday, and was impressed with the statistics on the number that do change courses. I got to thinking about my own background, and I remember that I started at junior college. I started in a community junior college in the town where I lived. I think I enrolled as an engineering student, and that lasted through trigonometry, and then I developed an interest in pre-law. I finished the year registered as a pre-law student until I registered as a ministerial student the next year. Then I changed a fourth time, in two years, to something else. Fortunately, I was staying within enough of a range, that I was able to wind up putting together a curriculum.

Now, how could we work it out so that young people could explore several options, before they are ready to say, "I have made a choice and this is going to be it the rest of my life, no matter what"?

How can we develop flexibility while at the same time recognizing that we have a very large complex program. You know, we can't go roaming around at will, and go to school three or four days here and another week or two over there? Is there some way, in your view, that young people could make firmer, more specific choices?

MR. NARKO: It's kind of a hard question. The thing of junior college, if you give them an opportunity to see, to go to school here and see on a general level. If they want to go some other direction, they are not limited to one area specifically. They could make up their mind, and coinciding with that, if they can work part-time with an Indian organization. I think it is important that they work with Indians while they are getting their education. It would help them and help the Indian organizations, and I think they would benefit from it.

DR. CARMACK: Your view basically is that there is an opportunity that we are not fully developing. We should be going further academically before we try to make vocational choices?

MR. NARKO: Definitely, yes.

DR. CARMACK: Thank you very much. We certainly appreciate hearing your point of view.

The next person, we will be privileged to hear from, is Mr. Art Ketcheshawno.

STATEMENT OF ARTHUR KETCHESWAWAND

MR. KETCHESWAWAND: Thank you, Dr. Cannon. My name is Arthur Ketcheswawand. I come from the American Indian Athletic Association of Los Angeles. Before I get into what our problem is, I would like to give you a brief outline of the function of our organization.

The object of this organization is to plan and promote athletic programs that will result in the greatest good for the greatest number of American Indians desiring to participate. This organization does not seek to be exclusive in its membership or its programs. It is a means for the American Indians to band together for unity, fellowship, and other common interests, such as group identity.

Now, may I add, that we have a year-around recreation program starting in the fall. We conduct flag football, and then basketball, which is our largest program of the year, for both men and women, and the ages run from 10 to I don't know what, 40, 50. This goes through March, and in the month of April generally, we try to have track meets both for men and women. Starting in May through the summer, we have softball, ending up in sort of a softball tournament where we invite out-of-state teams to come in and participate. Then, in the month of August, the teams reorganize themselves, and the officers reorganize for the coming fiscal year. Then we repeat the whole thing again.

The highlight of our organization is basketball. We try to host the National Indian Basketball Tournament, and we have out-of-state representation. In this particular tournament, we are trying to raise a National World Series Hawaii, a tournament of champions Hawaii, and outside of basketball, softball, football, we have other programs. We once had a pool league and a pool tournament. Through these activities, we have people come watch our activities, and then they meet other people in the organization. We have many tribes represented. They get acquainted with other people closely related to their tribes, and find other Indians faced with the same problems. They try to get together and work them out the best they can. Usually when someone is seeking employment, he talks the word out, and someone usually comes up where you might be able to find employment.

Outside of conducting athletic programs this year, for the first time we are initiating a general membership meeting open to all Indians. At all of our meetings, we are not a closed organization. We are open to all Indians. We are initiating a general membership meeting for orientation of local law, health, home safety, and other interests pertinent to the Indian welfare. Periodically, we hold dances, for the Indians, where we can obtain a facility.

(OVF)

Now, this organization does have problems in finance. We are not supported by outside fraternities, and as it is now, we charge minimum dues to members for the fiscal year. The purpose of the dues goes for cost of operation, facilities, equipment, and to the teams, and officials for each respective sport.

Incidentally, no one in this organization is salaried. We charge minimum dues because we don't want the Indians to pay any more than they have to for recreation. We don't charge for our activities. We operate on a break-even basis. We are not making money.

Our hangup is with facilities in which to conduct our various programs, so we can quit drifting from one park or school to another.

This facility, if it can be obtained, could be coordinated with other groups for their individual activities. The question our organization has, is there some remote possibility there could be a program fund that could give us assistance in obtaining a facility.

I know the Bay Area in San Francisco had a program where they did have a facility. Yet talking about Mr. Mahoney's statement last night, before you can obtain a program you have to be organized and have qualified Indians. Our organization has been in existence for over six years and it has grown each year.

The Bay Area received funds so they could have a facility. Yet their organization has requested a meeting on how to conduct a successful program, athletic program from us. We have been knocking around, trying to get a facility, and we haven't received anything. This is the question and the gripe our organization has.

We would like to know if there is a program fund somewhere for a recreation program of the sort to come together. We have a membership in excess of 500. This doesn't account for the people that come, the spectators for our activities.

We do need a facility. That is all I have to say.

DR. CANNON: Mr. Ketchesheawa, may I ask you a couple of questions?

MR. KETCHESHAWA: Yes.

DR. CANNON: Now, we have been talking here for two days, and have talked a lot about BIA clients, and the urban community of Indian people, who are here without assistance from the Bureau.

Is your membership of 500 drawing from both these populations? Or more from one than the other?

MR. KETCHESHAWNO: I couldn't tell you. We only cater to the Indian people and if they have a desire to participate in our activities, okay, we let them join.

DR. CARMACK: The point of the question was to see if we can figure out any spot, at which, it might be appropriate to hope for any financial assistance.

MR. KETCHESHAWNO: Some of the Indians come through relocation, some come on their own, some are new arrivals, and others have been here for years.

DR. CARMACK: You are not particularly aware of any one group more than another?

MR. KETCHESHAWNO: No.

DR. CARMACK: Let me ask you this: Do you know where the Bay Area group got their funding?

MR. KETCHESHAWNO: I don't know. I do know they had a program and a facility, because I sat in the meetings when they came down.

DR. CARMACK: Was it a federal source, do you think? Do you think the Government paid for it or did they find someone there --

MR. KETCHESHAWNO: I believe it was a federal program. How they obtained it, I don't know.

DR. CARMACK: Well, I don't either, I'll certainly assure you we will find out. If it were a federal source, we perhaps could give you some assistance.

Mr. Mahoney, can you give us any help on that subject?

MR. MAHONEY: Yes, I can. This was a program which I assisted the Indians in getting through a federal program. The facility that was used was a city-owned facility, which the city provided for dance activities. We assisted in paying one-half of each month's rent and the Indian group contributed the other half. It amounted to $50.00 a month.

This was a special grant project for recreational purposes, from an organized group, and it was very successful.

DR. CARMACK: That was the point of my question to Mr. Ketcheshawno a moment ago.

I was trying to find out if you had clients currently part of your service population for whom this might be an appropriate additional effort.

I don't want any answers from you on that. That is an administrative matter, and it is complex. We are not here to put people on the spot for decisions today. But we do want to explore possibilities.

Have you made any approach to any private foundation?

MR. KETCHESHAWNO: Yes, but generally all the organizations have to do with is welfare or something. They don't deal in recreation programs, you know.

DR. CARMACK: It has been suggested here, previously, that there are several good projects that seem deserving of support. Yours is six years old. It has already proven itself.

It also has been suggested that there is a lack of anybody who has the knack to put together a proposal. Do you feel that is part of the problem you are facing? Is there no way to get from what you know to be the need, to somebody, somewhere, who might consider favorably a proposal.

MR. KETCHESHAWNO: That is true. I mean each different organization you go to, you find a proposal that has to be a little different. They have their own standards.

DR. CARMACK: I just wondered if you thought you shared the same needs some of the other witnesses have talked about.

MR. KETCHESHAWNO: Yes.

DR. CARMACK: Well, this is fine. Thank you very much. Of course, again I have to explain that the role of the Council is coordination and expediting. I assure those of you who have spoken to this general issue, that if we are able to, after we sort all this out, and digest what we have learned, in these two days, if we are able to think of any approaches that haven't already been tried by you, we'll be in touch with those who have spoken of these matters.

Now, Mr. Ted Boles, I believe, is the next person we are to hear from.

STATEMENT OF TED BOLES

MR. BOLES: Mr. Chairman and members of the Council:

Thank you for letting me say a few words at your meeting.

Most of the problems of our people have been explained by all the members that have sat here. My friends are sitting out there now.

At this time, I would like to acknowledge Mr. Quinn for his explicit outline of our problem.

The American Indian is very proud. I think our being too proud is what is beating us? I want to explain that a little bit more.

We have traits in our tribes. Each tribe, I am talking about full-blooded Indians--and, from where they come from. In order for us to all be together, unite, and work, we have got to pool these potentials I've heard about last night and today.

We have other minority groups that have shown their method of being heard. We classify ourselves as minority. We are a minority, even though we are the proud aboriginies of this country.

Our traits and our pride, keep us from protesting or tearing up schools and universities. We try to use diplomacy. This is one of the traits given to us by our heritage.

You have heard the problems. The one thing we have got to do is get together. It is not the Government's problem. It is an Indian problem. It is our problem.

I came out here on relocation about 15 years ago and I have held onto one job, you might say, for the last 15 years. But I have staggered around here with the rest of the Indians.

Just like any other citizen, I owe my life to the company store. The expression is to keep up with the Joneses, start a credit account. Well, we have heard that, too. That is one of the biggest problems we have here. Credit is so easy and for the people that have come off from reservations, they see this. We don't have to go into that.

Another problem never brought up is absenteeism. That is another one detrimental to our people besides alcoholism. That is a subsidiary, you might say, to alcoholism.

I have worked with different Indian organizations, since I have been here. I have seen the Indian Center come up and go down. And I know the lady--she may have died of a broken heart--had a dream of an Indian Center. I would like to thank the people that are trying to work and promote that again.

As I said before, we have got to do away with our petty jealousies, tribal traits and buckle down. The main thing we always talk about and need is those little green things.

Mr. Ketcheshawno has been working with this Indian Athletic Association for the past six years. Sometimes, I have seen him work with no help, and other times he has all the help he can get. The help he gets seems to be in a transient form. Some people get all hepped up about an athletic program, they start out, and, boy, they are going to win a World Series.

All right. Maybe in about two months it poops out. Then just a few people carry it on.

I am the president of the Huntington Park Junior Athletic Association. This deals with Pop Warner football, little fellows.

Last year, with the little nucleus we had, composed of Mexicans, Caucasians, Italians, and Negroes, we raised $10,000.00 for our athletic equipment. I'm ashamed to say that I wished our Indian people could do that together. You have heard these problems and I, for one, agree with Mr. Quinn. Let's buckle down and get this place organized. Let's get on the map with the other people.

Thank you very much.

DR. CARMACK: We certainly appreciate that statement.

Now, Mrs. Gabourie, who spoke to us this morning, said a moment ago she had a brief statement to make. She wants to add to what she said this morning about funding. It might be germane for the entire group to hear.

So we will hear again from Mrs. Gabourie.

FURTHER STATEMENT OF MRS. FRED GABOURIE

MRS. GABOURIE: Thank you again, Mr. Chairman.

I thought you should become aware that there has been an exposure of the American Indian to the American in the greater Los Angeles area and to the total community in Southern California.

This attempt was made in 1967 at an event we call the All American Indian Expo. The purpose of this was to provide the American Indian a chance to come before the public, with his best foot forward, and show what he is doing in our community. It also was anticipated that a better interrelationship between the Indian organizations would come about from this project.

The participation was magnificent. Invitations were sent to every Indian organization in Southern California, to every Indian reservation in the United States, and to many Indian trading posts that carry quality merchandise, arts and crafts, of the American Indian.

The result was 72 booths exposing the American Indian to the public. The participation of organizations in Southern California was about 50 percent either in singing or dancing presentations, booth demonstrations, or on the committee of the exop itself.

The community responded in a limited way by participation. The Police Department set up a demonstration, and staffed it with young boys who were in the Junior Police Training Program.

The Army provided a booth for recruitment questions that people might have. The trade schools, providing instruction for Indian students, participated on a limited basis.

They were all invited. Several of them set up booths and staffed them with students who did demonstrations of skills they were learning.

We were gratified at the response we got. One Indian reservation participated by bringing their arts and crafts and people down for sales and demonstrations.

I thought you might be interested in seeing the financial statement of this type of a project.

The gross ticket sales were $11,950.29.

The presale on tickets to this event was $1,025.91.

The ticket sales to Indians which were presale was $726.95.

The arts and crafts booth sales, for booth space, was $950.00.

The straight exhibits, such as school demonstrations, their booth exhibits were $375.00.

The advertising contributions were $212.50.

Direct contributions to Indian scholarships was $276.30.

And advance loans from individuals to put this project on was $8,806.20.

Giving a total cash receipts of $24,314.15.

Now, this money was disbursed as follows:

Bank charges for our checking activities was $5.78.

The outside services, such as limited rental, postage, etc., was $1,880.72.

Utilities that were used at the grounds was $202.85.

Commercial printing and publicity was $2,778.69.

Miscellaneous supplies and props that were used was $1,567.93.

Prize money awarded to Indians in dance contests and events at the expo was $1,345.00.

Equipment rental and lighting and decking the field was $3,603.35.

The scholarship money paid directly to the three girls who were awarded scholarships was $1,251.95.

The loans were repaid, $8,315.00.

And the miscellaneous expenses, which included the rental of the grounds and the parking facilities, etc., was $3,362.88.

The total case disbursements was $24,314.15.

DR. CARMACK: All right.

That gives us a good view of how a project was funded and paid its own way.

Thank you very much.

MRS. GABOURIE: Thank you.

DR. CARMACK: It looks to me like you failed to repay $500 worth of the loans.

MRS. GABOURIE: We had a donation.

DR. CARMACK: I thought maybe that was still outstanding.

Is there anyone here who has not been heard.

MR. JANIS: Yes.

DR. CARMACK: Would you please give your name and address so the reporter can get it?

STATEMENT OF CLEM JANIS
President, Shooting Star Foundation

MR. JANIS: I am Clem Janis, President of the Shooting Star Foundation. I am a Sioux from South Dakota and I reside in Lawndale, California.

I would like to tell you about the reason for starting this foundation.

Like these people mentioned about unity, Mr. Shooting Star was always trying to get Indians together, you know, of course, he tried to get them into the movies, and things like that.

We started this Foundation in his honor. They usually honor people after they are dead, but we started before he died, see.

What we do is furnish food to the needy, pay their utilities, and find them employment, give them rent, and at Christmas, send two truckloads of things to the Tule Reservation. That is Tulare.

We also have been sending medicine there. We were fortunate enough to get two doctors to sign for medicine that was donated.

There were also two nurses that volunteered their services to make calls at home.

We are supported by the Eagles, Girl Scouts, and a general contribution from some golf club, through the efforts of Fred Gabourie.

These Girl Scouts, there's about 250 that have adopted four families. We had a get-together last Sunday because the kids wanted to see who they adopted and get their size of clothing and things of that sort.

Another thing that stunned me a little bit was, the Salvation Army Service called and said they had an Indian family that needed help. Their funds didn't allow them to take care of them, and so here we were with no funds. I got together with three other families, and we got them set up. You know, that was before we got our charter.

I have been told, "I get the impression that the Indians get a check every month."

Anyway we put on shows and, like people say, it is pretty hard to get people together to do anything. We took a change, on a Monday night one time, to go to San Diego. This was a drive that went on for three months by Girl Scouts. Everything turned out all right. These people went down there, and said they were ready to go any time that they were needed to put on shows.

There are times they say they are going to furnish canned goods, but a lot of times there would be about five cans among 200 people. Now when anybody calls and wants us to put on a show, we have to have a guarantee.

There was one YMCA that wanted us to put on a show. We had our public relations lady look into it. You know what they paid other performers? They offered us $50 among about 15 people. Anyway we found out that they paid one man, a magician, $500. So those are some of the things that we run into.

Going to people's homes, a lot of other complaints is about furniture that the BIA buys them. Most of it came out of St. Vincent DePaul's. It seems to me when they are going to do something like that, especially when there are so many Indians coming into Los Angeles, they should get a contract to get new stuff wholesale or something?

Another thing, about the BIA propaganda, and it is progaganda. Some of the people, that come out here on relocation, this came out in the paper, thought they would get them jobs paying three dollars an hour. When I came out here I was making $1.54 to start. Of course, that was 13 years ago. From visiting families and ones that I have helped, they make an average of about $85 a week. Of course, some of these people that came out of school, instead of putting them in as auto mechanics, they put them in a filling station or something.

Another thing that I don't like is the age limit in the schooling. After age 35 are you too old to learn or what? Because there are a lot of us that haven't had any schooling whatsoever, I mean as far as trades.

When I came out here, I was told back home by BIA, there were a lot of dental technician schools. I had one year finished and two years to go. I got here, and they put me in aircraft. Another person came out, he is a cement finisher, and he needed money to get into the union. He couldn't get the money any place, so they put him in a bakery. I don't know.

On this housing where they give you a thousand dollars to make a down payment on the home, that's all good and fine, but why is there a limit set on that, too? If you are here over five years you don't qualify for it. I think the people that are sticking here, hanging on to their jobs, should be considered, too. It's pretty hard to save money to make a down payment on a home. It takes five years to establish your credit.

On this welfare bit, we have taken children that were going to be taken away from their parents, because they went down and asked for welfare. Instead of helping them, they want to take the kids. That happened three times. We took the kids in until the people got jobs and got straightened out again. I also have had calls from people who wanted to adopt Indian kids. I don't know, maybe there is a racket going on. I wish they would want some of us. I'd like to have somebody adopt me.

This dropout business is where the Indians don't speak up. I got a boy, he is a dropout, and he said, "What's the reason for letting me go?" I told him if he wasn't happy there, to quit.

I went back to the reservation to try to get him in school back there. They said "No, you don't live here any more."

One person told me, "Why don't you have him get in trouble, and then they'll send him to any school he wants."

That's another funny way of doing things. Why don't they just set up a reform school for Indian kids or something?

Well, I think that just about covers everything.

These people that are coming out on their own, I think they should be helped, too. Do you cease to be an Indian when you come out on your own? They go back and come back out. Why waste the money? You have got to get money for yourself to get home, and then they finance you back out here. I can't see it.

Anyway, like my boy says, "I wish I was old enough; I'd get in the Service." That's a switch. Everybody is going to Canada, now trying to stay out of it.

Thank you for your time. Any questions?

DR. CARMACK: I don't have any specific questions. I am glad you chose to tell us about the Shooting Star Foundation, and some of the comments you made on the other aspects of the hearing.

Have we heard from everyone?

MR. McCORMACK: I would like to say something.

DR. CARMACK: Fine.

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STATEMENT OF JOHN McCORMACK

MR. McCORMACK: My name is John McCormack. I am a student at San Fernando State College. I have sat in on these hearings yesterday and today. I have an unbiased opinion because I belong to no organization and I have no needs. I have been listening with an open mind, and I know this committee is trying to help the Indians who are coming into California, trying to make it easier for them. I am wondering, shouldn't more work be done on the reservation. As you keep getting the young kids into the city, whether they make it or not, chances are they are going to stay here. You are depleting the reservation of the young vital working force.

I know of one instance in North Carolina. There was a group of Indians who were tired of receiving aid, and they wanted to do something on their own. They gathered up enough money amongst themselves in private industry and they started their own Indian artifacts manufacturing. I think it took them quite a while to get started, but they are worth about a million dollars now. This is what they did on their own.

I think in Arizona, this is a logical place because there is such a concentration. I wonder if there is too much emphasis placed on leaving the reservation. For what reason I don't know. Because they own land and there is a possibility, and with what we can do with engineering, a country that built the Panama Canal could certainly get water down to Arizona. Lake Powell has enough water for this part of the country. Why can't they get something going in Arizona, and then give Indians a choice?

You say you give Indians a choice, but what you are doing? You have a choice to either come to Los Angeles or Southern California and make a living, or you live in the hills. That's not really a choice. Maybe it is a choice between two evils, I don't know. They are having to give up so much to come here to make a living. I think they have got the possibilities right where they live now.

I would like to ask the committee to keep in mind, that while you are stressing help in Los Angeles, somebody should be working twice as hard, or at least as hard, for the people in Arizona to get industry to come in there. You have got timber in Arizona, especially around Flagstaff. With the way Phoenix is building up, there is going to be a great need for furniture, cabinets, etc. The Indians are artisans, and good woodcarvers. There could be a good profession in furniture making. That could be one avenue, and there are others.

If you are going to put so much money on education of Indians in Los Angeles, why can't some of this money be put into education for them in Arizona? I don't know if it comes through the Arizona State Legislature or who, but it seems to me that all you need is a high school, a building, some qualified teachers and accreditation. It doesn't have to be in L.A. It can be in Tuba City or wherever.

There is a disproportion of where the interest is. Is it in the cities or where they own their land?

Thank you for your time.

DR. CARMACK: Let me respond just briefly if I may to this, since it was in the form of a question. The Council has six subcommittees operating. You, of course, are hearing the one on off-reservation Indian affairs. There is another one on industrial development. There are six all together, five of them pertain to reservation development. So you would be getting a totally different picture, if you were attending one of the sessions on reservation development.

There is much validity in what you say. Don't mistake this one subcommittee as representative of the total interest of the Indian Council.

I think I saw two hands.

MR. SCHAEFFER: I have a few words for the record.

DR. CARMACK: All right, fine.

STATEMENT OF JESSE SCHAEFFER

MR. SCHAEFFER: My name is Jesse Schaeffer. I am a student at California State College at Los Angeles, and a member of an organization called EPIC, Education Participation in the Community. We have entered into Indian affairs, one of our agencies is a place called the Indian Welcome House. One of the people that works there has spoken today. Most of us have been educated through the system, mostly from publications put out by the Bureau of Indian Affairs. Those of us who are in the field are learning from the Indians themselves what their problems are.

We have decided--and this is for the record mainly--we are going to have an Indian Conference during March of next year, 1969. It will last two days, the first day we are going to have noted speakers from the Indian world, they will be telling about specific problems that they think should be stressed.

Then, the second day, we are going to have workshops led by these same people. If we get somebody like Buffy St. Marie, if she spoke on education, then, the second day she would head the workshop on education. Those interested would go to that particular workshop.

This will be open to the public, plus the material we get from the tape recordings. We are going to tape all the sessions and these will be made public. I am sure this committee would be glad to receive one of these copies.

Thank you.

DR. CARMACK: We would indeed, and thank you for telling us about it.

FURTHER STATEMENT OF FRANCIS ALLEN

MR. ALLEN: I failed to mention yesterday the Indian Actors Workshop. I will tell you briefly about our organization.

I am president of the Indian Actors Workshop in Los Angeles. The director years ago came to realize the need for qualified Indian actors. So he founded the organization. The purpose of the organization is to develop qualified actors for the stage, screen and television. We are not funded, and the money we receive is usually donations given by the students, 50 cents a piece each week. Now with the help of Mr. Gabourie and his wife, we are now in the process of legally being organized as a State organization. Mr. McCormack if you know the date,

MR. McCORMACK: You will.

MR. ALLEN: -- I would inform Buffy.

DR. CARMACK: Thank you very much.

MR. ALLEN: Yes, sir.

FURTHER STATEMENT OF TIM WAPATO

MR. WAPATO: For the record, I am Mr. Tim Wapato of Indian Welcome House. Since I was here last night, I have listened to some of the other testimony and come up with a few ideas.

No. 1, the need for an Indian census in particular urban areas. I have heard the question asked several times by members of the Council, what percentage of Indians do this and what percentage of that does the Indian represent? We don't know. We have no way of knowing what the percentage or the population is. We can estimate. We can go on figures from the Athletic Association, or from our organization or other organizations. It would seem this would be a function of some federal agency to come up with the specific figures of Indians in the area.

No. 2, in the area of Indian business opportunity, I think it is great to hear about businesses such as manufacturing Indian arts, crafts, and artifacts. However, I think that Indians are capable of manufacturing other things and being involved in other types of businesses. The Council might be able to coordinate with members of the business community, I mean the big business community, lending assistance, aid, and advice to Indian businesses.

No. 3, junior college, I was interested in your remarks, Mr. Carmack. It seems like we bring an Indian student off the reservation, and ask him to make a choice, "What do you want to do in your life? What do you want to be your career?" Here we are bringing in a man or a student, who is completely naive in the urban ways, completely naive in the ways of society, and asking him to make a choice. Yet it is a choice that he is most likely to be stuck with throughout his earning career. Somebody, who is brought up in this society, goes through the establishment and changes career four times in two years. There seems to be a little discrepancy here. Somebody who would be more apt to know what he wants, makes four choices, and yet we ask an Indian boy or an Indian girl to make a choice, and stick with it. If you don't stick with it, then there must be something wrong with you, not the system.

The last thing is this area of Indian unity. I don't think this can be stressed too much, particularly now. The time is right in history. Everything is moving in this direction. People are becoming

more and more interested. We must present a united front. We can have our individual differences, but on the broad area, when it comes down to the nitty-gritty of where the green stuff comes from, housing, employment, and recreation, we have to present a united front.

Several of us--Mrs. Rawlinson, Noel Campbell, and myself--attended a committee meeting of the Los Angeles Human Relations Commission. They indicated, they would be willing to co-sponsor any Indian affair or Indian festival, whatever name it would be. This would mean they would put the County's name behind any undertaking. What they ask, is that it truly represent the Indian community. In other words, there was an Indian exposition last month at Wrigley Field, and it was a travesty. If we have any more Indian affairs such as this, we are not going to get any help from the business community, or from any government agencies. We have to do it as an Indian community, this way we can get the people behind us.

They have offered to provide a meeting place, a hall, or anything. I know, in the past the Indian community has had problems with organizational jealousies. To offset this, they have offered a meeting place, which would be more or less neutral ground, where representatives of Indian organizations could get together and come up with some type of loose knit organization.

That is all I have.

DR. CARMACK: We appreciate that very much.

Yes, sir?

STATEMENT OF JOSEPH MERDLER

MR. MERDLER: My name is Joseph Merdler. I am a member of the law firm of Merdler and Gabourie. I would just like to make a few comments and observations based on our practice of representing many Indian people in difficulties they find themselves.

First of all, we think it would be most helpful if legal services were provided for Indians in Los Angeles, other than those eligible for services from the Bureau. We think many problems involved could be solved and prevented if they were provided adequate representation.

We have found representation of the Indian does have special problems, and if an attorney does not know these idiosyncrasies in the way of Indian things, there will be problems.

Secondly, another problem that we have found is where many of the Indians are in difficulty, alcoholism is involved. The courts are at a loss as to what to do to help an Indian who consistently gets arrested. Alcoholics Anonymous at present is not an answer. Feel perhaps it would be best if there were some research, funded through one of the local universities on the problems of alcoholism, and its treatment in the American Indian community.

Many of the youth begin to get in trouble with drinking, get arrested, and that is where the merry-go-round starts.

Another observation I have made which might be an area for potential help is, if a professional Indian, trained in recreational and community activities, were provided as a resource for the Indian groups in Los Angeles, many problems as far as organizing, setting up programs, could be solved.

The problem, in getting this professional help right now, is one of finances. If this could be financed and funded through one of the federal departments, the Bureau of Indian Affairs or some other department, with the facilities, an Indian, trained in community activities and recreation, made available as a resource to the Indian Welcome House, the Indian Center, and the Indian Athletic Association, would provide the guidance that is sorely needed in this community.

Thank you.

DR. CARMACK: Thank you.

Yes, sir?

FURTHER STATEMENT OF ELIJAH SMITH

MR. SMITH: I spoke yesterday briefly. After leaving the session yesterday, I sat down for a few moments and scribbled some things, which I thought might be appropriate to mention today. In analyzing what has already transpired, I would say the biggest need is money, and I think the representatives of the Federal Government should become aware to the point that they do something about it. We see a lot of money being appropriated in various areas, which is actually very difficult to fund. Inasmuch as the Indian people have always been in need of money, why not give the Indians some money so they can do something, too?

Somebody mentioned that money was allotted to other minority groups which did not deserve it as much as the Indian people. Some of us probably agree with that. We know there is money around. Maybe we can delay going to the moon for a while, do less investigating, and surveys. It might be appropriate to direct some money to people who are alive and will continue to live for some years to come. They are in dire need of things to survive.

I probably could get all worked up, but I had better not.

I am representing the Indian Education Association of Southern California. We made some recommendations.

It is our idea to uplift the education programs in these local schools as it reflects the Indian people. The Indian people are ready to help achieve self-determination in their communities. They feel they can fill the vacuum exists between their communities, the teachers, and educators.

The thing most important is the pressing contributions that the Indians are making and have made to help develop effective curriculum and teaching methods for their children. The Indian people feel too many teachers are unprepared to teach Indian children effectively. It seems obvious the curriculum and teaching methods being used could be more effective. In fact, they could be damaging in some instances to the child as they are. They are instilling a great feeling of inferiority.

The middle class system, in our traditional schools, is in direct conflict with the standards and ways of the Indian people. For instance, some of the rules and procedures are based on the middle

class system which is truly understood by them but not by the Indian youngster. This may be eventually understood and accepted, but only after a long period. They reflect on the child by making him feel his ways are wrong, and he is inferior psychologically. An example, in standard English, the Indian languages are sometimes dealt with by teachers in terms of right and wrong, this conveys to the child that they are good or bad.

Students who get behind are sometimes forced into inflexible procedures. This naturally gives them a negative feeling about themselves and their problems. For some children, homework could be most destructive when parents, because of their own lack of education, are unable to help them. Sometimes the youngsters resent their parents for their inability to help.

The Indian people are very emphatic about what they feel are weaknesses in the schools. Thus, we recommend that the curriculums be modified to reflect an understanding of the Indian people.

Second, teachers who teach Indian children should understand and know the background of their students.

Third, teachers should be aware of the need and the community problems. Teachers, along with the administrators, need to know the Indian people, their culture, and heritage. Teachers need to be more personal in their relations with students. A deep feeling and understanding is necessary for youngsters. This will help create a bond that will enable teachers to understand and establish an everlasting rapport.

Teachers have gained respect because he or she can communicate with students and respond sympathetically to their problems. Much can be done with students educationally.

Background is important. In order to motivate and educate an Indian child or any child, you have to understand his background and the history of his people. He may feel very inferior in middle class groups. He may be docile because education is not emphasized in his home, and because education has not led directly to money or a good job, no need is seen for it.

In dealing with Indian children, all negativeness must be removed, turned around, and utilized as a learning situation. The child must be shown alternatives. Alternatives lead to critical thinking about certain problems. Alternatives are needed.

Most Indian children or people do not reside in areas where choices are available. Therefore, alternatives must be developed in the teaching techniques and processes. Negative or punitive reactions from teachers and administrators certainly is not the answer. We urge and emphasize again the importance of teachers being well prepared and qualified in teaching minorities.

It is our hope that the universities and colleges will sponsor teaching training courses or classes in dealing with minority children. These classes should be geared to train teachers, to meet the needs of Indian children and other minorities.

If a teacher goes into a school fearing the Indian as a sterotyped individual, being slow, apathetic, or rowdy out of the classroom, he or she will not feel competent to teach. He certainly does not develop a good rapport, and, of course, there is no exchange of ideas. Teachers do what is necessary to meet the needs of the children.

It certainly would mean extra hours of work, evenings, and week ends. In other words, teachers must be committed to the education of the children, along with their parents.

The curriculum needs to be flexible and reflect the needs of Indian youngsters at all levels.

Knowledge of Indian history and culture is most important in motivating awareness of the Indian child's equality. The Indian child needs to be made aware, for instance, that his ancestors are important. They were here first, long before Columbus, and his race made a great contribution to our country.

Many of the cities, towns, and states have Indian names, and the Constitution of the United States contain ideas derived from the Iroquois Indians.

DR. CARMACK: Thank you.

I am not going to try a summary here. I just want to tell you what we are going to do with this material.

Several have asked and I haven't responded. I thought I would wait until the end and make a general statement about what we may do with it.

MR. SMITH: I think I am speaking for the people here and those that have been here. We hope something will really be done about the time spent here. It seems to be the general procedure now, to gather from time to time, and listen to big officials. We make contributions and then we hear nothing about it after that.

So let's be red-blooded Americans together, black and white, red and blue.

DR. CARMACK: All right. Fine.

MR. QUINN: Could I say something from right here?

DR. CARMACK: Yes, sir.

MR. QUINN: That is this: My name is Meredith Quinn. I would like to see a study made of our Indian teachers in the service of teaching Indian children. We need to compare their treatment to blacks and whites. It is very important because we have our own people dedicated to teaching Indians. I know of a couple of instances that are not too nice.

DR. CARMACK: Thank you, Mr. Quinn.

Let me just say four of five things, if I may, very briefly.

No. 1, this is the first of a series of national hearings on the same subject, off-reservation affairs. We will be going to large towns and small towns. We will be going to the Bay Area. We will be going to Rapid City and maybe to Chicago, Denver, Seattle, Buffalo, New York, Phoenix, Oklahoma City, etc.

We are going to be doing two kinds of things. We are going to be publishing proceedings. We have received everything that was said in these meetings.

The first thing we will need to do is make those available to the departments that administer programs you people spoke about. You have ranged broadly here, talking about housing, employment opportunities, welfare programs, and about recreation. You have discussed the work of virtually every department in Government, in one form or another.

We want to share your thinking with those departments, in the first place.

We plan to publish all or some of these proceedings. We probably also will publish reports. A report is not a verbatim account of the proceedings we heard, but a summary and recommendations based on the proceedings. We will probably not get reports out on each hearing, but wait until we have three, four, or five of these hearings. Then we will get an interim report out, and have the rest of them in a final report out. I think these reports will be taken seriously by public administrators.

We will also make every effort to share this material, because much of what you have said has real relevance to the state, the county, the local municipality, the private foundation, and the institutions of higher education.

I am not going to try a verbal summary. I would much prefer to let your testimony stand alone, with no analysis on my part.

I do think that some things emerge. I think we can agree, the real initiative in Indian affairs in Los Angeles, is the Indian people of Los Angeles. Over and over, we have heard one story after another, of people attempting to assist themselves and their fellow tribesmen with inadequate support.

I see too little evidence of serious involvement on the part of the local community, the county, or the state. I see little evidence of involvement on the part of the institution of higher education.

I have heard nothing of the contributions and involvement of the great philanthropic foundations. I think this has to be pointed out.

We have seen a great deal of self-help and involvement on the part of Indian groups. We see stories and hear stories of lack of flexibility in the administration of programs, a preoccupation with form, more than, substance sometimes.

All of these things will be subject to a more careful and deliberate scrunity by the members of the Council and the staff. Bear in mind, the subcommittee will report to the full Council. The full Council includes not only the six Indian members, but all of the Cabinet members who administer programs affecting Indians. As the administrators of these programs, they will receive the insights that you have shared.

I want to thank you for your patience. Some of you were here when we opened yesterday afternoon at 1:00 o'clock.

I have been going to hearings for years in Washington. I have never, quite sincerely, seen a set of hearings conducted where the participation on the part of the witnesses and the spectators was possessed of so much dignity.

I am not in the promising business. I don't know what the National Council is going to be able to produce. I am not going to make any specific promise, except to follow this through to the best of the Council's ability. We will give careful and deliberate consideration to everything you have said.

Naturally, the Council is not going to agree with every word you have said. There has been a lot of contradiction within the testimony, and that is as it should be.

We have tried to be as fair and open as we knew how. We wanted to hear from everyone who had any interest in Indian affairs, Indians and non-Indians.

You have conducted yourself with a dignity I have never seen in a situation of this kind.

If I may be permitted, I would like to say thanks to the staff.

Martha Gartley, who is my secretary, has been working on these hearings.

Reaves Nahwooksy, has been up to Los Angeles, and visited with you before.

Jerry Hargis, who has been out here before on loan from the Bureau of Indian Affairs, helped us with these hearings.

Our staff is virtually nonexistent. If we didn't borrow from some of the federal agencies, we couldn't get anything done. It seems to me they deserve the committee's thanks, and they have it.

We will be in touch with you. If any of you have any thoughts that you would like to share with us, write us a letter, to the National Council on Indian Opportunity.

That will conclude our forum in Los Angeles, and thank you very much.

(Whereupon, at 3:20 o'clock p.m., Tuesday, December 17, 1968, an adjournment was taken.)

Appendix

ARTICLES OF ASSOCIATION
of
UNITED AMERICAN INDIAN COUNCIL

KNOW ALL MEN BY THESE PRESENTS:

That we, the undersigned, have this day voluntarily associated ourselves together for the purpose of forming a non-profit association under and pursuant to the laws of the State of California, and we do hereby certify:

FIRST: That the name of this association shall be the United American Indian Council.

SECOND: That the specific and primary purpose for which this association is formed is:

To act as a co-ordinating council for all member Indian organizations concerned with the welfare, education, recreation of the American Indian and with the administration of all self-help programs, independent of the Bureau of Indian Affairs; to enable urban Indians to co-ordinate their skills and activities to promote the general welfare of the American Indian; to broaden the appreciation of Indian culture, especially among the Indian people; and to seek out and administer funds to which Indians are entitled.

THIRD: That as a means of accomplishing the foregoing specific primary purposes, this association shall have the following powers:

(a) To accept, acquire, receive, take and hold by bequest, gift, purchase, judicial order or decree, or otherwise, for any of its objects or purposes, any property, whether real or personal, of whatever kind, nature or description and wheresoever situated.

(b) To sell, convey, mortgage, lease or otherwise dispose of any such property, as the objects and purposes of the association may require, subject to such limitations as may be prescribed by law.

(c) To borrow money, to make, endorse, execute and issue bonds, debentures, notes, bills and other obligations of the association for monies borrowed or in payment for property acquired or for any of the other purposes of the association, and to secure payment of any such obligation by mortgage, pledge, indenture, or other instrument of trust, or by other lien upon, assignment of, or agreement in regard to all or any part of the property, rights or privileges of the association wheresoever situated, and whether now owned or hereafter acquired.

(d) To invest and re-invest association funds in such stocks, bonds, debentures, mortgages or other securities, and property as its Board of Directors shall deem advisable, subject to the limitations and conditions contained in any bequest, grant or gift or by-law.

(e) To give, donate, endow, grant and to fund any and all charitable, religious, scientific, literary or educational activities, and to investigate, test, examine and report on any thereof.

(f) Notwithstanding any of the above statements of purposes and powers, this association shall not, except to an insubstantial degree, engage in any activities or exercise any powers that are not in furtherance of the primary purposes of this association.

FOURTH: That this association is not organized, nor shall it be operated, for pecuniary gain or profit, and it does not contemplate the distribution of gains, profits or dividends to the members thereof and is organized solely for non-profit purposes. The property, assets, profits and net income of this association are irrevocably dedicated to scientific, educational and charitable purposes and no part of the profits and income of this association shall ever inure to the benefit of any director, officer or member thereof or to the benefit of any private shareholder or individual. Upon the dissolution or winding up of this association,

its assets remaining after payment, or provision for payment, of all debts and liabilities of this association, shall be distributed to the Shooting Star Foundation or any similar organization, foundation or corporation which is organized and operated exclusively for education, charitable or scientific purposes and which has established its tax exempt status under Section 501 (c)(3) of the Internal Revenue Code and Section 23701(d) of the Revenue and Taxation Code. If this association holds any assets in trust, such assets shall be disposed of in such a manner as may be directed by decree of the superior court of the country in which this association's principal office is located, upon petition therefor by the Attorney General or by any persons concerned in the liquidation.

FIFTH: That the principal office of this association shall be located in the County of Los Angeles, State of California.

SIXTH: That the numbers of directors of said association shall be three; that the names and addresses of the persons who are appointed to act as the first Directors and to hold office until the election and qualification of their successors are as follows: Timothy Wapato, 2610 West 8th Street, Los Angeles, California; David Tiller, 405 Hilgard Avenue, Los Angeles, California 90024; and Francis Allen, 8162 8th Street, Buena Park, California.

That the number of persons so named shall constitute the number of Directors of this association until changed by amendment to these Articles of Incorporation by By-Law duly adopted increasing or decreasing the number of Directors as may be desired, in the manner provided by law.

SEVENTH: That this association reserves the right to alter, amend, change or repeal any provisions contained in these Articles of Association in the manner now or hereafter prescribed by law, and all rights and powers conferred thereon on members, directors and officers are subject to this reserve power, excepting only that the association shall not have the right in any way to amend these Articles so as to limit or abridge the charitable, educational and scientific activities and purposes as in these Articles set forth.

EIGHTH: That this association is newly founded and is not a successor to any existing association or corporation.

NINTH: That this association may be incorporated as a non-profit corporation without further authorization when, at a meeting of the members, a resolution to said effect is passed by two-thirds of the members of the association.

IN WITNESS WHEREOF the persons named herein as directors have set their hands hereto this 25th day of February 1969.

/s/ Tom Wapato

/s/ David Tiller

/s/ Francis E. Allen

STATE OF CALIFORNIA)
COUNTY OF LOS ANGELES) SS

ON February 25, 1969

Before me, the undersigned, a Notary Public, in and for said County and State, personally appeared Tim Wapato, David Tiller, Francis E. Allen known to me to be the persons whose names are subscribed on the within instrument and acknowledged that they executed the same.

WITNESS my hand and official seal

/s/ Margaret E. Goodrick
Notary Public in and for said County and State

Official Seal

BY-LAWS

of

UNITED AMERICAN INDIAN COUNCIL, A NON-PROFIT ASSOCIATION

PREAMBLE

The purpose of the United American Indian Council is to provide an organization of Indian groups concerned with the welfare, education, recreation of the American Indian which can effectively coordinate the activities of its member groups and speak with one voice on behalf of the American urban Indian and to otherwise accomplish the purposes expressed in the Articles of Association.

ARTICLE I. OFFICES

Section 1. Principal Office. The principal office of the association in the State of California shall be located at 2160 West 8th Street in the City of Los Angeles, County of Los Angeles.

Section 2. Other Offices. The association may have such other offices, either within or without the County of Los Angeles, State of California, as the Board of Directors may determine or as the affairs of the association may require from time to time.

ARTICLE II. MEMBERS

Section 1. Classes of Members. The association shall have four classes of members. The designation of such classes and the qualifications and rights shall be as follows:

Class A Members - Class A members shall consist of the founding organizations listed in Exhibit 1 to these By-Laws and such other organizations as may be admitted as provided for hereinafter. All Class A organizations must have a majority of Indians on their governing board and must have worked for the betterment of the Indian people for a reasonable time. Each Class A member shall have one vote unless otherwise provided.

Class B Members - Class B members shall consist of any individual or organization which has worked for the betterment of the Indian for a reasonable time and wishes to associate itself with this association. Class B members shall have no vote unless otherwise provided.

Class C Members - Any individual or organization may by vote of the Board of Directors be designated an "honorary" or "sustaining" member of the association. Such Class C members shall not be entitled to vote in any matter concerning the association.

Section 2. Election of Members. Members shall be elected by the members of Class A. An affirmative vote of two thirds of the membership of Class A shall be required for election to the Class A status.

ARTICLE III. MEETINGS OF MEMBERS

Section 1. An annual meeting of the members shall be held at the principal place of business of the association or at such place as may be hereinafter designated on the fourth Saturday in the month of January in each year, beginning with the year 1970, at the hour of 12.00 o'clock noon, for the purpose of electing Directors and for the transaction of such other business as may come before the meeting. If the day fixed for the annual meeting shall be a legal holiday in the State of California, such meetings shall be held on the next succeeding business day. If the election of Directors shall not be held on the day designated herein for any annual meeting, or at any adjournment thereof, the Board of Directors shall cause the election to be held at a special meeting of the members as soon thereafter as conveniently may be.

Section 2. Special Meetings. Other meetings may be called by fifty percent of Class A members or by resolution of the Board of Directors.

Section 3. Place of Meeting. The Board of Directors may designate any place, either within or without the State of California, as the place of meeting for any annual meeting or for any special meeting called by the Board of Directors. If no designation is made or if a special meeting be otherwise called, the place of meeting shall be the registered office of the association in the State of California; but if all of the members shall meet at any time and place, either within or without the State of California, and consent to the holding of a meeting, such meeting shall be valid without call or notice, and at such meeting any action may be taken.

Section 4. Notice of Meetings. Written or printed notice stating the place, day and hour of any meeting of members shall be delivered either personally or by mail, to each member entitled to vote at such meeting, not less than ten nor more than fifty days before the date of such meeting, by or at the direction of the President, or the Secretary, or the officers or persons calling the meeting. In case of a special meeting or when required by statute or by these By-Laws the purpose or purposes for which the meeting is called shall be stated in the notice. If mailed, the notice of a meeting shall be deemed to be delivered when deposited in the United States Mail addressed to the member at his address as it appears on the records of the association, with postage thereon pre-paid.

Section 5. Informal Action by Members. Any action required by law to be taken at a meeting of the members, may be taken without a meeting if a consent in writing, setting forth the action so taken, shall be signed by all of the members entitled to vote with respect to the subject matter thereof.

Section 6. Quorum. The members holding two-thirds of the vote that may be cast at any meeting shall constitute a quorum at such meeting. If a quorum is not present at any meeting of the members, a majority of the members present may adjourn the meeting from time to time without further notice.

Section 7. Voting by Mail. Where Directors or officers are to be elected by members or any class or classes of members, such election may be conducted by mail in such manner as the Board of Directors shall determine.

ARTICLE IV. BOARD OF DIRECTORS

Section 1. General Powers. The affairs of the association shall be managed by its Board of Directors. Directors must be members of a Class A member of the association.

Section 2. Number and Tenure. The number of Directors shall be seven. Each Director shall hold office until the next annual meeting of members and until his successor shall have been elected and qualified.

Section 3. Regular Meeting. A regular annual meeting of the Board of Directors shall be held without other notice than by this By-Laws, immediately after, and at the same place as the annual meeting of members. The Board of Directors may provide by resolution the time and place, within the State of California, for the holding of additional regular meetings of the Board without other notice than such resolution; provided, however, that by vote of a majority of the regular members, a meeting may be held outside the State of California.

Section 4. Special Meetings. Special meetings of the Board of Directors may be called by or at the request of the President or any two Directors. The person or persons authorized to call special meetings of the Board may fix any place, within the State, as the place for holding any special meeting of the Board called by them; provided, however, that by a vote of majority of the regular members, a special meeting may be held outside the State of California.

Section 5. Notice. Notice of any special meeting of the Board of Directors shall be given at least ten days previous thereto by written notice delivered personally, or sent by mail or telegram to each Director at his address as shown by the records of the association. If mailed, such notice shall be deemed to be delivered when deposited in the United States Mail in a sealed envelope, so addressed with the postage thereon prepaid. If notice be given by telegram, such notice shall be deemed to be delivered when the telegram is delivered to the telegraph company. Any Director may waive notice of any meeting. The attendance of a Director at any meeting shall constitute a waiver of notice of such meeting except where a Director attends a meeting for the express purpose of objecting to the transaction of any business because the meeting is not lawfully called or convened. Business to be transacted at the meeting need not be specified in the notice or waiver of notice of such meeting, unless specifically required by law or by these By-Laws.

Section 6. Quorum. Two-thirds of the members of the Board of Directors shall constitute a quroum.

Section 7. Manner of Acting. The act of sixty-six and two-thirds percent of the Directors present at a meeting at which a quroum is present shall be the act of the Board of Directors, unless the act of a greater number is required by law or by these By-Laws.

Section 8. Vacancies. Any vacancy occurring in the Board of Directors, and any directorship to be filled by reason of an increase in the number of Directors shall be filled by vote of Class A members. A Director elected to fill a vacancy shall be elected for the unexpired term of his predecessor in office.

Section 9. Compensation. Directors as such shall not receive any stated salaries for their services, but by resolution of the Board of Directors a fixed sum and expenses of attendance, if any, may be allowed for attendance at such regular or special meeting of the Board; but nothing herein contained shall be construed to preclude any Director from serving the association in any other capacity and receiving compensation therefor.

ARTICLE V. OFFICERS

Section 1. Officers. The officers of the association shall be a President, one Vice-President, a Secretary, a Treasurer and such other officers as may be elected in accordance with the provision of this article. The Board of Directors may elect or appoint such other officers, including one or more Assistant Secretarys, and one or more Assistant Treasurers, as it shall deem desirable, such officers to have the authority and perfrom the duties prescribed, from time to time, by the Board of Directors. Any two or more offices may be held by the same person, except the offices of President and Secretary.

Section 2. Election and Term of Office. The officers shall be elected by vote of a majority of Class A members at its annual meeting and their term shall be one year. The President and the Secretary shall be chosen from among those persons elected to the Board of Directors.

Section 3. Removal. Any officer elected or appointed by the members or by the Board of Directors may be removed by the members or the Board of Directors respectively whenever the best interests of the association would be served thereby, but such removal shall be without prejudice to the contract rights, if any, of the officer so removed.

Section 4. President. The President shall be the principal executive officer of the association and shall in general supervise and control all the business and affairs of the association. He shall preside at all meetings of the members, and of the Board of Directors. He may sign, with the Secretary or any other proper officer of the association authorized by the Board of Directors, any deeds, mortgages, bonds, contracts or other instruments that the Board of Directors have authorized to be executed, except in cases where the signing and execution thereof shall be expressly delegated by the Board of Directors or by these By-Laws or by statute to some other officer or agent of the association; and in general he shall perform all duties incident to the office of President and such other duties as may be prescribed by the Board of Directors from time to time.

Section 5. Vice-President. In the absence of the President or in the event of his inability or refusal to act, the Vice-President shall perform the duties of President, and when so acting, shall have all the powers of and be subject to all the restrictions upon the President. Any Vice- President shall perform such other duties as may from time to time be assigned to him by the President or by the Board of Directors.

Section 6. Treasurer. If required by the Board of Directors, the Treasurer shall give a bond for the faithful discharge of his duties in such sum and with such surety or sureties as the Board of Directors shall determine. He shall have charge and custody of and be responsible for all funds and securities of the association, receive and give receipts for money due and payable to the association from any source whatsoever, and deposit all such monies in the name of the association in such banks, trust companies, or other depositories as shall be selected by the Board of Directors; and in general perform all the duties incident to the office of Treasurer and such other duties as from time to time may be assigned to him by the President or the Board of Directors.

Section 7. Secretary. The Secretary shall keep the minutes of the meetings of the members and of the Board of Directors in one or more books provided for that purpose; see that all notices are duly given in accordance with the provisions of these By-Laws or as required by law; be custodian of the association records and of the seal of the association and see that the seal of the association is affixed to all documents, the execution of which on behalf of the association under its seal is duly authorized in

accordance with the provisions of these By-Laws; keep a register of the post office address of each member which shall be furnished to the Secretary by such member; and in general perform all duties incident to the office of Secretary and such other duties as from time to time may be assigned to him by the President or by the Board of Directors.

Section 8. Assistant Treasurers and Assistant Secretarys. If required by the Board of Directors, the Assistant Treasurers shall give bonds for the faithful discharge of their duties in such sums and with such sureties as the Board of Directors shall determine. The Assistant Treasurers and Assistant Secretarys, in general, shall perform such duties as shall be assigned to them by the Treasurer, or by the Secretary, or by the President or by the Board of Directors.

ARTICLE VI. COMMITTEES

Section 1. Committees of Directors. The Board of Directors, by resolution, may designate one or more committees, each of which shall consist of two or more Directors, which committees, to the extent provided in said resolution shall have and exercise the authority of the Biard of Directors in the management of the association; but designation of such committees and the delegation thereto of authority shall not operate to relieve the Board of Directors, or any individual Director, of any responsibility imposed upon it or him by law.

Section 2. Other Committees. Other committees not having and exercising the authority of the Board of Directors in the management of the association may be designated by a resolution of the Directors. Except as otherwise provided in such resolution, each such committee member shall be members of a Class A member of the association, and the President of the association shall appoint the members thereof. Any member thereof may be removed by the person or persons authorized to appoint such member whenever in their judgment the best interests of the association shall be served by such removal.

Section 3. Term of Office. Each member of a committee shall continue as such until the next annual meeting of the members of the association and until his successor is appointed, unless the committee shall be sooner terminated, or unless such member be removed from such committee, or unless such member shall cease to qualify as a member thereof.

Section 4. Chairman. One member of each committee shall be appointed Chairman by the person or persons authorized to appoint the members thereof.

Section 5. Vacancies. Vacancies in the membership of any committee may be filled by appointment made in the same manner as provided in the case of the original appointments.

Section 6. Quorum. Unless otherwise provided in the resolution of the Board of Directors designating a committee, a majority of the whole committee shall constitute a quorum and the act of a majority of the members present at a meeting at which a quorum and the act of a majority of the members present at a meeting at which a quorum is present shall be the act of the committee.

Section 7. Rules. Each committee may adopt rules for its own government not inconsistent with these By-Laws or with rules adopted by the Board of Directors.

ARTICLE VII. CONTRACTS, CHECKS DEPOSITS AND FUNDS

Section 1. Contracts. The Board of Directors may authorize any officer or officers, agent or agents of the association in addition to the officers so authorized by these By-Laws to enter into any contracts or execute and deliver any instrument in the name of and on behalf of the association, and such authority may be general or confined to specific instances.

Section 2. Checks, Drafts, or Orders for Payment. All checks drafts or orders for payment of money, notes or other evidences of indebtedness issued in the name of the association shall be signed by such officer or officers, agent or agents of the association and in such manner as shall from time to time be determined by resolution of the Board of Directors. In the absence of such determination by the Board of Directors, such instruments shall be signed by the Treasurer or an Assistant Treasurer and countersigned by the President or a Vice-President of the association.

Section 3. Deposits. All funds of the association shall be deposited from time to time to the credit of the association in such banks, trust companies or other depositories as the Board of Directors may select.

Section 4. Gifts. The Board of Directors may accept on behalf of the association any contribution, gift, bequest or devise for the general purposes or for any special purpose of the association.

ARTICLE VIII. MISCELLANEOUS

Section 1. Books and Records. The association shall keep correct and complete books and records of account and shall also keep minutes of proceedings of its members, Board of Directors, and Committees having any of the authority of the Board of Directors, and shall keep at the registered or principal office a record giving names and addresses of the members entitled to vote. All books and records of the association may be inspected by any member, or his agent or attorney, for any purpose at any reasonable time.

Section 2. Waiver of Notice. Whenever any notice is required to be given under the provisions of the articles of association or By-Laws of the association, a waiver thereof in writing signed by the person or persons entitled to such notice, whether before or after the time stated therein, shall be deemed equivalent to the giving of such notice.

ARTICLE IX. AMENDMENTS

Section 1. Power of Members to Amend By-Laws. The By-Laws of this association may be amended, repealed or added to or new By-Laws may be adopted by the vote of written assent of sixty-six and two-thirds percent of the members entitled to vote or by a vote of fifty percent of a quorum of a special meeting duly called for the purpose of amending the By-Laws.

Section 2. Binding Affect of Amendments. The Articles of Association, these By-Laws and all valid amendments thereto are binding upon all members of the association, including those who voted against them.

MINUTES OF THE ORGANIZATION MEETING OF THE PROPOSED

UNITED AMERICAN INDIAN COUNCIL

The organizational meeting of the proposed United American Indian Council was held at 210 West Florence Street, Los Angeles, California, on Tuesday, February 25, 1969 at 7.00 P.M. pursuant to notice duly given and signed by Mr. Timothy Wapato, Interim President.

The following organizations were represented at the meeting:

Many Tribes Club of Venice
Cheyenne and Arapahoe Nations of California
Indian Center
American Indian Association of Greater Los Angeles
Women's Auxiliary of Los Angeles Indian Center
U.C.L.A. Indian Students
Indian Actors Workshop
United Native Americans Cal. State-Los Angeles
United Native Americans Cal. State-Long Beach
Unitarian Universalist Project - Los Angeles
Shooting Star Foundation
California Indian Education Association Inc. Youth Council
Catholic Indian Club of Los Angeles
American Indian Athletic Association - Indian Branch
Kickapoo Tribe of California
Indian Church of the Nazarene
California Indian Education Association
Indian Welcome House
Indians Illustrated
Indians Minister Alliance.

At 8.30 p.m. the meeting commenced and Mr. Wapato outlined the purposes of the Articles of Association and By-Laws and briefly explained the outcome of the last two meetings for the benefit of those organizations which had not been represented at those meetings.

Mrs. Wanda Adamson then took the floor and spoke regarding an article she had seen in the Whittier area newspaper concerning the introduction of George Pierre by Congressman Wiggins as a proposed Commissioner of Indian Affairs. In this newspaper article Mr. Pierre was stated as representing a large majority of Indians in the Los Angeles area. Mrs. Adamson personally did not feel that this statement was true and stated that she had

telephoned the appropriate office to make her feelings known, and she was asked to write a letter stating her point of view. She felt that a letter having the backing of an organization representing urban Indians would be more beneficial than a letter from her personally. During her telephone conversation she had mentioned the formation of a co-ordinating council, and Congressman Wiggins expressed an interest in the project and asked to be kept informed of what the co-ordinating council was doing.

Mr. Wapato supported Mrs. Adamson's statement that it was desirable to have a co-ordinating council which had the support of all the urban Indians in the area.

Mrs. Theodore Boles stated that she personally did not approve of George Pierre being appointed as Commissioner on Indian Affairs.

Mr. Wapato then went on to ask whether there was any major discussion on the Articles of Association.

There was some discussion on the wording of Section 2 of the Articles of Association and Mr. Daniel M. Rosenfelt, attorney of California Indian Legal Services, was called upon to clarify the meaning of the document and to explain the legal technicalities and requirements of law.

Mr. Sam Kolb, President of the Indian Center, drew attention to the fact that the Shooting Star Foundation had been named as the beneficiary of the funds of the proposed United American Indian Council should it dissolve and he required clarification on why this particular foundation had been chosen.

Mr. Rosenfelt explained that the tax authorities require the naming of another non-profit association to receive the funds of the proposed United American Indian Council in the event of dissolution. Mr. Rosenfelt stated that the choice of the Shooting Star Foundation had been made by the committee of Volunteers which drafted the By-Laws.

Mr. Sam Kolb then moved that the Articles of Association be accepted as drafted. This motion was seconded by Mrs. Theodore Boles.

The organizations represented then voted on whether or not to accept the Articles of Association as drafted.

The voting was as follows:

Many Tribes Club of Venice	Yes.
Cheyenne and Arapahoe Nations of California	Yes.
Kickapoo Tribe of California	Yes.
Indian Center	Yes.
American Indian Association of Greater Los Angeles	Yes.
Women's Auxiliary of Los Angeles Indian Center	Yes.
U.C.L.A. Indian Students	Yes.
Indian Actors Workshop	Yes.
United Native Americans Cal. State Los Angeles	Yes.
United Native American Cal. State Long Beach	Yes.
Indian Church of the Nazarene	Yes.
Shooting Star Foundation	Yes.
Catholic Indian Club of Los Angeles	Yes.
American Indian Athletic Association	Abstained.
Indian Welcome House	Yes.
Indians Illustrated	Yes.
American Indian Education Association	Yes.

Vote: 16 For
1 Abstention.

The Articles of Association of the proposed United American Indian Council were accepted as drafted.

Mr. Wapato then moved onto the By-Laws of the Council, and called upon Mr. Rosenfelt to explain the meaning and validity of the document.

There then followed some discussion concerning the classes of membership, degree of blood, definition of "working for the betterment of Indian people for a reasonable length of time". These matters were resolved and Mr. Wapato moved to accept the By-Laws as drafted. The motion was seconded by Mrs. Theodore Boles.

The organizations represented then voted on whether or not to accept the By-Laws as drafted.

The voting was as follows:

Many Tribes Club of Venice	Yes.
Cheyenne and Arapahoe Nations of California	Yes.
Kickapoo Tribe of California	No.
Indian Center	No.
American Indian Association of Greater Los Angeles	No.

United Native American Cal. State Los Angeles	Yes.
United Native Americans Cal. State Long Beach	Yes.
Indian Church of the Nazarene	Yes.
Shooting Star Foundation	Yes.
Catholic Indian Club of Los Angeles	Yes.
American Indian Athletic Association	No.
Welcome House	Yes.
Indians Illustrated	Yes.
American Indian Education Association	Yes.

Vote: 13 For
4 Against.

Mr. Wapato announced motion carried. The United American Indian Council was duly formed.

The meeting was adjourned for ten minutes for refreshment provided by the women of Many Tribes Club of Venice.

During this break Mr. Wapato called upon all organizations wishing to be part of the Council to go up to the podium to sign the Articles of Association and By-Laws.

On resumption of the meeting Mr. Wapato announced that 18 organizations had signed the Articles of Association and By-Laws. The organizations who signed the Articles of Association and By-Laws were as follows:

Indian Center
Shooting Star Foundation
United Native Americans Cal. State-Los Angeles
United Native Americans Cal. State-Long Beach
Cheyenne and Arapahoe Nation of California
Women's Auxiliary of Los Angeles Indian Center
Catholic Indian Club of Los Angeles
Indian Illustrated
Indian Minister Alliance
Indian Actors Workshop
Kickapoo Tribe of California
Indian Church of the Nazarene
American Indian Association of Greater Los Angeles
Many Tribes Club of Venice
California Indian Education Association

California Indian Education Association Inc.
Youth Council
Indian Welcome House
U.C.L.A. Indian Students

Mr. David Tiller, U.C.L.A. Indian Students, suggested that for the next mmeting each organization should have a report or proposal outlining what action that organization would wish to see taken. Mr. Wapato agreed that this was reasonable and there was no opposition from the floor of the meeting.

Nominations for President were then received:

Meredith Quinn proposed by Mr. Theodore Boles and seconded by Mr. David Tiller.

Timothy Wapato proposed by Mrs. Theodore Boles and seconded by Mr. David Tiller.

Noel Campbell (proposer unknown) but seconded by Mr. Meredith Quinn.

Nominations were closed with these three names.

A motion was passed for a secret ballot. Motion accepted.

Mr. Wayne Bramstedt, Mr. Ted Hollapa and Mr. Daniel Rosenfelt were called upon to count the votes, and Mr. Rosenfelt declared that Mr. Timothy Wapato had been declared President of the United American Indian Council by the requisite majority.

The President was congratulated on his appointment. The President then suggested that one week from February 25, 1969 should be the night for the election of the Board of Directors.

The motion was accepted.

Nominations for Secretary were then accepted:

Mrs. Mary Kawahara (proposer unknown). Motion seconded.

Mrs. Ethel Bellas (proposer unknown). Motion seconded.

Mrs. Theodore Boles moved that the nominations be closed with three nominations. Motion seconded.

Mr. Wayne Bramstedt, Mr. Ted Hollapa and Mr. Daniel Rosenfelt were again called upon to count the votes. A run-off was declared, and Mrs. Mary Kawahara and Mrs. Anita Brown were asked to leave the room while a vote by a show of hands took place to complete the election of Secretary.

Mrs. Anita Brown was duly elected Secretary of the United American Indian Council.

The President then announced the next meeting would be held on March 4, 1969 at the Indian Welcome House, 7.30 p.m. and that it would be an open meeting.

Mr. Sam Kolb moved that the Secretary be instructed to send a letter to the Governor of California stating that the United American Indian Council did not endorse George Pierre as Commissioner of Indian Affairs. The motion was seconded.

The President announced that a motion had been passed that the United American Indian Council would oppose the appointment of Mr. George Pierre as Commissioner of Indian Affairs.

It was also suggested that one letter should be sent from the United American Indian Council and that one letter should be sent from each individual organization making up the Council. These letters should be sent to the President, Congressmen, the Governor of California and the Secretary of Interior.

A motion was also made that a letter be sent to George Pierre stating the United American Indian Council's position regarding his appointment as Commissioner of Indian Affairs. The motion was accepted.

The President then announced a motion that a representative be sent to Mayor Yorty and the other three leading candidates for mayor according to the latest polls (Bradley, Bell and Ward) announcing the formation of the Council and advising them of the names of individuals and organizations who have associated. The motion was accepted.

The President suggested that arrangements should be made for a press release and Mr. Meredith Quinn replied that there would be a press release in the Examiner appearing February 26, 1969. Mr. Boles suggested that a letterhead for the Council be established, and the President said that this matter would be dealt with at the next meeting of the Council.

Mr. Meredith Quinn suggested that each person should contribute $2.00 at the next meeting to commence funding. There was no motion taken on this.

The Human Relations Committee, California Indian Legal Services and U.C.L.A. Indian Students offered secretarial services. A motion was put to accept these offers and was seconded.

The President announced that the temporary address for the United American Indian Council would be the Indian Welcome House, 2610 West 8th Street, Los Angeles, California until such time as a permanent office was established.

A vote of thanks was given on behalf of the meeting to the women of the Many Tribes Club of Venice for providing refreshments.

A motion to adjourn the meeting was received at 11.25 p.m. and was seconded.

INDIAN CENTER INC. OF LOS ANGELES
3446 West 1st Street
Los Angeles, California 90004

March 10, 1969

Mr. William Carmack
Executive Director
National Council on Indian Opportunity
Washington, D. C.

Dear Mr. Carmack:

Since your visit to Los Angeles there has been a tremendous amount of enthusiasum among Urban Indian groups. It is my hope that all this is not in vain.

I am Sending you the by-laws and articles of Association, also the minutes. I hope that this will be imperative. Thank you again.

Sam Kolb, Councilman
/s/ Sam Kolb
Los Angeles, Indian Center, Inc.

Enclosure

AMERICAN INDIANS IN LOS ANGELES COUNTY

By Claire McWilliams
Public Health Education
San Antonio Health District
Huntington Park, California

An authoritative estimate of the American Indians living in California in 1960 was 75,000.[1] Of this number, between 25,000 and 40,000 are believed to be living in Los Angeles County, the largest concentration of Indians off of the Indian Reservations in the United States. Many of the Indians live in Bell Gardens and Cudahy communities in the San Antonio Health District, which is one of twenty-three health districts of the County of Los Angeles.

Between 1950 and 1960, the population growth rate of Indians living in California was 95.6,[2] the highest growth rate of any ethnic group in the state. Part of this growth can be attributed to the Indian Bureau Relocation Program and part to the high rate of natural increase among the American Indians. This is indicated by the fact that Indians exceeded all ethnic groups in the size of families in the 13 western states. In 1960, 37%[3] of the Indian families consisted of six or more persons, as compared to 12% of the white families and 19% of the Negro families. Considering that in 1960 45%[4] of the Indians were under 20 years of age, the high population growth can be expected to continue.

In 1960, 43.3%[5] of the Indians, men and women, had not had schooling beyond the eighth grade, and only 7.6% of the Indian men had had one or more years of college as compared to 24.1% of the white men who had had one or more years of college.

The low educational achievement and lack of job skills were reflected by high unemployment. During 1960 in California, 15.1%[6] of the Indian men were unemployed, as compared to 5.5% of the white men and 12.7% of the Negro men. Thus, it is understandable that in 1959 the median incomes (for persons 14 years and over in California) for Indians was $2,694.00[7] per year compared to $5,109.00 for white persons and $3,553.00 for Negro persons.

In addition, and related to these socio-economic problems, the American Indians are at a disadvantage from the point of view of health. Infectious respiratory disease is 5[8] times higher among American Indians than for the United States population as a whole; streptococcal sore throat is 8 to 10 times higher; dysentery is 17 times higher; and deaths from dyssentery are 35 times higher for American Indians than for the rest of the population. The average age of the American Indian at death is 45[9].

Small incomes, high unemployment, low educational level and large families living in crowded quarters multiply the problems of adjustment to the new urban environment. The differences in tradition between the American Indians and those among whom he lives makes the urban living more difficult and the Indian more culturally isolated. In order to bridge the cultural gap between the Indians and other groups in the community, the Concentrated Employment Program (a new career program) has placed an American Indian woman in the San Antonio Health District to work, under the supervision of the Health Educator, with other Indians in the area. She informs them of services and clinics, interprets policies of the Health Department and of other agencies, acts as a resource person to whom the Indians can turn, and, at the same time, gathers pertinent health information for the Health Department.

In order to be in a better position to judge behavioral patterns that, if changed, would be advantageous to their health, it was felt necessary to gather base line data about the traditional behavior patterns of the Indians, with knowledge of changes currently taking place. A survey questionnaire was designed for the Concentrated Employment Program worker to use. Included in the survey are questions related to their cultural background, past and present living habits and diet. The survey should give a better picture of how Indians live in Los Angeles County, as well as how they are adjusting to their new life.

Their greatest problems, according to many of the Indians living in the San Antonio Health District, are the inter-related problems of alcoholism, budgeting of their family income, and adjustment to urban life. The American Indian culture is one that places men in a dominant position in the family and tribal life. Traditionally, the males hunted, fished and fought while the females grew food in the gardens, cared for the children and old people, and "kept the home fires burning," literally. This division of responsibility has remained, but the areas for which the women are responsbile include most of the contact with the white culture, such as making rent payments, buying food, contact with schools, clinics, doctors, and supervision of the children in an urban environment. The men, accustomed to spending their free time with other men, and unencumbered by the above family responsibilities, gather in bars and spend their money for alcohol. Thus, the traditional role activities of one culture, when carried out in a foreign environment, are not sanctioned by the new culture. The white culture frowns upon the Indian father when he congregates with other males and spend his money in this manner, but to the Indians this behavior is understandable and the Indian women accept the situation, at least, up to this time.

It is becoming obvious that there must be some assistance in adjustment of roles so there can be an easier transition into the white society. There must be assistance or the frustrated American

Indian will continue moving from the Reservation to the city and back to the Reservation, again and again, without understanding why he doesn't fit into city life although he realizes the hardships and disadvantages of Reservation life. Assistance in adjustment is a most difficult problem because it affects roles within the family structure and its related personal cluster of habits which, by their very nature, are the most tradition-bound habits. Any attempts to change basic family living patterns brings great resistance. For this reason, any program attempts to alter behavior must be made cautiously, and focused on aspects of problems that the Indians recognize and in which they show concern and interest.

The District Health Educator is making arrangements for a series of discussion meetings in a local Indian church where films and informal talks will cover areas such as: budgeting; meal planning, buying of food; and principles of healthy family living in urban cultures. These subjects have been chosen in response to requests from the Indians.

A long-term goal of the San Antonio Health District is the establishment of an American Indian health and welfare center which would be devoted to meeting the medical, social and economic needs of the Indians living in Los Angeles County. The Center could also be a means of perpetuating their culture as expressed by traditional dances, pow-wows, festivals, arts and crafts, and games.

Within the Center, there should be a medical treatment clinic which could study and become aware of the actual care of the sick as practiced in the American Indian homes with resultant consideration of this care included in the treatment advised for the patient. Also included in the Center would be the services routinely offered by the Los Angeles County Health Department, the Department of Public Social Services, the California State Employment Service, etc. There should be recreation rooms, an athletic field, and rooms for classes, such as short-term training classes in restaurant management and labor. The classes could offer concurrent work experience in a restaurant within the Center (which could be a source of possible income to the Center) or work experience in local restaurants. There could be a shop in which their arts and crafts could be displayed and sold. The skill of producing these objects could be taught by the older tribe members to their youth, thus handing down tribal skills.

Funds which the Bureau of Indian Affairs has been paying to private training schools, such as the Auto Mechanics Institute Trade School in Los Angeles, could be channeled to the adult training school within the Center. This action would help to alleviate some of the resentment held by the American Indians against the Bureau of Indian Affairs. At the same time, many Indians could

learn a new trade and become financially self-sufficient. As they adjust to urban life, the need for welfare assistance will decrease. The Center would also become meaningful and a source of pride to the Indians. And it is this pride in being an Indian and pride in the American Indian cultural heritage that must be reinstilled and reinforced in the American Indian children and young adults.

References:

"American Indians in California", Division of Employment Practices, State of California, San Francisco, California, November 1965.

[1]Page 5
[2]Page 7
[3]Page 14
[4]Page 14
[5]Page 10
[6]Page 12
[7]Page 13

"A Report From the Association on American Indian Affairs", Journal of Environmental Health, May-June 1968

[8]Page 622
[9]Page 622

STATEMENT TO THE BUREAU OF INDIAN AFFAIRS

By Reverend William Ng

I am happy to know that the Bureau's Employment Assistance program will be evaluated, and the opportunity to express our concerns will be taken seriously by the ad hoc committee. The voice of the American Indian in the city is mute. He is more of a minority here than on the reservations. Numbering less than two percent of the metropolitan population, he is not able to generate much power in speaking out for his own needs. Coupled with this is a basic fear of the Bureau, for no one wants to "bite the hand that feeds you."

The Bureau's Employment Assistance can be of real service to the American Indians in their acculturation process. However, one wonders if the philosophy of immediate assimilation into the urban culture can be accomplished with persons who have previously lived most of their lives in a rural, isolated community. There is evidence that this program over emphasizes the concept of immediate assimilation. Even though some Indians are willing and ready for this program or kind of involvement, many others fail. In Los Angeles increasingly the attempt to spread them out in 10 or more communities has been so that they might become immediately assimilated. The goal of assimilation may not be disputed, but is immediate assimilation the best process to accomplish this goal? It is unfair to ask Indians who live, for instance, in Anaheim to find Indian companions and activities 30 miles away in Los Angeles. Transportation is inconvenient. The Indian feels isolated from his friends. As a result the loneliness and frustrations of city life drive many back to the reservations or accept immature means of solving their problems. Although some might be ready for this kind of experience, those who are not ready and need supportive services either do not make available themselves due to transportation, or are not informed by the BIA.

Training courses and schools can be set up in one to three different communities in the metropolitan areas of Los Angeles, closer to wnere Indians live rather than in ten different areas. The BIA is too anxious to have them become part of the urban culture at the risk of losing their Indian identity. The assimilation process needs to be geared to the individual needs of the Indian as much as possible with guidance provided by the BIA.

Secondly, it follows that the BIA should make a greater effort to cooperate with agencies who serve Indians. The attitude of the local BIA office has been one of keeping arms apart from agencies that assist Indians in their acculturation process. Even though some counselors and workers have good intentions of working with

other agencies, our experience has been very disappointing. For example, the local BIA office has not followed through with religious preference, a means by which churches can support the Indian in his adjustment to city life. Even when sent to the churches information on the sheets is still incomplete. Others are never asked to fill out one. A simple task like this is not even administered correctly.

It is understood that the BIA cannot favor or give more attention to one agency over another, but their isolation from Indian service agencies breeds distrust. The BIA can and must relate more effectively to existing agencies which service Indians. It is to their advantage to do so. The BIA can help provide opportunities for Indians to be involved with other Indians in meaningful social activities. Funds for recreational programs for Indian young adults are available through the Washington, D. C. office as evidenced by the grant made available to the Indian group in Oakland. This idea has not been considered or mentioned here. As a result, many of the younger Indians have to seek other forms of recreation which are self-destructive. Indian service agencies can be included as part of orientation program for new relocatees. A tour of the city and Indian agencies would be helpful. Indians can help greet newcomers. I plead for the BIA to find more aggressive and creative ways of communicating with the Indian service organizations. When one questions the programs of the BIA, he is told that this is "none of his business."

With regards to the direct employment section of the programs there are cases where large families are given dead-end jobs, or low starting wages, jobs which do not pay more than $2.00 an hour. When their budgets run out they are not able to receive further assistance from the BIA. The BIA for 1967 indicated that the average salary for men who received vocational training was $2.40 an hour which is lower than those who receive direct employment of $2.59.

The problems of budgeting needs constant attention. Creative ways of assisting Indians to live in a cash economy must be explored.

Since counseling is a major factor in the relocatee's adjustment to urban life, the quality must be uniquely Indian and of professional quality. There are unique Indian problems which must be dealt with. The counseling services starts with the reservation agency. Often there is much misinformation and misunderstanding because of poor communications. Students who have had high school or college work have been placed in manual training courses, rather than counseled for professional or technical jobs. Even though the adult vocational training programs specify and places limits on the course of training nevertheless, recommendations from this

local office can be made to Washington, D. C. office for innovative programs. One can conclude that the BIA has set low goals for Indian students, when today's market demands more highly developed skills. The Indian student's potential is not realized and their leadership is not felt in the larger community. Also, students have not experienced consistent meaningful contacts with their counselors after placement in the schools. In some cases there is no regular date for visiting the schools.

The BIA should use public instead of private trade schools when possible. The experience of attending two-year colleges adds to their maturing experience and broadens their outlook. Those who are not abled to this transition because of inadquate preparation, should be provided tutorial assistance. This is another area where resources of other agencies can help ensure a better experience for Indian students. Often the public institution offers better quality education than the private schools. The BIA needs to explore ways in which the AVT program can be re-structured along the "New Careers Concept." More Indian leadership can be developed if this concept is taken seriously.

There are lesser areas of conern which should be mentioned such as shorter waiting periods at the BIA office, Indians in key administrative positions at the BIA office and the need for more follow-up services once the relocatee has completed training. The local BIA office claims about 75% success factor, but how can that be measured when there is little or no follow-up services. It is understood that BIA does nto wish to make the Indian dependent upon the agency, but still has a supportive role to play.

With regards to the local office, the director has too much control as to what schools to use; administrative tasks are not carried out efficiently, and he does not seem interested in creative changes or effective communications with Indian service agencies. One can conclude that the program here is not good as it claims, not is it creative or responsive to the needs of Indian relocatees.

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PUBLIC FORUM

before the

COMMITTEE ON URBAN INDIANS

in

DALLAS, TEXAS

of the

NATIONAL COUNCIL ON INDIAN OPPORTUNITY

February 13-14, 1969

RC004538

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NATIONAL COUNCIL ON INDIAN OPPORTUNITY

VICE PRESIDENT, Spiro T. Agnew, Chairman

Committee on Urban Indians

*Indian Members

Wendell Chino, Mescalero Apache, President of the National Congress of American Indians

LaDonna Harris, Comanche, Organization Official, Housewife, Chairman, Urban (Off-reservation) Indians

William Hensley, Alaska Native, Representative of Alaska State Legislature

Roger Jourdain, Chippewa, Chairman of the Red Lake Band of Chippewa Indians

Raymond Nakai, Navajo, Chairman of the Navajo Tribal Council

Cato Valandra, Sioux, Chairman of the Rosebud Sioux Tribal Council

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Robert H. Finch, Secretary of Health, Education and Welfare

George W. Romney, Secretary of Housing and Urban Development

Donald Rumsfeld, Director, Office of Economic Opportunity

*Appointed to represent Indians throughout the nation.

The National Council on Indian Opportunity appointed Mrs. LaDonna Harris to chair an inquiry into the Condition of the Urban Indian.
Herein follows the transcripts of the Public Forum. Indians residing in the area and representatives of Government or social agencies that deal with Indians were invited to attend and discuss problems in the area of education, housing, employment, recreation, social services and justice.

Staff Members

William R. Carmack, Acting Executive Director

Elizabeth H. Liddell, Chief, Special Projects

Reaves F. Nahwooksy, Chief, Intergovernmental Relations (State & Local)

Martha Gartley, Secretary to the Executive Director

Jerry Hargis, Bureau of Indian Affairs

Robert Robertson, Consultant

Effie D. Boyd, Secretary

Anne Reed, Secretary

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INDIAN COMMITTEE MEMBERS PRESENT

LaDonna Harris, Chairman, Urban Indians, National Council on Indian Opportunity, Washington, D. C.

STAFF MEMBERS PRESENT

Jerry Hargis, Consultant, Bureau of Indian Affairs
Reaves F. Nahwooksy, Chief, Intergovernmental Relations (State & Local), National Council on Indian Opportunity, Washington, D. C.

FEDERAL AGENCY MEMBERS PRESENT

Beams, Bob, accompanied by Lionel Bordeaux, Don Roberts, Erin Brown, Edna Garfias, Bureau of Indian Affairs, Dallas
Johnson, James, Regional Director, Office of Economic Opportunity, Austin
Kassanavoid, Forrest, Regional Archivist, Post Office Department and Equal Employment Opportunity Commission, Dallas
Larney, Peggy, Federal Housing Administration
Phelps, Fred, Economic Development Administration, Austin
Staton, William, Office of Economic Opportunity, Dallas
Wall, Noel, Assistant Regional Commissioner, Social Security Administration, Dallas
Wilson, Dr. James, Director, Indian Desk, Office of Economic Opportunity
Woodard, Joe, Employment Development Officer, Department of Labor
Younkin, George, National Archives & Records Services, Fort Worth

ALPHABETICAL LIST OF PERSONS APPEARING BEFORE THE COMMITTEE

AHTONE, Juanita, program aide, Texas A&M University, Dallas
ARCHULETA, Mrs. John, Dallas
BEAMS, Robert W., Bureau of Indian Affairs, Dallas, accompanied by Irene Day, Bureau of Indian Affairs, Dallas
BEESLEY, Glenn, Dallas
BENHAM, David, Fort Worth
BOBB, Reverend Bertram, Dallas
CARMOUCHE, Joe, Opportunity Industrilization Center, Office of Economic Opportunity, Dallas
CHURCH, Bill, Dallas
EDWARDS, Levi, Dallas
EDWARDS, Virginia, Dallas
EFFMAN, George, American Indians United, Chicago
HAIL, Raven, Dallas
HAYDEN, Iola, director, Oklahomans for Indian Opportunity, Norman
HENSON, Dorothy, Dallas
JOHNSON, Bernice, Mission Worker, Dallas
JOHNSON, Henry, Dallas
KASSANAVOID, member, Dallas Inter-Tribal Association, Dallas
KASTZUTA, Wanda, Dallas
OTTER, Herbert Brown, Dallas
LARNEY, Peggy, Federal Housing Administration, Dallas
LESTER, Richard, Dallas
MABRIA, Mike, photographer, Dallas
MILLER, Joe, Dallas Park Department
NEAL, Reverend Oliver, Methodist Minister, Dallas
PALMER, Eula B, Dallas
RHODES, Murray, recreation officer, Police Department, Dallas
ROBERTS, Don, Housing Officer, Bureau of Indian Affairs, Dallas
SECKLETSTEWA, Delores, Dallas
TAFOYA, Joe, Dallas
TAHMAHKERA, Vance, Fort Worth
TEHUANO, Vernon, Dallas
TITTLE, Bess, Creative Learning Center, Dallas
WATSON, Claude, Social Security Administration, Dallas
WATSON, Frank, Inter-tribal Association, Dallas
WILLIS, Dan J., probation officer, Juvenile Court, Dallas
WOODARD, Joe, Indian Desk, Department of Labor
YOUNKIN, George, National Archives & Records Service, Fort Worth

The Dallas-Fort Worth Public Forum on Indian Opportunity convened in the Federal Building, located at 505 North Ervay Street, Dallas, Texas, at 1:00 p.m., on February 13, 1969, LaDonna Harris, Chairman, presiding, at which time the following proceedings took place:

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THURSDAY AFTERNOON SESSION

February 13, 1969

CHAIR: The Public Forum on Indian Opportunity will please come to order.

Ladies and gentlemen, relatives and friends. I've looked over the crowd and have found a few relatives. I'm glad to be here with you. As you know, I'm LaDonna Harris, Chairman of the Special Committee on Urban Indians, representing the National Council on Indian Opportunity. The purpose of the Forum, of course, is to gain as much information as possible on the conditions of the American Indian living in the Dallas-Fort Worth area. We'll examine various areas of concern, including education, housing, employment, social services, and justice. But don't feel constrained to just comment particularly on these items. I hope you will feel free to speak on any subject that you think we need to know about and we'll have a free and open exchange at all times.

I think Mr. Hargis has already passed the list around. If there are new arrivals who wish to testify or submit a statement to the Council, you can do so. Mr. Jerry Hargis is Special Consultant to the Indian Opportunity Council, and Mr. Reaves Nahwooksy is the staff person from the Washington office. I would like to recognize at this time and say we're very pleased to have Dr. Jim Wilson, who is head of the Indian Desk from the Washington, D. C., Office of Economic Opportunity.

Jim, Would you stand, so everyone will recognize you?

One of the things we are trying to get the Office of Economic Opportunity to recognize are the specific problems of urban Indians. I think Jim is already aware of them but we're trying to give him some exposure to this problem, so he can make specific recommendations to the Federal agencies. This is really the purpose of our hearings. We don't expect any immediate results. We have already had hearings in the Los Angeles area, and there have been some side results from our visit there.

This is our second hearing. Our third will be in Minneapolis, Minnesota, and then from there we go to Phoenix, Arizona, and then to San Francisco. We're trying to pick out particular areas that have significant off-reservation Indian populations. We chose Dallas, because we think we'll find a little different atmosphere here than we did in other areas of the country.

At this time, I would like to ask Mr. Reaves Nahwooksy if he would, give you some background on the National Council on Indian Opportunity.

MR. NAHWOOKSY: On March the 6th of last year, President Johnson sent a message to Congress establishing the National Council on Indian Opportunity by special executive order. The Council membership consists of the Vice President, who is chairman, and the Secretary of the Interior, Secretary of Agriculture, Secretary of Commerce, Secretary of Labor, Secretary of Health, Education and Welfare, Secretary of Housing and Urban Development, the Director of the Office of Economic Opportunity, and six Indian leaders, appointed by the President for two-year terms. As you may know, these Indian leaders are Wendell Chino, who is Chairman of the Mescalero Apache Tribe, as well as being President of the National Congress of American Indians; Mr. Raymond Nakai, who is Chairman of the Navajo Tribe; Mr. Roger Jourdain, who is Chairman of the Red Lake Chippewa Tribe; Mr. William Hensley, State Legislator from Alaska; Mr. Cato Valandra, Chairman of the Rosebud Sioux Tribe; and of course, Mrs. LaDonna Harris.

In the executive order, the President directed the Council to do primarily four things: 1) to encourage full use of the Federal programs to benefit the Indian population -- adapted these programs where is necessary to make them available to Indians on and off the reservations; 2) to encourage inter-agency coordination and cooperation in carrying out Federal programs as they relate to Indians; 3) to appraise the impact and progress of Federal programs for Indians; and then, of course, 4) to suggest ways to improve these programs. We have up to this point put a lot of effort into getting Indian participation and Indian input, as well as input from the various departments in Government.

CHAIR: Thank you, Reaves. Our particular assignment, and the one that I requested because of my own personal interest, is the Special Committee on Off-Reservation and Urban Indians. There was really no information that was compiled about the urban Indians and the off-reservation Indians. They are about half the Indian population in the United States, or maybe more. So, we need to obtain some basic information to make helpful recommendations to the Federal agencies. And, again, as Mr. Nahwooksy pointed out, in President Johnson's message, his whole intent for the Council was to involve the various Federal agencies and get them to acknowledge the fact that Indians are American citizens and who should benefit from all the services. There's a wide stereotype or concept by the non-Indian population that Indians are under the Indian Bureau and that other agencies have no responsibility. Several of the agencies have this concept and these are some of the things that we want to bring to their attention. I would like at this time to recognize Federal agencies that have representatives here. If you would, please stand and introduce yourselves and tell what Federal agency you're from.

MR. DAN J. WILLIS: I'm not with a Federal agency, but I'm with the Dallas County Juvenile Department and I have worked with delinquency and dependency neglect social services here in this city. This is dealing with all the races.

CHAIR: Thank you very much, we certainly appreciate your coming and you're just the person we need to hear from.

MRS. MUIRHEAD: I'm Joan Muirhead. I'm not with a Federal agency, either, I'm a free-lance Court Reporter.

MISS KAREN COOK: I'm Karen Cook, and I work for the U.S. Marshall's Office in this building.

CHAIR: I'd like to take this opportunity to introduce some out-of-state guests. They're dear friends of mine, Mr. and Mrs. James Wawpapa. Mr. Wawpapa is President of Oklahoma Indian Opportunity, this is an organization in Oklahoma which I'm still proud to be associated with. I'd like to introduce them at this time; Jim, would you and Mrs. Wawpapa stand? Thank you for coming down. Mr. Wawpapa is also the Chairman of the Kickapoo Tribe.

I'd also like to take this time to introduce Mr. Bob Beames from the BIA. He's a very old friend of ours and so is his brother.

MR. BEAMES: I think that's probably my uncle.

CHAIR: His uncle, right, I'm sorry. I know there was a kinship.

MR. BEAMES: LaDonna, I've got four members of my staff here that I'd like to introduce, if I may, at this time. Lionel Bordeaux, Don Roberts, Erin Brown and Edna Garfias.

CHAIR: We're very pleased that you're here, representing the Buréau of Indian Affairs.

MR. PHELPS: With the Economic Development Administration, southwestern area office, Austin.

CHAIR: Thank you very much. We're pleased you're here.

MR. WOODARD: I'm Joe Woodard, Bureau of Work Training Programs, Department of Labor, representing the Indian Desk, BWP, as well as the regional office of the Department of Labor.

CHAIR: Thank you. We're pleased that you're here. Are there other agencies?

MR. JOHNSON: I'm James Johnson, Regional Director from the Office of Economic Opportunity in Austin.

MR. WALL: I'm Noel Wall, Assistant Regional Commission of the Social Security Administration.

CHAIR: We appreciate your being here.

MR. GEORGE YOUNKIN: I'm George Younkin from the National Archives and Records Service.

MR. FORREST KASSANAVOID: Forrest Kassanavoid, Bureau of Finance, Post Office Department, and I'm also on the Equal Employment Opportunities Commission.

CHAIR: Two other out-of-town guests that I'd like to introduce to you at this time, Mrs. Bill Hayden, Director of Oklahoma Indian Opportunity, and Mr. Bill Gover, the Assistant Director. We hope to have the same type of hearings in Oklahoma. They're here to observe the proceedings so that they can do some work prior to our coming to Oklahoma. Would you stand, please?

We're so pleased that the rest of you are here. We'll proceed with the testimony.

MR. KASSANAVOID: We have someone here from Farmer's Home Development.

MRS. LARNEY: I'm Peggy Larney, I'm from FHA.

CHAIR: We'll start with our witnesses and we will begin with Mr. Richard Lester. I understand it's Reverend Lester, is it, Sir?

MR. LESTER: Beg your pardon?

CHAIR: Is it Reverend Lester?

MR. LESTER: No.

CHAIR: I was misinformed.

MR. LESTER: I've just had an operation on my eye and I'm kind of a little bit nervous.

MR. HARGIS: Would you state your name and address for the Reporter?

MR. LESTER: Richard Lester, 629 West Pembroke, Dallas, Texas.

CHAIR: Go ahead and make your statement, if you will, and I'll ask questions.

MR. LESTER: Okay. This is about education. There are two observations which should be kept uppermost in mind when trying to suggest ways in which Indian affairs may be organized for greater service and greater effectiveness in meeting the needs of the Indian people. The two basic needs of the Indian people are education and assistance in strengthening their economic position. All the evidence available, past and present, points to the value of education, general education and vocational education. Indians themselves, old and young, full bloods and mixed bloods, believe education is essential to the advancement of their people. Economic assistance is ranked with education in importance. The other observation I have to make is one of the things that would contribute a great deal to success in dealing with Indian problems is a deliberately rational, non-partisan, dispassionate approach to the subject. The bitter and frequently unfounded charges, the emotion and the impatience that has attended discussion of Indian affairs have been a barrier to facing the facts and understanding the real issues. Here's recommendation number one: Increase college grants to provide scholarships for more Indian students. Number two: Broaden age limits for vocational

training, make vocational training more liberal. Number three: add education programs for both children and adults in health, guidance in physical care, nutrition, sanitation, civic duties, finances, home management, and other problems of modern life. Number four: Provide CC-type, on-job training for both adults and youths. A youth conservation Corps may help to solve the problems of juvenile delinquency, especially in the cities. It would give young people jobs to keep them occupied, spending money and supervision and skills that would be useful on their home reservations or elsewhere. Make school lunch programs available to all Indians. That is all I have to say on education.

CHAIR: I appreciate that. Do you have some other statement to make?

MR. LESTER: On housing in the urban area. Mrs. Harris, I couldn't -- I mean, we're out of communication with each other. I guess the Bureau is the only one who really has anything, but here's a suggestion that I would like to make on an Indian Center: Because of the increasing contact of Indian people with urban communities, it is important to encourage the development of urban Indian Centers where these are needed. Because of the cultural difference in the Indian and the non-Indian society, these urban centers can function best if their operation is the responsibility of the Indian people themselves. It would be a great asset to see these centers as places where things are done to Indians and for Indians for their own good. So much of past Indian affairs have been carried out, in the same way. Local reservations and other Indian communities need to retain their responsibility. The Urban Indian Center Organization should be in the hands of Indian people whom it presumes to serve. Because of extreme difficulty in raising the necessary funds for each center, and because the reservation to city movement is a definite part of the general American scene, the Urban Center should receive adequate subsidiary from the Federal Government. The Indian Center should qualify for grants by meeting the separate standards of the program as set out by their local urban community, and the Federal Government should not extend its influence and control into such agencies. That is all I have to say on the Indian Center.

Here is something a little critical of all the programs in the past. I hope it's not any reflection on this --

CHAIR: Not at all.

MR. LESTER: The lack of continuity in Federal Indian policies and programs has done more to discourage Indian efforts than perhaps any other aspect of administration. The shifts and reversals and

repudiation occur just every four years with changes in the National Administration, but locally, every change of the superintendent and other key officials at the reservation level results in shifts and changes which after awhile become too bewildering to follow. The tourist who makes a quick trip to the Indian reservation and afterwards writes an article about the apathetic and fatalistic Indians can have no idea what it means to live in a situation where every 24 hours one program stops and another one starts, one man leaves and another one comes to take his place, or a hospital or a school is closed and a substitute institution is 50 or 100 miles away in a strange community, or the United States decides to build a dam or flood out the homes that the people have lived in since before the times of Columbus. The time comes when people give up trying to understand what is happening or to improve the situation in which they live. The pessimistic conviction that no reform will be carried out to a finish is so deeply embedded in the mind of the Indian that it will have to be dealt with continually and persistantly to overcome their doubts and maintain their support. The personnel of the Indian Service is also affected by the same doubts. After living in dire poverty for years, serving their various communities, Congress only very recently voted themselves a handsome pay raise. We would think they would become more perceptive to the problems of the less fortunate. If not -- I marvel at the callousness in which they grant themselves immunity from the voice of conscience in the still of the night. That's it.

CHAIR: I appreciate your comments. If I may, could I ask you some questions?

MR. LESTER: Yes.

CHAIR: Are you representing any particular group, Mr. Lester --

MR. LESTER: No.

CHAIR: -- or are these some of your own observations?

MR. LESTER: Yes.

CHAIR: I'd like to compliment you. I think you made some real sincere efforts and I appreciate your understanding. You make us all aware of how deeply you feel about these problems, and I want to compliment you for your interest.

To your knowledge, do you know if there are free lunch programs available to Indian children?

MR. LESTER: Well, I do not know. No, I sure don't. That would come through the Bureau of Indian Affairs. Mrs. Harris, I wonder, do they censor anything? You ask them and they give you a direct answer; do they know or do they tell you the facts?

CHAIR: You're referring to the Bureau?

MR. LESTER: About the local Indian Bureau, yes.

CHAIR: No, not to my knowledge, they don't censor anything. I think they do give you all the information; they haven't had, I don't think they have any requirements to have general knowledge about the whole Indian community. As I understand it, and I'm sure we'll have Mr. Beames and one of his staff people testify, but they have a specific responsibility here, and if I understand, it's the work -- we call it relocation employment assistance program, and other than that I don't think, as I understand it, they have any jurisdiction over other segments of the Indian population in this area. Their sole purpose in the Dallas-Fort Worth area is with the employment assistance program. I know it is confusing, especially to the Indian population, who is accustomed to going to the Bureau and asking for and getting advice or asking for services, but they really have no jurisdiction over school lunches. This is why we hope to implement something with this type of hearing. Your recommendations, particularly in education, are very interesting. We're very much aware that most Federal agencies do not, and even the general public here in the Dallas-Fort Worth area, have no idea of the numbers of Indians that are here in this area. But there are a great many and that's why we have come. Indians should receive the same services as the general public, but because of the lack of knowledge no one has taken this responsibility and it has been no one's responsibility up to now. This is one of the problems we hope to clear up with these forums and I think your suggestions and your observations are very worthwhile. I think these are the types of things that we need to know and hope that with this kind of understanding, people then will know where to go for such services. We've found a real communications breakdown in the urban centers. You know, he's not only forgotten, but the invisible American is the Indian in the urban centers today and this is what we hope to dramatize and bring to the attention of the Federal agencies. The Federal agencies' attention prior to this has been focused on the reservation Indian and with little or no emphasis on the off-reservation or urban Indian. I don't really have any other questions, other than to compliment you for your suggestions; I think they're very good and sound. Thank you for your interest and we certainly appreciate your being here.

MR. NAHWOOKSY: Let me ask you a question. Further on recreation, you mentioned a little bit as far as recreation facilities and the

need for an urban center organization. Could you elaborate a little bit on what is now available in the Dallas-Fort Worth area, what facilities are available?

MR. LESTER: Of course, they have their recreational centers here in Dallas and they will tell you, "Well, now, we have -- whenever you want to use it, it's available," but that isn't it. I mean, the Indians need their own recreational center. Here's a problem. May I ask you all? How does the Los Angeles area, the Denver area and those various areas, how do they finance their Indian centers, how do they do it? They all have Indian centers.

CHAIR: They do by private means. The Indians organize themselves and I think some are on -- like the Red Feather Community Board, some Community Chest type thing, but they're all privately owned -- or privately operated. The Indian center concept, just to be truthful with you, is one that I rejected at one time and I've made a complete turn-around and come to the very important role the center plays. I think we're having, the importance of the Indian center. If not for any other reason, it's a social outlet besides an information-gathering unit, and I feel that we'll have to respond in some way because this is the cry we're hearing from practically every area, the urban center. But, to your knowledge, in answer to Mr. Nahwooksy's question, that recreation centers are available but your recommendation would be one specifically for Indians?

MR. LESTER: Yes.

CHAIR: Any other questions?

MR. NAHWOOKSY: No.

CHAIR: Thank you, Mr. Lester.

MR. NAHWOOKSY: Peggy Larney.

MRS. LARNEY: I'm afraid that I'm not prepared. I'm just representing Mr. Ahtone.

CHAIR: Will Mr. Ahtone be here to testify? We have him down as being interested in testifying.

MRS. LARNEY: He may be, but he had two telegrams (inaudible).

MR. NAHWOOKSY: Is Mrs. Kostzuta here? Mr. Younkin?

MR. HARGIS: Give your name and address, please.

MR. YOUNGER: My name is George Younger.

CHAIR: Your address, Mr. Younger?

MR. YOUNGER: Arlington, Texas. It's a real pleasure to be here. I don't know how much more that I can contribute to the gentleman's recommendation because there are things that I perfectly agree with. I might give you just a little bit of background. I am not an Indian, but, since 1992 I've been very closely associated with the Indian Bureau in the recovery of some 22,000 cubic feet of records that belong to the Indians and the Indian Bureau, and some of the very vital records that prove the Indian citizenship, and it is a real concern to save these records for posterity because there are about 150,000 people's rights that are wrapped up within these records.

CHAIR: This is in the State of Texas?

MR. YOUNGER: No, four states. I have travelled some 30,000 miles in Oklahoma recovering records from civilian camps, allen and allotment and terms and this sort of thing. We have in our center, for example, all the enrollment records of the "Five Civilized Tribes". Recently, we recovered the allotment records from an old Indian agency for the Cheyenne and Arapahoe. We recovered the Comanche and the Kiowa agency file for 1893 from the old jail house at Old Town, so, as the result of this, I've become real concerned with what happens to the Indians, and in attempting to locate the records from these various places, I have become closely associated with a lot of Indian people, in addition to the Bureau. A good number of them are among my finest friends. This is more on face official, or semi-official relationship, but through this, I've been asked to address at numerous places to present the Indian's picture. This I've done at schools, high schools, and civic clubs because I feel very strongly that the Indian's story has not been properly told, particularly to the white population. There's a TV narration that is often quite amusing and it's real interesting to see and hear the reactions of people who do not understand, and through this, have again, we've gone to the various Indian homecomings in Oklahoma and have lived with these folks. I've been to their homes, and we consider this a real privilege. So, through these relationships we've gained what we hope are some very dear friends and this has led to nice associations with the Indians of the Dallas-Fort Worth area. Here, again, we have quite a number of real close friends. So, in the field, for example, like education, their children are like our children and we like to see them get all the advantages that an individual has a right to. I think sometimes there is a considerable amount of red tape that surrounds us that prevents these kids from getting their higher education. I don't mean

to criticize the Bureau, but I sometimes wonder and ask the question: How come the Indian folks here in the Dallas-Fort Worth area have so much difficulty in obtaining education scholarships? If they lived at Anadarko or Apache or somewhere up in Oklahoma, this would not be the same situation. These people, of course, come to our house, we visit with them, and they tell us their problems. This is how we learn this information, and I think this is important. I can't help but agree with the previous testimony that there is a connection with both types of education. I won't repeat the statements because he so well stated the recommendations that both types of education be provided. I watched these old re-location programs as they first came to Dallas, and I was somewhat disturbed, knowing the situation in these areas. I was somewhat disturbed at the places where these folks lived and were given housing. This is not their fault. But in some of the areas, knowing this part of the country, I wonder if it didn't stigmatize these people and worked against them as far as jobs and schooling are concerned and all these aspects. There need to be some place where these folks can gain information in connection with housing and educational facilities and things that ordinarily that they have to drive to Anadarko or to Muskogee to get. Like one of our friends said, "Well, gee, whenever we sign leases, we have to come to Anadarko. If we want education, why, you tell us you can't help us." They need to know where to go for help in housing; they need -- these folks want to be like everybody else, they want to own their own homes. Where can they go and do this? There need to be some kind of a place and I'd like to see if there's anything I can do in this direction, to see some kind of Indian center.

And like you, Mrs. Harris, was, "Gee, here's segregation in the worst way." But, you know, working with the people over at the Dallas Indian Methodist Church, this is the thing that I question my own church, "How come, how come an Indian church?" And then the answer comes from the Indians themselves, "We like our own church," and I think this is wonderful. And that's just about the extent -- as I say, I have some very strong feelings in this regard and I know of individual situations where education and housing both have been denied these folks and I think something needs to be done. Now, as to the extent of it, I don't know. But, from our circle of friendship, if this is any indication beyond this, then there is something that is very serious.

CHAIR: I certainly appreciate your interest. My own interest in history makes me want to visit with you for hours about your records and particularly about the Comanches and Kiowas and see how many relatives were involved in your findings. I would like to get an impression from you, the people you were referring to are the ones that come through the work re-location program?

MR. YOUNKIN: Some of them did and some of them not.

CHAIR: Let's see, you reminded me of something I didn't jot down. The recognition of the urban Indian, then, as far as being available to higher education and scholarships and grants is one of your recommendations?

MR. YOUNKIN: Definitely. Now, this is, through the Bureau in normal processes, but I don't think the folks sometimes realize what is available to them, regardless of whether they come into an urban area from -- directly from an Indian reservation -- you know, this is one of the normally -- well, over the years, these folks in an area such as Anadarko have looked for assistance continuously almost, to those Indian agencies, and, gee, you pick them up from this community and slap them down into an urban community. This is, from almost a rural community into an urban community and some of them trying to make it on their own -- if they just had somebody where they could go and ask questions. Many of these folks want to stand on their own feet, but they're a little strange, they're an Indian and somebody makes a comment in connection with this and they have a tendency to withdraw into themselves. It's taken me almost ten to fifteen years to get close enough to these people to have them talk to me and tell me some of their stories and some of their problems. I cherish this relationship.

CHAIR: I know that you don't have any particular facts or figures, but just from your own experience, do you have any attitude about the drop-out, the youth drop-out rate in high school?

MR. YOUNKIN: I think probably there is some relationship there. My first thought on this one, when they began to integrate the schools from Carter up in Ardmore, for example, I was quite interested in this program. Here was a school, it was a resident school, and they began to move these kids into the city schools of Ardmore. They found there in the first efforts in this direction, that the earlier that these kids got together, the less problems they had. I would think that probably this situation is the same throughout. If a child has been in an Indian school up to the sixth, seventh or eighth grades, he may have problems getting into another type school. If he can do this at an early age, then these problems decrease. I don't think the drop-outs particularly are any more -- after all, we're all human beings and I think if the same situations that apply to the Indian kids, you'll also find the same situation among other students. I'm sure our friend over here from the juvenile home would probably be more aware of this than I would, but I have watched it in these schools in Oklahoma that were all Indian schools, particularly resident schools, as they began to move into cities.

and lots of times we are -- it's just a blind corner, we find nothing. Our folks, our reference people, dig into these records and as time goes on, as money becomes more available, they'll be more carefully indexed.

We're continuously finding additional daily information. A young man came in and wanted to know about the Delaware Indians. Now, as a tribe, the Delaware have been so integrated and assimilated with other groups that they have almost lost their identity. And we found that by digging into records, we found an old payroll going back to 1886 and here was a complete listing of the families that the Treasurer of the Cherokee Nation had made in payment to the Delaware after they had gone to court and won the right to the same funds with the Cherokees. Yet, they would say the records have been piled away for such a long time that they have become disarranged and it's going to take a terrific job to get them out. Anadarko is one good example. We had several hundred cubic feet of what we call lease and farm records. Normally, these records, after the lease has expired and the payments have been made, have no value. In digging through them we found abstracts, original allotment papers, and a lot of other materials. I immediately in spite of the recommendation, these records have been set aside until we get a chance to go through and find exactly what's in them.

CHAIR: In many cases, that's people's legal rights --

MR. YOUNKIN: That's right.

CHAIR: -- and they've just been destroyed, because of the claims that are going on. Yet, these are the only available records. That's astonishing, I really find that quite shocking. Because I know from my own experience, that because of my publicly known interest in Indian affairs, I get many, many letters asking me to help some individual find his tribal identity or his particular degree of blood. How do people go about establishing this?

MR. YOUNKIN: One of the gentlemen, I don't remember his name, from the Comanche Tribal Committee, when I was in Oklahoma at one of the homecomings, was introduced to me. He made a statement that they were trying to reconstruct the 1900 roll. I said, "Well, gee, it's right down at the agency, why can't you get it down there?" Well, those rolls have been struck through many times. So many changes have been made on that we're afraid of it. This is one of the things, you can see when you pull out some of these papers. You see that names and changes have been made with pencils over a period of years. Many times they used an older payroll to bring a newer one up to date, and it's become an instrument of administration. We have, for example, on the Comanche Tribe, every payroll, with the

CHAIR: From your general knowledge, do you know of Indian parents that are involved in PTA programs and the regular social activities, school activities?

MR. YOUNKIN: I couldn't say about that. I'm sure that they're given the opportunity -- those friends that I know, because they're active in everything else. They're just good American citizens just like everybody else.

CHAIR: I certainly appreciate your comments. Reaves, do you have any questions?

MR. NAHWOOKSY: I'd like to ask you a little bit about the information on your records. Have any groups utilized your records on Indians?

MR. YOUNKIN: They are just becoming aware of this. Now, I had this comment from -- see, I've had to go out many times and meet with the Indian Councils, for example, the Osage group in particular. I do talk to them about moving their records into a safe area and rather astonishing to me, this is sort of general, the Vice Chief, or the Vice Chairman of the Osage Council came to me and he said, "Well, I'm glad to see these records go where they'll be safely kept." He said, "You know, we have difficulty in getting to these ourselves and we feel like if they're in the National Archives, they'll be more available to us." Yes, I've had the great granddaughter of, Jose Maria, the last Caddo chief in Texas, on a special assignment from the Caddo Committee, doing historic research in the history of the Indian tribes.

CHAIR: And these actually are Federal files?

MR. YOUNKIN: Yes, ma'am.

CHAIR: How do you account for them not being properly cared for?

MR. YOUNKIN: Well, I could go -- that's a long story, ma'am. Actually, over the years, I could pick out reports from the Indian agents, in the field, that have pleaded for money to keep these records. It's a normal process that once the records have no daily use to put them back in somebody's attic and forget them. Of course, the longer they're in the attic, the less important they appear. Now, of course, the enrollment records of the "Five Civilized Tribes" is a different situation. The thing that is happening to many of the Indian records here, they were using them as a reference every day. There is nothing more important, for example, than the original enrollment record of an Indian, because we get requests all the time about birth dates. Somebody is going to apply for Social Security,

exception of some of the quarters from 1892, where Quanah Parker is listed with his children clear on through about 1932 - '33. These become important because we can trace genealogy and all the relationships. In fact, I won't let any of the Indian records be disposed of anymore. I expect we have the largest holdings outside of Washington of Indian records in the United States.

CHAIR: I certainly appreciate your efforts, and it gives me a new approach to things. I didn't know that there was no method of keeping these records. I know the frustration that people go through. I've had so many personal requests, you know, "Would you please help me, I can't find my records, who should I turn to," and I know it's a very important thing to a great many people, their legal rights and their personal rights. I find that very interesting.

MR. YOUNKIN: Well, this has been sort of a dedication on my part. I'm about ready to retire. But I feel so very strongly that we need to convince people that the basic Indian rights that are in these records need to be preserved and not used up in daily business. Sometimes this is a person who's worked with the Bureau and you can't blame him, he sits there 15 or 20 years and it's -- his creation, his baby, and he hates to see them get out of sight.

CHAIR: There's no general policy on recordk keeping? What would you recommend in regard to --

MR. YOUNKIN: Well, I strongly urge that all records that are being used administratively or that have to do with Indian rights be xeroxed or duplicated. We need to get the original, basic records into a place of safe keeping. Now, we have a regional archives here and there is a policy in the Indian Bureau in Washington that records over a certain age be transferred there. In some areas we haven't pushed because we've got too good a relationship with the Bureau. In that is, we work with them real closely. Just yesterday I had a long distance call in connection with a $1,000,000 suit in the Osage where a man -- maybe you've heard of him, Marvin Bangs, Jr. Two lawyers spent three days going through the files and making records. This is important, but I don't think we want to forget the individual who writes "Please give me a birth date, it's somewhere in the school records." This is my recommendation. Two years ago we made one major sweep. My boss told me, "One of these days you're going to want to retire and I wish you'd make one more major effort to convince the Bureau that we need to preserve these records." It's not a matter of taking records away from anyone because we wouldn't want to do anything that would detract or make it more difficult for the

Indian agencies to serve the Indians. However, unless these records are preserved, the Indians' legal rights are going to go down the drain. This has happened in numerous cases because they've got nothing to stand on. As I tell my friends, "You know, the Indians have one thing that we don't have, every day of their lives they've got to prove their American citizenship, and this is how they have to do it. Unless we preserve these records, they can't do it."

MR. NAHWOOKSY: What is the address of your agency?

MR. YOUNKIN: It's the Federal Record Center, Fort Worth, 4900 Hemphill. Recently, I've been made the Regional Archivist for these records. My main responsibility is going to be in connection with preserving and proper indexing, and to see that adequate reference service is made. We get from 15 to 25 requests from outside the Government for Indian information. The only thing I ask people not to do is tell me that they're just an Indian. If they don't know what tribe, and they don't know where they're from, then its is almost an impossibility.

CHAIR: I think it would be appropriate, in my opinion, and of course we'll have to consult with other members of the Council, but to recommend that the Council seek to institute these safeguards. Who knows what's happening in the other areas of the United States. When legal rights are involved, and I know the importance in my own family, you know what records have meant in the past. It's very important in determining whether or not an Indian child is eligible for higher education, or health services, or other vital things. It's just really a necessary source. I think that it would be proper that the National Council make a recommendation on this point. I hope to be in contact, either with you through letter or communicate with you in some way.

MR. YOUNKIN: You have my address and so forth.

MR. NAHWOOKSY: Have you thought further about utilizing any Indians in this program?

MR. YOUNKIN: I think this would be wonderful. If we could get the money we need. I mentioned the old farm and lease files from the old Kiowa Agency, they've been so mixed up. They try to keep them separated by Wichita and Affiliated Tribes of Kiowas, Comanches, and Apache, etc. But they've become so mixed up that this is the first major task. I've made a recommendation that perhaps we need to establish a master folder system like you do on the Veterans Administration. In that system we wouldn't have to know what tribe,

but we'd just have a name to go by. They are so mixed up, that we need first of all to break them down like they used to be. A good example is the old office, the old superintendent's set-up there at Anadarko. For a period of years, we have quite a complete set of correspondence that tells how this agency operated. But in later years, they broke the files down, and the division of irrigation took part of the files, and the division of education took another part of the files, etc. They've become scattered. We need to re-assemble these files as the superintendent used to keep them. They'll tell a definite story and maybe from this we can learn what not to do.

MR. NAHWOOKSY: You mentioned, also, that some housing and education opportunities have been denied. Could you elaborate on that?

MR. YOUNKIN: Well, I don't believe I said they have been denied; I said they had been difficult to get. What I was referring to is that information. Of course, this is hearsay, some people have told me, in connection with having to go to Anadarko and being told there that since they were down in the Dallas area that they no longer came under the jurisdiction of the agency. There's been two or three groups in this. This is what I was referring to. Now, this is conceived for college education.

CHAIR: Okay. I thank you very much. You've sent us off on another interest, and we greatly appreciate that information.

MR. YOUNKIN: Well, any way that I can help you, please call.

MR. NAHWOOKSY: Is Mr. Oliver Neal here? (No response) Forrest Kassanavoid.

MR. HARGIS: Would you give your name and address, please?

MR. KASSANAVOID: Forrest Kassanavoid, Dallas, Texas, Comanche. I would just like to take this opportunity to cover a short period in adult education. I'm not going to speak on high school or college education. I may touch a little bit on that, but I would like to talk a little bit about adult education.

Since my coming to Dallas, I have noticed that there has been a lack of interest among the adult Indian people in continuing their education. I feel there should be some progress made in this area, especially among adults who have not completed high school or those who wish vocational training or those who have done some undergraduate work in college and would like to receive a degree. This would be

in the field of continuing education. My question is: are there any funds, private or Federal, state or local, available to aid these Indians in continuing their education? From the income level the majority of the Indians are in, I do not feel that those that I have talked to have sufficient income to continue their college education. We really do not have any state-supported schools in the local area. What we have are private schools and a newly created metropolitan college. However, to really continue their education, the cost would be so great that a lot of them could not do so. If there is any information as to how we may be able to finance this type of education, we would like to have it.

CHAIR: Funds for adult education?

MR. KASSANAVOID: Yes, adult education.

CHAIR: I don't know. It's kind of out of order, but perhaps -- Mr. Beames, you could tell us are there any adult education program funds available? I think that I recall reading something in your brochure.

MR. BEAMES: We get some small grants from local civic groups, people of this sort, who want to contribute to the welfare of local Indians. We suggest they put this in a fund at Crozier Tech. It's used to supplement their own finances. In other words, part of their tuition is paid from this fund, and they pay part of it. We do have Indian adults, who are taking advantage of upgrading their skills or improving their English speaking ability, and things like this. I think that just yesterday we got a letter indicating that the Women's Chamber of Commerce of Dallas had made another $125.00 available for purposes like this. But that's the only thing I know of that's related to what you're speaking of. I'm sure a great deal more could be used.

CHAIR: The vocational rehabilitation program, is that responsive to anyone other than the relocation of people in your program?

MR. BEAMS: They actually provide services to anyone that meets their criteria, I mean, regardless of their race. We do refer many of our Indian people who qualify for vocational rehab. We get service from them, and very good service.

CHAIR: I was thinking of another source of information. If you would, could I just ask you some general questions about the community life here?

MR. KASSANAVOID: Yes.

CHAIR: Do you have any feelings about the drop-out rate of high school students in the Fort Worth-Dallas area? Do you have any personal knowledge? You don't have to feel like you have to give specific facts or figures, but just generally.

MR. KASSANAVOID: The Indian people that I have been associated with are mostly those people of the Southern Plains tribes, Kiowas, Comanches, Apaches, Wichitas, Caddos and Delawares. Among those, I do not know of any of those families, in these particular tribes, who have had any drop-outs in their particular families. As far as the other tribes, I've really just gotten to know them within the past year and I really don't know of any cases. From my own personal observation, I think the percentage of drop-outs among Indian children is so small that I don't think it's really a problem.

CHAIR: That's good news, because, the drop-out rate for many reservation Indians is really far above any other group of people. It's a national problem, but I'm glad to get your opinion on that. What about school lunch programs? Are you acquainted with any of the lower income people in this area that have problems financing lunch programs?

MR. KASSANAVOID: I have not looked into this. As far as I know, there is no one that I know personally who is having any problem financing this school lunch program. I think it is well financed out of their own incomes, so I know of no one.

CHAIR: And housing, the people that you're acquainted with, is housing adequate? Health, what about health services? Do they know how to obtain health services?

MR. KASSANAVOID: There, again, I would say that they do. Now, there, again, I'm speaking only of the Southern Plains Indians, and I know that none of them have health problems. They have sufficient income to go to private hospitals or what hospitals are available. If there are any, I do not know of them.

CHAIR: Most of the people you know made the migration on their own and not through the help of the relocation program?

MR. KASSANAVOID: Well, those people that I know have come through the relocation program.

CHAIR: Have come through it?

MR. KASSANAVOID: Yes.

CHAIR: That's a real good sign of success, then. What about social services? Well, this would go into the health/welfare aspect. Let's talk about justice. Do you know of any cases of, perhaps, discrimination or the lack of knowing how to ask for legal aid or whatever, in any of these specific fields?

MR. KASSANAVOID: Now, there's only one case that I know of where anyone had to ask for legal aid. Those people who did had sufficient funds that they could go to a lawyer and hire one. Other than that, I do not know of any cases where anyone has had any problems.

CHAIR: You're giving your own personal observation.

MR. KASSANAVOID: Yes, observation.

CHAIR: I appreciate and recognize that. Reaves, do you have any questions?

MR. NAHWOOKSY: How long have you been down here, Mr. Kassanavoid?

MR. KASSANAVOID: I've been here four years -- in Dallas.

MR. NAHWOOKSY: Did you come through the employment assistance program?

MR. KASSANAVOID: No, I was working for a Federal agency that was transferred into Dallas. That's how I came here.

MR. NAHWOOSKY: Okay.

CHAIR: Do you belong to any Indian social organizations?

MR. KASSANAVOID: Yes. We have two Indian social organizations here in Dallas and I belong to both of them. We have one organization which is the Inter-Tribal Association to which Indians belong, as well as associate members who are non-Indians. One of our members is a gentleman who just preceded me in testifying, Mr. George Younkin, from the National Archives and Record Service in Fort Worth. The Dallas Inter-Tribal Association is made up of Indians and non-Indians who are interested in preserving the culture and heritage of the American Indian, with emphasis on Indian dancing. We do have Indian dances once a month. Most of these are dances of the Southern Plains Indians. It has been unfortunate that we have not had any Creeks or

any Shawnees who would have aided us in starting stomp dances. We've never had any stomp dances down here. I know that there was a lady from the local office of the Bureau of Indian Affairs who shakes the shells, but she has never been to one of our dances. We have dances here in Dallas and in the neighboring cities of Grand Prairie and Arlington. This next month we're going to have our first dance over in Forth Worth. We do have fine participation, and a good turnout. Not only do we have dances for our own Indians, but we have a lot of participation from the Indian hobbyists, especially Texas Indian Hobbyist Association and the Boy Scouts of America. These people have been some of our greatest backers. I had a statement made to me by one of the people visiting here from up in the Comanche country. They said "We come to Dallas because you have so many costume dancers. People who dance on the floor in civilain clothes look so out of place. We really enjoy coming to your dances."

The other association is the Indian American Society of Dallas, which is primarily a dinner group on the order of Knife and Fork Club. This group deals mostly with the problems of the present-day Indians and they are looking at the future. That is where the two organizations divide. One, the Dallas Inter-Tribal Association deals with the past, and the Indian American Society deals with the future. The Indian American Society is a group of people that meet once a month. They pay $2.50 every time they meet and this covers our luncheon. We have a speaker who comes in. For instance, we have covered the field of insurance and have had speakers on Social Security, the Law, the State Legislature, various Government agencies, and representatives from the National Congress of American Indians. So we're always knocking on the doors of these Federal agencies and local agencies, inquiring about speakers and having speakers come. I will say that a lot of the Indian people thought that the $2.50 was too steep. I would say our response has not been too good, and we've only had about 30 or 40 people come. In some cases, even fewer than that.

CHAIR: So you would say the first organization is social with a sense of preserving history, and the other is kind of an educational forum?

MR. KASSANAVOID: Yes.

CHAIR: Have you looked into the possibility of helping the less fortunate Indians of the area? Those of you who are more knowledgeable could assist those that have had less experience and exposure.

MR. KASSANAVOID: We talked about that at one time in our meetings. One of the ladies who usually keeps school in the Dallas Public School System, still maintains her home here, but she is working up in Oklahoma now. I am now speaking of Mrs. Anna Kilpatrick, who is a noted Cherokee author and writer. We were saddened two years ago by the death of her husband, Dr. Jack Kilpatrick, who was Chairman of the School of Music at the Southern Methodist University. These two fine Cherokees have aided us greatly in programs and, especially, in working among the more unfortunate Indians in the Dallas area.

CHAIR: I thank you. Do you have any other question, Reaves?

VOICE: I have a question. How do you get in contact with these clubs and different organizations that you have?

MR. KASSANAVOID: Well, what we do, we just meet them in the grocery stores. We tell them about these things, and they come to these dinners in response to our request and so forth.

CHAIR: Is there some way, for instance, that you could work with the Bureau to find out about these people that are coming in? I think it would be a great social service. We've found out the importance of such centers as a place to visit and develop friendship in new surroundings.

MR. KASSANAVOID: Yes, just last week we had a call from a gentleman who would like information about our social organizations. It was unfortunate that at the time, I didn't have any printed material. Now we're going to have to get some printed material out to these folks. We want to go out and raise some funds to do this.

MR. WOODARD: I have one point that might be helpful.

CHAIR: Mr. Woodard from the Labor Department.

MR. WOODARD: Yes. On adult education, I can be very sympathetic with their problems. Graduate work in this area runs $33.00 to $50.00 a semester hour, except for one small group. A little known law in the State of Texas, the Hazelwood Act, provides for veterans, who were residents of the State of Texas before going into Military Service, are eligible for a waiver on all tuition and costs for higher education. This is restricted to the State colleges, the University of Texas at Austin, and the college at Denton.

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CHAIR: Then you have to be a State resident?

MR. WOODARD: Yes, before going into Military Service.

MR. KASSANAVOID: Yes, we were aware of the Hazelwood Act because we had some people who went to some of these colleges.

CHAIR: That's a very good fact to know. I think we're getting to the third generation of people down here who might be eligible.

MR. YOUNKIN: I know of several instances, Forrest, that you've forgotten. It's where they've taken surplus monies from the Dallas Inter-Tribal group, you're too bashful to tell, to give to people who were in the Fort Worth, we keep him posted pretty well - he puts things on the board, and calls once a week about Indian activities. We use this as an information outlet.

CHAIR: So you do have one outlet" .

MR. YOUNKIN: One outlet, yes, ma'am.

MR. WILLIS: Could we have your phone number so we could get a list of these clubs?

MR. KASSANAVOID: Yes, in fact, we've got a Post Office Box downstairs.

CHAIR: Yes.

MRS. AHTONE: Forrect, we've also had notices in the paper and spot announcements on some of the local stations.

MR. KASSANAVOID: Yes, recently we began to communicate with them. I would like to make a comment on what Mr. Younkin just said. We have had some cases here which have been unfortunate, where these people were destitute and had no place to turn to receive help. The Dallas Inter-Tribal Association set up a fund so they might be able to help some of these people. The contribution they have made has not been very much, but I think it has been sufficient to keep body and soul together for about a week.

CHAIR: You're to be complimented. I might suggest, then, perhaps, you might work out with Mr. Beames or the proper person with the employment assistance program, ways to inform all the new arrivals of these local organizations which they find very beneficial. It sounds like you've got a whole bunch of new recruits already at your door.

MR. WILLIS: He will have the recruits if he'll give us the phone number or the box number we can write.

CHAIR: Okay, would you mind publicly stating that?

MR. BEAMES: I'd like to point out that we get many calls at the Bureau of Indian Affairs and we're in the phone book. We know the phone numbers and all the people in these organizations, and we do make many referrals. Yesterday, a den mother called me and I referred her to Mr. Watson.

MRS. MUIRHEAD: Could we have your box number, please?

MR. KASSANAVOID: Would it be permissible for Mrs. Ahtone to put it on the board?

CHAIR: Surely. If you don't mind, I think there seems to be such a general interest, if anybody else wants to ask Mr. Kassanavoid any questions, please do so.

We certainly appreciate your being here. You've been a great help.

MR. NAHWOOKSY: Is Mrs. Leroy Williams here? Mr. Vance Tahmahkera?

MR. TAHMAHKERA: Vance Tahmahkera, Fort Worth, Texas. You know, a lot of us came here not through the Government, we came a long time ago. I've been here since about '48, and there's quite a few Indians in Fort Worth that came the same way. I was wondering if there was some way they could get hospitalization through the Government. You know, some of these people don't make enough to pay for hospitalization, it's so high, and now they don't make enough to have it taken out of their salary. Some of them have quite a few children and other expenses. Is there any program at all set up to help people who are away from, say, Lawton, Oklahoma, and places like that where it's too far for them to go back for any hospitalization?

CHAIR: To my knowledge, there are no health services available, other than through your county-state health offices. I think that you really need to know more about health services. One of the biggest questions asked has been concerning the lack of financing for health services to Indians in urban areas. There are no Federal funds specifically for this program. This is one of the reasons we are here, to find out what kind of services are needed or not available. In your opinion, you feel that health services are needed by the low-income Indian families in this area. Is that what you mean?

MR. TAHMAHKERA: Yes, because in the city-county hospitals, you go there and sometimes have a five or six hour wait. If you're very sick -- . I thought if there was some special doctor to go to through the Government, it would be a big benefit for them to get this health service. There's a lot of Indians that came here on their own. It looks like there would be some way that we could try to help them through health benefits. Also on their housing, you know they can't save enough to make a downpayment on a home. If they let them rent a house for so long and have this for a downpayment, it would be a big benefit to them. They would feel like they were working for something instead of just spending their money out of their pockets every month and not gaining anything out of it.

CHAIR: We don't have a representative from the Federal Housing -- excuse me.

MR. LARNEY: I'm from FHA, I've been working there less than a year. I did come through employment assistance about like everybody else here. And I've kind of lost contact with BIA. Until just a month ago, I didn't even know they had a housing program for Indians who have relocated. I talked to someone a few days ago and she said that they have $1,000.00 downpayment, and closing costs that they can help Indians with but there's a limitation of three years on this money. I didn't know this and I'm sure a lot of Indians don't know it. That's all I can tell you as far as FHA.

CHAIR: Perhaps Mr. Beames would clear up this for the record --

MR. BEAMES: I'm going to make my statement in parts.

CHAIR: I know it, I'm sorry.

MR. BEAMES: Well, this is fine. We do have, starting last fiscal year, a very meager home purchase program, where we're able to assist Indian families who have relocated here on our program. They must have been here at least six months and not over three years. However, we have been able to get some exceptions to that. We can, on an individual basis, where there's a need and where they do meet the criteria, assist them with up to $1,000.00 grant for closing costs and downpayment on purchasing a home. Our last fiscal year, we assisted 11 families. We had $10,000.00; we got in 11 houses. This year, so far, we have assisted five families to buy homes, and we have several more in the mill. We, again, have $10,000.00 allotment for this fund and I'm sure we'll use all of it. It is in existence. Hopefully, it will be increased in time to come.

CHAIR: That particular grant was for recipients of your program?

MR. BEAMES: That we did assist in coming on our program, yes, ma'am.

CHAIR: You say you have made exceptions on this?

MR. BEAMES: We have been able to get some exceptions to that three-year limitation. Many of the families that come into the area are not ready to buy homes. They're just not solidly enough established here. They're still buying refrigerators and things like this, and they're not ready to go into home purchase. So many of them have been here beyond the three years. We have been able to get exceptions on individual basis.

CHAIR: I don't know if our young woman from FHA could answer this. I don't know what particular department you work in. For low-income families, is there such a program that would be helpful? There should be some program that Indian people could take advantage of as low-income people, not as Indian people, but as low income people. Are you aware of that type of program?

MRS. LARNEY: Well, the FHA has what they call a low-income apartment, but this is on a rental basis only. As far as rental houses, they don't have any houses to rent to people. They have just apartments for low and moderate income people. You'd have to call the FHA. I can give you information as far as names or location of the apartments in Dallas that you might be interested in. The rent runs from around $90.00 up to $100.00 for a one-bedroom apartments. You can also call the Dallas Housing Public Authority for information about rentals. The regular FHA housing that's available to everybody.

CHAIR: Yes.

MR. BEAMES: If I may, Mr. Don Roberts here, who is the housing officer on my staff, has some information on this subject that may be meaningful to you.

CHAIR: All right, I think it would be permissible at this time, if you would.

MR. ROBERTS: There are several programs now through the FHA. They have what they call a two thirty-five (235) and a two thirty-seven (237) program to assist people with low incomes to purchase homes. Of course, they don't give them the money to purchase it with.

They have to have a certain amount of money for the downpayment. The downpayment is initially lower and they can receive loans where they pay as little as one per cent interest instead of -- what is it now, eight per cent, on FHA loans.

MRS. LARNEY: One per cent?

MR. ROBERTS: Yes, as low as one per cent.

VOICE: Is this a percentage of downpayment?

MR. ROBERTS: The downpayment, what that is --

VOICE: Or is that the interest on the full loan?

MR. ROBERTS: Sir?

VOICE: Is that the interest on the full loan, or is that just the downpayment?

MR. ROBERTS: No, this is the interest on the loan. In other words, if their income falls within certain qualifications, there can't be more than 13.5% of the qualification for interest in the public housing. But they can acquire a home for a low downpayment and closing costs. Then the loan is now seven and one-half per cent, plus one-half or one per cent for loan insurance. It's eight per cent FHA loan now. If they can qualify, they can purchase it for as low as one per cent. It's graded upwards, depending on their income. Every two years, they make a check to see if their income has increased and, if so, then the amount of the interest on the loan goes up. This is to help them where normally -- let's say they bought a 12 - $13,000.00 house at an eight per cent interest. The payments would be around $110.00 per month whereas, on this one per cent it knocks the payment down to somewhere around $70.00 and makes them able to purchase a house. Then they also have another program that's just come into effect. This enables large families, those with either four, five, or more children to purchase a house with more than four bedrooms, or to help them renovate and purchase a house in this category. They realize one big problem in urban areas is that large families are unable to find adequate housing. Then, there's a co-op where you can purchase a garden apartment, like a town house, in a one, two and three-bedroom size, that's furnished with the stove and refrigerator. The downpayment runs anywhere from 140 - $160.00 and the rent runs from 105 up to $140.00 per month.

CHAIR: This is a project?

MR. ROBERTS: This is a co-op.

CHAIR: Co-op.

MR. ROBERTS: It's financed through FHA, also. You can actually become a homeowner, and there's 140 some-odd units, and you're actually 140th owner in this co-operative. This includes the maintenances, all your utilities and so forth. They're air conditioned and have central heat, etc. It's also low income. In other words, the income of a family with mother, father, and four children, the maximum sized family allowed in, can't be over $8700.00 a year.

CHAIR: Just a personal reaction, would you give me your recommendation on how this kind of information could be made available. I would even make a generalization that it's harder for Indians to get this information because of their lack of experience. But people that are in need of this program find it very difficult to sometimes be aware that these programs are available. Would you just off the top of your head, give any suggestions as to how Mr. Tahmahkera might find out about these programs had he not come to this hearing?

MR. ROBERTS: He could find out the same way I did, from two sources, one was the newspaper. I got it from the newpaper first.

CHAIR: There was a story on it?

MR. ROBERTS: Right. And then secondly, I called FHA and got them to send me their brochures regarding that particular program. Sometimes you have to be bounced around from department to department, but with a little perserverance you usually find the answers to it. Actually, they have a housing service there, at the FHA office, any questions you have of this nature, they have people assigned to do nothing but answer these questions. Anybody can go down there, or call up, and get this information. That's my best advice, just call FHA.

CHAIR: I've found, that in so many cases the very people that these programs are created for, are the last to know about their availability. I think it's just incredible sometimes.

MR. ROBERTS: They don't get the wide news coverage of articles like a murder case gets, you know. They put them in the back page, somewhere in the classified section, ordinarily, and you don't see it.

CHAIR: Just to make an observation for the record. I would like to see more responsibility by the agency in getting the news out to their potential clients.

MR. ROBERTS: In the case of this home purchase program, we went through our files to identify all the people, who had families that went through our program within this period. Then we sent out notices to them advising them of the possibility.

CHAIR: Now, that's the way things should be done. But, of course if people came here on their own, you wouldn't have their name and address so they wouldn't be your responsibility.

I appreciate this problem, at least we have some information. I hope that's of some benefit. Continue.

MR. TAHMAHKERA: It seems like it would be a big encouragement when they take their training, to locate where they finished their training, and get a job there, instead of moving back to where they came from. I wanted to talk about recreation. Where we could get it together, without trying to rent space from the city recreation outfit, you know. They're spoken for about a month ahead of time. Then you have to make a downpayment to hold the building for that night. I just wondered if we could work out a recreation program for the Indians and have it connected with the Church. We have an Indian church here in Dallas, and in Fort Worth, and that way it would be without cost for the Indians to use it. It would serve two purposes at once.

CHAIR: That's a good suggestion.

MR. TAHMAHKERA: There's another thing that I wanted to bring up. I came down here and I wanted to get my son on relocation. You go back to Anadarko, and they tell you you're not eligible, you're from out-of-state, so what explanation do you have for that?

CHAIR: Well, of course, that's one of the reasons for these hearings. You know, they even made a ruling on health in Oklahoma City and Tulsa, that if you moved to metropolitcan areas that you're considered a non-Indian. This is why, really, we're trying to identify those problems, that you lose part of --

MR. TAHMAHKERA: Well, actually, it looks like you're all working against your own program, there. You're penalizing the people that got out on their own to do this. You're telling them "Well, you're not eligible for this program because you moved out of the state."

Then you're trying to move people out to take this training somewhere else, so it looks like you all are just being --

CHAIR: We're penalizing them by taking advantage of the program. I certainly do agree with you, and, as I say, that's one of my purposes, to focus attention on the fact that through our own programming, it's a disadvantage to the very people we're trying to serve. I think you made a very good point. I know this personally from my own observations, that people have lied about residency for health services and educational services because of financial reasons there was no other way. They would have to go around and sneak back and stay with relatives to establish some residency. I know that puts people in a very awkward position in order to take advantage of some of the programs. I'd like to see those things corrected. I don't know to what extent they can be, but the fact you moved from the farm or from off the reservation does not mean that you're not an Indian or a member of a tribe. We have to recognize this and this, in my opinion, was one of the things that President Johnson recognized. Hopefully, through this Council we'll be able to suggest some changes in the Laws. There's no use in going to beat on the door down at Anadarko or your agency because they're under Federal regulations. The same way with the Office of Economic Opportunity, they focus on reservation Indians and that type of focus, you know, we have to broaden to get them to understand what the problems are. That's why I appreciate your testimony.

MR. TAHMAHKERA: Well, I think this program is really one of the most wonderful things that the Government has developed for the Indian. I think even if they get two out of four off the reservation, or wherever they come from, to get out and be good citizens and work among the white people, I think this is one of the greatest benefits that the Indian has had for quite some time. So, that's all I have to say.

CHAIR: We appreciate it. Do you have any questions, Reaves?

MR. NAHWOOKSY: No.

CHAIR: Thank you very much for coming. We appreciate your testimony very much.

MR. NAHWOOKSY: Let's take about a 15-minute break now. When we come back, we'll start with Mrs. Ahtone. Those of you who would like to give testimony can see Mr. Hargis, and get your name on the list. We'll reconvene at five after.

(Recess taken)

MR. NAHWOOSKY: We'll reconvene with Mr. Dan Willis.

CHAIR: Will you state your name and address?

MR. WILLIS: Dan J. Willis, 4711 Harry Hines Street., Dallas. My question today is why do the social services to the relocated urban family in the Dallas area cease after residing in the city one year? The tribal unit that we're talking about covers the whole United States, and we're talking in terms of a united Indian group, not relocated or urban type Indian. We're talking about the Indian himself and why his services are on this type of basis, that's all.

CHAIR: One year?

MR. WILLIS: Yes.

CHAIR: I personally don't know the reasoning for that. Do you care to respond or do you want to wait?

MR. BEAMES: Well, he has already told me he wasn't going to be here tomorrow. Our services do not necessarily cease after one year. Services may go on to an individual family based upon their need for many years. Most of these people after they've been here two or three years or usually less than that, gradually need less and less service from us. They may come for a long time. We had one family from Philadelphia, Mississippi, who came when this program first started and they still receive service from us. Now, the financial assistance is limited, the medical benefits program is limited. There are time limits on some of these things; vocational training has a time limit, but service continues and we counsel with people on a wide variety of their needs for many years. In some cases, they just need the chance to get down here, get a job, and get started. They may never need us again, it varies, but we don't cut off services at any point.

CHAIR: You say health and financial services?

MR. BEAMES: There are time limits on certain financial grants, but counseling service and referrals to jobs and things of this type are available as long as there's a need. Indian people come in, see us, and we help them.

MR. WILLIS: I would like to recommend to the group that we do have a multi-service family service and social center for the Dallas-Fort Worth area in those cities. These tend to create an atmosphere of togetherness that we're missing as Indians, and I can cite a specific example to some of you Indians here in town that you would

be ashamed of. I guess I might as well state it because --

CHAIR: I wish you would, please.

MR. WILLIS: If you want to see the Indian, go up on Haskell, Bryan, and Peak Streets on Friday and Saturday night. Now, this same group, it's mine and others' opinions who have dealt with these people, that they could benefit far more and are ready for group activities if we had a place like this, rather than living and hanging out at these beer joints at the three or four places that I named. This is just one specific that I'll throw out at this time. I certainly feel there is a need for this multi-social and family center where Indians, whether urban or relocated, have a place to go and have somebody that can understand him. I'm pretty well satisfied with the BIA here, but there's some things that I disagree with. I know they're not going to change overnight and our recommendations will not change them. Change will come slow, and I think the Indian has been taking it much on the cuff right now. I feel that he has been kicked to the point where we should do something. If we're ever going to make a change, it's now, and it's going to be gained through education.

CHAIR: I personally would like to hear your recommendations to the Bureau -- or to any agency, as far as that goes. And there are, of course, other social services here that are Federally financed so we don't have to direct individuals particularly to the Bureau. There are other agencies, from welfare and social services to health services that need to be made aware of these particular problems. Sometimes it's just out of ignorance on their part or lack of information. Ignorance isn't the proper term, but lack of information on their part, and this needs to be brought to their attention. I would really appreciate it if you would go on with your recommendations because we need them in order to bring about changes. It may be in the Bureau or in the welfare department, Federal or State, where they're getting Federal funding or the Office of Economic Opportunity. There's all sorts of possibilities, and your recommendations won't be taken as an affront or as being offensive to the Bureau. I'm sure that Mr. Beames is broad enough that he wouldn't be offended in any sense.

MR. WILLIS: The things that you're asking, were answered by someone else telling about these other things such as education, public health service, Centers and this Dallas Inter-Tribal Association giving money to a family. With the money that we have in Washington, why should we stand out here with our hands sticking out? I think that we should really get down to the bottom of the situation and come up with some definite answers. We are citizens. You can sit

here and you can -- looking across the room here, see families relocated there. Times and crises came up within these families that I've listed here when they were in need of help. This lady -- she's here today -- she has granted above and beyond what she has, but she made a way for this Indian to be helped out whenever he was on this relocation service. Whenever he got turned down in the BIA, and I'm not calling any names, this lady can tell you because I've worked with the family from a standpoint of a needy family with neglect, dependent children, and delinquent children and I don't believe I need to add anything to this. My recommendation, is that we extend these services over this period.

CHAIR: Particularly with welfare of the children -- oh, the whole family.

MR. WILLIS. Yes.

CHAIR: You think the whole family.

MR. WILLIS: I think that if you send an Indian family down here that's fresh off the reservation, I feel like it would be my duty as an officer of this department not to put that Indian right over a beer joint and let him live there. That would be one of my recommendations, that we change this.

CHAIR: The selection and location of the housing of these people?

MR. WILLIS: Right, the housing would have to be more selective. This is not a gripe session, but these are some things that I would like to kick off.

CHAIR: Oh, no, these are exactly what we're here for.

MR. WILLIS: And I'm talking about -- we're getting right down to the nut of it as far as I'm concerned. I'd like to cut it open and I'm sorry I can't be here any longer to open this thing up like I'd like to. I would be ready to take a stand, I'm not standing here asking for a handout, I'm just asking that we get organized and do something worthwhile.

CHAIR: You're right. Well, this is the kind of information we need -- you're with the Juvenile Court?

MR. WILLIS: Yes.

CHAIR: Juvenile Court. I would like to ask you some specific questions in that area. With your own general knowledge, with the percentage of the Indian population here, do you think there's a larger per cent of Indian arrestees or delinquencies?

MR. WILLIS: Well, we're happy to say that through the efforts of BIA here, the delinquency of the Indian is low. We don't break them down to the American Indian or what-have-you, we just say he's white and this is the way he's classified, but the Indian --

MR. RHODES: Excuse me, can I interrupt?

CHAIR: Surely.

MR. RHODES: Some of you're strangers in town and you're not aware that on some of these streets your car has to be off at 3:30 or 3:00.

MR. WILLIS: That's a Dallas policeman for you.

CHAIR: Is he with the Dallas Police Department?

MR. WILLIS: Yes. But, really this percentage is very low. It was unfortunate, we had an incident two or three weeks ago that involved an Indian boy, but this is just one of the things that happen. We couldn't consider this outstanding.

CHAIR: Well, do you feel that in particular with the low-income families, they know how to receive legal aid or advice when they have problems of this nature?

MR. WILLIS: This Indian we're talking about that you have on this relocation program, most of the time he's not aware of the white man's life, so to speak, this is what he calls it. Sometimes we really have to go to great lengths to help this man. I'm sure Mr. Beames gets periodic calls every Monday morning, "Would you mind helping Mr. So-and-So, he's down in the city or county jail." We have to extend this same type of service; they don't know and we try to help them out as much as we can.

CHAIR: How long have you lived in Dallas?

MR. WILLIS: I've lived here ten years.

CHAIR: Ten years?

MR. WILLIS: Yes.

CHAIR: Just for my own personal knowledge, what state are you from?

MR. WILLIS: I'm from Oklahoma. I'm a Choctaw Indian.

CHAIR: Great. The point I'm getting to: In some of the testimony from other metropolitan areas, we found in arrest records, the percentage compared to the general population was so much higher than in the rest of the community with the Indian population, and like you say, they come from the reservation and they're just not knowledgeable of what their rights are and don't know how to protect their rights. Have you found any incidents of this happening?

MR. WILLIS: No, we try to help this family through the dependency-neglect division or we have a delinquency division to help the juvenile. In this, he is given the full rights as an adult, and we try to work from that standpoint. He is warned and given every legal means that we can. If they can't use the money that they have from the Bureau, we try to get a legal aid service for them.

CHAIR: In your work with these families, do you find the families inexperienced?

MR. WILLIS: Yes.

CHAIR: Or not knowledgeable of how --

MR. WILLIS: Yes, they're inexperienced and, just like I say, they come fresh from the reservation, they don't know much. This is a problem and this is why I'm asking for continued and further service than we have right now in this. And I feel like we wouldn't have this thing up here on Haskell, Peak, or Bryan Streets if we had a center for these people to go and take part in something. Yet not make it a full Indian thing, but leave part of the heritage there and some of the customs and dances, tribal affairs, let it be brought out there.

CHAIR: Would you care to comment any on the neglected children aspect of it?

MR. WILLIS: I have a family here that was brought to me five years ago. The father was from Weleetka, Oklahoma, and the mother was from Poteau, little areas wide apart up there in Oklahoma. The children were brought here under the family relocation service. The father and mother separated, and the children were sent back to Oklahoma. Then when the daddy came back and said, "Well, I'm ready to try to do something for my kids," even though he was relocated here under that type of service, nobody would help him out. The last I heard of this boy, he gave up in disgust and he was on the road to becoming an alcoholic. His children were up in Oklahoma.

CHAIR: Do you find many cases --

MR. WILLIS: No.

CHAIR: -- of neglect?

MR. WILLIS: No.

CHAIR: Of neglect and things of this nature, just because of lack of ability for social adjustment, is that what you're --

MR. WILLIS: Well, I'll say this much. The Indian, he is different than the white. If the white case is brought in, like this, well, the family will go to a certain point and then nobody wants this child. He becomes a ward of the Court and State. But, in the Indian family, there is always the second cousin or third cousin, or relative to help this family. This is how we are different, and how we make a lot of our planning after we check the family out. We see if they want the child and are really interested. Sometimes the social worker says this is not the best thing to do, but we've put them with people who really want them.

CHAIR: I think that's an interesting observation and a very complimentary one. Do you have any other recommendations along this line? Actually, what you're recommending is more counseling and more assistance with social problems?

MR. WILLIS: Right.

CHAIR: And problems in adjusting?

MR. WILLIS: Right.

CHAIR: What kind of problems do you find juveniles are coming up with?

MR. WILLIS: Out here at our Juvenile Department today we were observing the list of referrals and why a child was brought out here. I'm ashamed to say it, but we've got a list that reads just like an adult list at the county or city jail -- we have everything from murder, to burglary cases, to assaults, to attempts to kill, you name it, and we've got it out there. This isn't strictly the American Indian kid, we're talking about the whole group.

CHAIR: But what kinds of juvenile delinquency do you find that the Indian child is more apt to be involved in?

MR. WILLIS: Well, it comes back to an old saying, "The Indian and his whiskey will not mix," and this is what we find with this type kid.

CHAIR: Alcohol?

MR. WILLIS: Yes, and this alcohol is a big problem.

CHAIR_ And they're arrested for drunkeness?

MR. WILLIS: Minor in possession of alcohol. But, like I say, this isn't real big.

CHAIR: No, but these are the kinds of problems.

MR. WILLIS: Right, and I think it's social service -- if it were extended, I believe that we could help.

CHAIR: This is a symptom not a cause.

MR. WILLIS: Right.

CHAIR: The alcohol is. I appreciate your viewpoints. I think you made a great contribution and it's something we're very interested in. I know your responsibilities and that you have to leave. If you think of other specific recommendations that you'd care to make in writing, send them on to us and we'd appreciate them.

MR. WILLIS: All right, fine. Thank you.

MR. Nahwooksy: Mrs. Ahtone.

MRS. AHTONE: I'm Juanita Ahtone. Dallas, Texas. I didn't get a telegram about the meeting but my husband got two telegrams. So I have to fuss a little bit first. Now, what do you want from me?

CHAIR: Well, my understanding was that you'd give your opinions about needs in the Indian community in the Dallas-Fort Worth area.

MRS. AHTONE: I heard you ask about the involvement of parents within the PTA in the school. I do know of several mothers who belong to the PTA, and we have Dads' clubs here and fathers who do belong to the Dads' club. We have children who belong to the Scouts, and we work closely with the Scouts. We also have recreational opportunities for some of our people, we have basketball games, softball teams, and volley ball teams. We just need to get out and do a little more advertising. We also have the Indian churches.

CHAIR: These you've organized yourself?

MRS. AHTONE: There are goups who have organized us, and the juvenile officer just now stated the fact that we need recreational facilities for Indians to go to meet other Indians. He also has stated that there are so many of them who go to these places where we hope that our children do not go, when they are sent to another town. We feel like if we had a place where we could go now, the Indians are having a basketball game over here or the Indians are having a combo, or they're going to dance or to have a film. I agree with the juvenile officer, we do need someplace for them to go. So many of them are young when they come here from Haskell and other places. They're just out of their teens and want to go where there are other Indians. They may not drink, but they're where all this other is going on, and I feel like if we had a place for them. I know that within our own church, we have a very active group of young people. We do have the basketball team, softball teams, and we try to keep our young people interested. We have made a lot of new contacts with children through this. Bob is sitting here, he has a very active group of young people within his church. I believe ones with parents, we can reach within the church, but there are young people who, on Sunday morning, would rather turn over and go back to sleep again. That is what I like to do, too, but I feel, there is a very strong need for this recreational building. We'd be discriminating, if we said this was just for the Indians. I heard you say sometimes the Indian has to go back home and state they have an address in Oklahoma so their child can have educational opportunities. I have firsthand knowledge of this. We have a son who stayed out of school a whole year, after graduating from a city school. He was not able to get any kind of help out of Anadarko. The first time I spoke to Mr. Beames I was so upset, I had to have a whipping boy and he was so handy. I picked up the telephone and called him, he was trying to calm me down, and was very nice about it. He explained he was on the receiving end, and he couldn't help me. I went back to Anadarko, and spoke to some of the people there. They said, "I'm sorry, you're out of jurisdiction, you're out of state." Now, I can't see because they helped us. We asked for help, but we have been here since 1952. If we can put our children through the high schools, and it's no small matter to get your child through a large city high school, we should be considered somewhere for other help. Eventually, my children were allowed to go to Haskell after running here, there, and everywhere. You know, they were allowed to go to Haskell, but the son would rather do something else. He would rather have more education. We don't know how this will work out, but they are at Haskell now.

You asked about the school lunch program. I'm a program aide with the Texas A&M Extension Service, we know there is a free lunch program in Dallas. We know you can qualify for free lunch program, but as the juvenile officer said, there is no distinction made whether you're white or colored. As long as you're an American Indian, you're classified as white in Texas. We also know there are certain people who can recommend to you the services available, but you have to go and apply for them yourself. We do go into the homes and work with the people in the homes.

CHAIR: With the extension --

MRS. AHTONE: Yes, the program, yes.

CHAIR: What extension?

MRS. AHTONE: We are supposed to be with foods and nutrition.

CHAIR: In your own experience, do you find that neglected in some of the homes you service?

MRS. AHTONE: Well, we are not allowed to go into just Indian homes. This is what we signed up to do, to go in the Indian homes. We had to have training, but before they hired me, they told me I could work with the Indians. After we got into the training, they decided I'd better not stay with just Indians. We do have colored women who are working among the colored families. We have Latin American speaking people who work with their people, but our people are so scattered. We only work in four areas in Dallas, so we have to work with anybody. We have contacted some Indian families, thanks to BIA. We find that most of the girls know food and nutrition, but have just not been practicing it. Actually, they are far better housekeepers than any of the other people, we come in contact with.

CHAIR: Do you work with low-income people, is that what your job is?

MRS. AHTONE: No. We have the war on poverty in Dallas, working with low-income people. We are working with the moderate-income families. I don't know what moderate-income families are -- everybody is poor (laughter). If you don't get your paycheck, you're poor like me, I'm waiting for mine.

CHAIR: Well, to your knowledge, do you know the low-income families in the Indian communities? Are you knowledgeable about particular community or would it be difficult for you?

MRS. AHTONE: Well, I don't really know, we only see what they want us to see. The first time we go to see them, we have no names,

we are not referred; we just go and knock on a strange person's door and they invite us in, or they tell us they don't have time. Then we explain a program to them. After we have explained the program to them, they may invite us back or make an appointment, then we may go back. Of course, they know they're having company, and they're ready for company when we go back. This is not the best thing for us, it is not what we want. We don't want to be company, we're there to help.

CHAIR: Is this a state function?

MRS. AHTONE: This is from Texas A&M University.

CHAIR: Does it get Federal funding?

MRS. AHTONE: It's a state --

VOICE: It's partial Federal funding through the Department of Agriculture.

MRS. AHTONE: Yes, I'm sorry.

CHAIR: In your own opinion, if it was brought to the proper attention, there is a large Indian community, do you feel it would be worthwhile for Indian people to provide these services to Indians?

MRS. AHTONE: Well, I know one little Indian girl, a young wife. She said if I had not been an Indian, I would never have come into her home. When she came to the door, you can always tell another Indian, and I spoke with her, and asked her, "Well, what tribe are you?" And she looked at me, you know, and said, "She was Navajo." I told her, "Well, I'm Kiowa," and she said, "Well, come in," you know. Otherwise, she would have stood, and I'd have never got in the door. I'm like a salesman, I have to sell something to get in that door. I'm selling services so you all remember me (laughter).

CHAIR: Then it would be your feeling --

MRS. AHTONE: I feel like, we can reach more of the Indian people. Another Indian can reach the Indian people. I heard of this juvenile officer through an Indian family, and the mother felt like, he understood her and her sons, because he was Indian. These white men don't know how we've been raised and how we're trying to raise our children. I feel like an Indian can reach another Indian better than anybody else.

I have so many other things to say, but I didn't take them down. I do want all of you to see these Indian organization addresses here. They are very good people to know, the Dallas Inter-Tribal Association, has helped people who have had sudden tragic death in Dallas. They saw to it that the family was helped and able to take their family back to Oklahoma to be buried. They have helped families who have not had a thing to eat in their homes. They have helped people go back and forth numerous times, for different emergencies in Oklahoma. We had a family from Arizona helped. The mother and daughters accompanied the body on a train and were helped. The children went in their old station wagon, they put tires on the station wagon and were able to go home. They do have good service. They're always looking for other members. You don't have to dance, you don't have to know how to sing, just join us and help. This is what the Dallas Inter-Tribal Association is.

The Indian American Society is trying to help ourselves. We're all here, but we don't know the things we should know. Mr. Beames came out and spoke to us one day. I think he kind of liked us. We've seen him after that (laughter). He paid us $2.50. Then we have had people from the different political parties from the Republican Party (laughter), come out and explain to us about their people. They almost convinced some of the Indians, I think. Then we had different people come out and talk to us. We'd like to have all of you come out and better yourselves because this is what the Indian American Society is, and, in turn, help some other Indian.

CHAIR: That's a very good idea, too. Reaves, do you have any questions? If you think of other things, I don't know if your job will allow, but we'll have an evening session starting at 7:00 p.m. and we'll go until we tire. We will adjourn and have another session tomorrow morning. We'll go as long as we need to, as long as we have witnesses. If something does occur to you, if you feel that you didn't express yourself --

MRS. AHTONE: I would like for you to know there are three other Indian girls working with the extension program.

CHAIR: Good. Thank you very much.

MR. NAHWOOKSY: Mrs. Raven Hail.

CHAIR: Would you give us your name and address for the record?

MRS. HAIL: Yes. Raven Hail, Dallas. Do you want my street address or just Dallas, Texas?

CHAIR: Street, please.

MRS. HAIL: 240-C Frito-Lay Building, Exchange Park, Dallas. I am half Cherokee, one of those turtle shakers that was referred to earlier. Please be advised if you're going to shake shells at our Inter-Tribal Association, you'll have to take your own shells and shakers because they do this among the Plains Indians. My father was a white man, an independent crude oil producer in Oklahoma. I have had the advantages of going to school at Oklahoma State and Southern Methodist University which, of course, makes a difference. I sit on the fence and can see equally in both directions. The great problem I see at all times is the matter of communication. It's odd that people can be standing right beside each other and not know what the other is doing. Now, I feel this has been stated, and I will touch on this just briefly and go on. The matter of getting information out and education is important. An Indian center, is important, mostly as a matter of dispensing information because we really don't know anything that is available. It's extremely difficult to get information from a Government bureau, even if you're used to getting information, which I am. For example, I wrote to the Indian Bureau in Muskogee and gave them roll numbers and names of both my mother and myself and asked if they would trace my lineage back as far as they had records. They wrote back and said that was just my mother's roll number and they could give me nothing. They said, if I would fill out a form, they'd help me. I filled out a form, listing mother's roll number -- all of her sisters and brothers, their roll numbers and their father's roll number, and as far back as I knew. Where we were born, and all of the details. Three months later they wrote back and said, "Yes, the information you have given us is correct." (laughter) Now, I don't want to maintain this wasn't a help -- it was. If they had said "No, we have no record of you," that would have been a problem (laughter). In other words, the end result of my three months of nagging was, that they did agree my information was correct. I do feel we should be able to get information about ourselves. I will say this for the Government: They have never given out any confidential information about us that they should not have (laughter). That is not to be sniffed at, because one doesn't want everyone knowing your business. I feel we, ourselves, should be entitled to any information about our own ancestors. I have had someone from one of the Federal bureau maintain to me that I had no legal status whatsoever as an Indian because he didn't find me in Starr's History of the Cherokees. There are other Cherokees besides the Cherokees listed in Starr. I was completely unable to prove the whole thing. I feel education has been touched on, and there's no question this is a need. Communication, I feel there must be some way of getting information around

to people, of what is available. It is practically impossible to get this information unless you know exactly what it is you want to know. If you already know what it is you want to know, then it is no help.

The idea of having a center seems a perfectly marvelous idea. There one could socialize without being on an office-and-hurry-up basis. You could find out details of what is available, and what is going on. I mean an Indian center is Indian-oriented, not white-oriented, there is a difference, to coin a phrase, I'd say where the Indian is king. In other words, where one does things the Indian way, not according to regular bureaucratic ways. I'm in a position where I meet, for example, hundreds of Camp Fire Girls in Dallas, civic organizations, and church women who are not Indians. I dispense information at great length. It isn't that I know so much, it's that I spread it, a great many places. I find these people are most eager to learn things about Indians. They want to go around where Indian people are. If there are Indian people who need assistance in any way, such as taking them to hospitals, helping them get information, these women want to help. They have the time and the cars. They have no transportation problem. They ask me, "What can I do, either for my benefit or for the Indians' benefit? I can give them no answer whatsoever. I can't even say, "Go to a certain place and you can meet them." They have asked me where the meetings of the Inter-Tribal Association and Indian American are. Unfortunately, to dispense this information, I would have to send out a mailing to about 4,000 people to get this information to them. Once a month or whenever they meet, I would have to send out information to all of them. Well, offhand you can see as an individual, I could not possibly do this. Neither could they call me and find out when these societies meet all the time. I cannot even get that information out, at all times to people. They are interested in some place, where they can sit down and have coffee, or talk about their different cultures together. We need somewhere these people can get together, some structured organized situation, where I can simply send women and elementary school children. Quite often in the elementary schools of Dallas, Fort Worth, Richardson, and Garland -- all of the surrounding areas, they bring the entire elementary school into the auditorium and I give them a 30-minute lecture on Indian culture. All these children are vitally interested in socializing with Indian children, yet there is no place where this activity can be pursued. They're interested for their own benefit, in knowing about Indian culture. This is a great heritage of America, not just the Indians. If we could have a center or one central location, where I could send anyone who asked me, opened regularly, these people could get together with other people. They can do their club meetings, have social activities, and educational activities

going on. I feel, this is a vital thing, and here, is where we could dispense all the information of what is going on and what is available.

CHAIR: Do you have any questions?

MR. NAHWOOKSY: Are you familiar with the centers? I'm particularly interested in the value of these. Has there been any approach to the city to establish something like this?

MRS. HAIL: I don't know about that. I do know, for a long time, we did center our activities at Elmer Scott. I was out there at great lengths. In fact, I was out there three or four times a week, three or four years ago. There did seem to be a semblance of some activity out there. There is no longer, in fact, I, myself, engaged Elmer Scott for different activities, dancing lessons, Indian pow wows, and big Staurday night dances. I know of no organized effort. For example, to whom would one go, the city, the state or the Federal Government? Church organizations are the only ones who have made any effort, as far as I know.

MR. NAHWOOKSY: I was thinking of the City Parks and Recreation Board, if they had one here.

MRS. HAIL: I have rented, for example, Walnut Hill Recreation Center for big Indian dances. That has been most satisfactory.

MR. NAHWOOKSY: What does the rental run on these, approximately?

MRS. HAIL: Well, I personally have paid $35.00 an evening for a recreation center to hold one of the big Indian dances. They don't allow you to charge admission or anything. Sometimes a collection is taken up, which is used for assisting some of the families who travel. Everyone had to get together ahead of time and donate this money, or some individual had to pay it. You don't charge admission or anything, it is not allowed. In other words, it's a little difficult to have these affairs unless you, yourself, can sponsor or find a sponsor.

CHAIR: Do you believe, there's a possibility of present organizations and other interested sources getting together and asking the City for assistance or recognition? They could work on Community Chest, or organize themselves, and present something to assistance?

MRS. HAIL: Do you mean such organizations as the Inter-Tribal and Indian American, starting with those for a nucleus?

CHAIR: Nucleus, yes.

MRS. HAIL: I do feel those are excellent beginnings in the right direction. Now, as to whether those two organizations have actually contacted any of the other organizations, I don't know. Incidentally, through the YWCA, they have had some activities at Elmer Scott. For example, I taught Indians public speaking, and we've presented programs. However, they contacted me and asked if I would teach. I also have taught guitar there. I've taught guitar for the recreation centers and the YWCA. They were having an activity for awhile, but that's been some time ago. I don't know of anything going on now. I do feel, if a group did get together, they might get assistance from someone such as one of the Community Chest agencies. This requires some organization in the beginning, which is a little difficult. You might inquire of the two organizations, whether they have attempted to get such assistance.

CHAIR: We appreciate your coming and expressing your opinion. I think it will be valuable. Thank you very much.

MR. NAHWOOKSY: I might elaborate just a little bit more. To those of you who would like to support anything people have said here, submit something in writing to the Council at 726 Jackson Place, Northwest, Washington, D. C. I will write that on the board after the meeting.

The next witness is Virginia Edwards.

CHAIR: Would you give your name and address for our record, please?

MRS. EDWARDS: Virginia Edwards, 518 South Willomet, Dallas, Texas.

Well, first I would like to thank you for letting an Indian have his say-so for once. I'd like to touch on this housing business. I'm not very good with my English, but just like I said, I'm going to speak my piece, whether I make a mistake or not. It's all right as long as you all understand me. If I get a little emotional, forgive me, because the Indian is close to my heart. One of the things about housing, I would like to see it more flexible for some of the Indians that live in West Dallas. They are in a poor neighborhood down there. I talked to one lady the morning after I got your letter, and they have a family of eight boys and live in a little two-bedroom house. They cannot qualify for this housing the BIA claims they have for the Indians. That is one of the things I would like to see changed. If an Indian shows he can stand up to his responsibilities, no matter how much he owes or anything else, and hold a job down given to him by a relocation business, I would like to see housing more flexible to fit his needs.

CHAIR: Go ahead.

MRS. EDWARDS: The other thing which I think is real good is a center. For instance, there is about three families I've gotten acquainted with. We moved here in August, and I went to work. I'm kind of active in this mission, and it was some businessmen's wives not working, that helped Indian people. I'm ashamed to say, more than BIA has. As it is, there are some families that just won't go ask for help. We're proud and we may need it, but we won't go ask for help, especially when the doors are closed to us. We go and we ask and they give us the runaround. After you've made three or four calls, naturally, being an Indian you give up. I would like to see where we could have more say-so about our own affairs, about our own Indians because we know what we need how far we can go. We don't want a handout, or to stand on the street corner and shout. We would like to be heard about our needs, one of the things is the housing problem right now. I have seen this family and I have seen they hold jobs down but yet they're in the neighborhood in West Dallas, which is a bad neighborhood. I have seen these families, they have worked and they send their children to school. Yet there is one family that did apply for this, just like she told me on the phone this morning. "I wish there was some way I could just get help because it's getting very disgusting," she said, "I only had a fourth grade education, and I can't talk like I want to talk." "There's my children, we just barely can give them lunch money. When they go to school, the Negro children rob our children of their money, and they have to go without their lunch until they come home. When we buy their bus fare, well, they'll take their bus tickets away from them and then we have to take them to school." This family is of very meager means and cannot afford to buy a bus ticket everytime they turn around or afford to give them lunch money all the time. There's two or three families in there I have talked to and know personally. During the holidays these business women all got together and prepared food baskets for a lot of these Indians, and a lot of them didn't want it. They said, "As long as we can get by, we'll do it." Yet, I feel if the housing deal was flexible enough and did not have limitations on it, and if they saw a need, they could go ahead and give it to them. To me, this would be the most important thing, because then they could get out of the slums. This is what they are wanting to do because they have these eight boys and one has already been declared a delinquent. It's no fault of the parents. He works, she stays home, but yet it's just because of the environment. They came off the reservation, and neither one has a high school education. In fact, they can hardly talk good English. The only way I have gotten through to them was because that I was down there trying to do what little I could.

CHAIR: Do you know in that particular area if the Office of Economic Opportunity is doing anything that would be helpful to these people?

MRS. EDWARDS: I don't know. I haven't been here long enough to know that. The only thing I have worked with my sister and these businessmen's wives down in the slum area. they have offered our Indian children that are slow learning, tutoring. They're doing this all on their own, which I'm thankful for. I feel, if they could get out of that area, they've proven they can better themselves, by accepting their responsibilities. Another thing is, I'd kind of like to get the stigma of BIA off my back. For instance, I went to Parkland Hospital. My husband carries enough insurance for me, but we have a son who is 23 years old and he's going to cosmetology school. He didn't have money to see a doctor. Well, they said you just couldn't come in and see a doctor. When we got there, the first thing they said was "Why don't you go ask the BIA?" Everywhere I go this is what comes up. I would like for it to be advertised that the BIA doesn't help all the Indians. We are just as qualified as non-whites to accept services when we need it, not to just stand there for a handout. I would like for it to be known that not every Indian gets BIA assistance.

CHAIR: This is a great misunderstanding nationally. If you are an Indian, people think you can receive all the services from BIA, and, as you say, that is not true. As a citizen, you should receive the services from that institution, anyway. This is a very hard thing to get across to non-Indians sometimes and, particularly, to institutions that ought to know better. Of course, this is one of the reasons we're having hearings like this, because the BIA does not have the facilities here. You are citizens of this community and the community has the responsibility to care for its members. They do have that responsibility and are getting Federal funds for services. This should be understood, you should not be referred to the BIA. You are a citizen of this community, this state and nation, you're not owned by the Bureau of Indian Affairs. You don't belong solely to them, you are a citizen. This is a very, very hard problem and, hopefully, by these hearings we're awakening communities and other Federal agencies to this fact. I know your frustration, I've experienced the same thing myself. I have heard this same kind of thing said many, many times. This is one of the reasons I took this particular task. I think we must dramatize it to the extent that people really realize you are a citizen of this town. This is where the responsibility is in this state and you are, of course, first of all a citizen of the United States.

We have to break down this concept of the "Bureau" Indian, and it's the hardest thing to do. It's a re-education program. You know, it's not the Indians' problem, it's the communities' problem, they lack knowledge on these specific things and they should be informed. Hopefully, through these hearings, we can bring to the attention of the proper institutions the need to change. I certainly appreciate your interest in the work you're doing in trying to help people help themselves. As you have put it, in a prideful way that makes them a stronger person by letting them do it themselves and showing them opportunities they can take advantage of. I hope we can bring it to the attention, for instance, of the CAP organization in this community. The welfare agencies should be made aware of these things. There are all sorts of agencies other than the BIA, because you are a citizen of this community. I hope we can do this one thing if we don't accomplish anything else. I certainly appreciate your testimony.

I'm going to have to be excused for a few minutes, and Mr. Nahwooksy is going to take over. I guess we're going to adjourn at 6:00 p.m.

MR. NAHWOOKSY: I think before then.

CHAIR: Before then, and we'll reconvene at 7:00. If you'll excuse me I'll just tell you what I'm going to do. I'm going to be interviewed by the Press. I think it's as important as having the hearings. You have the press coverage so this can be brought to the attention of the Dallas-Fort Worth community, as well as the nation. The staff has set up a press conference at this time, so if you will excuse me, I'll go and do this. If we get some coverage, this will re-inforce you in your activities, what you are involved in, and be of some help. Excuse me. Mr. Nahwooksy will take over with the next witness.

MR. NAHWOOKSY: We have a couple of more people to hear. I can give you assurance that whatever you do have to say will be no less important. Mrs. Harris' ideas and her comments are invaluable, I realize that. Mr. Herbert Brown Otter.

MR. BROWN OTTER: Herbert Brown Otter. I live at 3528 Fishtrap Road and the other address is 3944 North Hampton Road, that's where I'm staying at, the Mission. I'm staying at two places.

First of all, let's just use two stories: Someone said that today as we face the storm of life, we all seem to have our own little boats. Wehn we do face that storm, the tide usually drives us back to the shore. It seems we can't combine all these boats into one ship.

Then, the other one is: Today, the modern Indian and all the rest of the people are sending smoke signs, but the only thing, they're not all using the same brand. One is using Winston, one is using Salem. Communication -- there seems to be a lack of communication. And as far as the first part of it, it seems that man, the human being, has been compartmentalized. He's split up under the jurisdiction of the state and under the jurisdiction of the church. And so these separate men, they say, "Well, you belong to the spiritual aspect. This, we'll give to the church, they'll develop that." The political, social and economic aspects are turned over to the state, which is known as the government. The development is not right, because in some areas they'll develop a little bit higher than the other. Instead of having separate little boats or sending smoke signals, I think we should combine these two things and synthesize the total man and his development. I would recommend first, as far as the Government is concerned, and I've talked to the Bureau, I'm a student through their assistance; - we're in the middle of the stream. We can't change horses now. I guess what I mean is, we are products of civilization. Ours is not to degrade, but to contribute to that civilization. Now let's say, I think this has been explained by some of the speakers here. When you move from the rural life to the urban life, this is just like when you move from the lower-lower, status quo, to the middle class. There's three or four steps you've got to take and if you're not prepared for it, you'll stumble. What I would recommend is, if the Indian is going to be sent off the reservation to get a trade, they should at least give him a pre-requisition. That is, a pre-school type of -- the difference between the rural life and the city. In my reservation, I'll just use one: The Indian on the reservation is not tried by the state laws, he's tried by the tribal laws, which I consider raunchy. I think this is what is causing this habitual breaking of laws. Now, if the Indian is informed about urban life, I think he could fit that life if he's prepared. As I said, we're in the middle of the stream, so we can't change horses. As far as the city is concerned, and I was a student at one of those vocational schools, I had to help some of my fellow students. The Government had assigned so much for my expenses, but sometimes I had to use that to help my fellow man, buy their bus fare or their lunch. Through the church, I also gathered some more materials to help. I got concerned about why. There's one of the ladies has mentioned, a city or urban reservation, which I think you all know by now as Peak and Bryan. We made a survey there, with one of the students who was working for her master's degree. It's true the Indian will talk only to his kind. This is true as far as the church is concerned, too. I live at the West Side and I deal with plenty. At first it seems that people had their clergy phobia. They seemed to be scared of an organized institution. The only way you could break through, is when you come down to

their terms. I found this true. I know several groups I talked to, and they have been a help to me, they're the only ones I could gather these materials from. Sometimes I have to use my own expense money to buy them groceries, other things, or send them to various denominations where they have plans like Blue Cross. If they can't pay for the hospital, they go under this. And I was wondering if all these sources and smoke signals we're sending could be accumulated in one center, as some of these people have been mentioning? I talked to various groups and churches who have made this proposal, that we have an Indian center. Not only as a social center but where I could talk to the Police lieutenant, and the Police could be of help where they could inform the American Indian of the city laws. I talked to Manpower, they're there, they're willing to help, but they need the connections. There are other organizations willing to help, but it seems we are all sending smoke signals and we have our own little boat. If we could only accumulate all these sources and print them in the newspaper, every Saturday, where the churches are, the services, etc. I think we should have these sources in a bi-weekly newspaper and distrubute this to the various denominations. Then I think we'll both be working for what we are supposed to. For example, like the state or the Government goals to make the Indian self-reliant. The church is to build churches. If we don't, we're just going to perpetuate this sickness where we're so dependent on. As once a doctor said, the problem with our programs today is that we try to take the people out of the slum areas, but wherever they do, they're going to keep their slums. I think if we take the slums out of people, we then clean up the community and make it a respectable community. Thank you.

MR. NAHWOOKSY: I think your examples are most appropriate. Actually, this is what we're all about. I agree with you. What your're proposing, then, is pretty much a pre-orientation?

MR. BROWN OTTER: Yes.

MR. NAHWOOKSY: Does it come in under employment assistance program?

MR. BROWN OTTER: Yes. While they're here, all these sources we have, could be useful, where they could be like in one section --

MR. NAHWOOKSY: Plus information?

MR. BROWN OTTER: Yes

MR. NAHWOOKSY: Let me ask you a little bit more about the survey. I wonder if you'd elaborate just a little on what the result of your survey was. Was this just Indian people who were surveyed?

MR. BROWN OTTER: Yes.

MR. NAHWOOKSY: What type of information were you able to get on the survey?

MR. BROWN OTTER: Actually, the survey was made by the student who was working, as I said, for her master's. She gathered material as far as housing is concerned, in their poor condition. Like some of the students say, the whole system of the Government is prefab, when you come in, it's already designated where you've got to live and what type of bed you've got to buy, and the location is typed. Some of the single students also told about the conditions of some of the boarding houses. Some of them said they're given the same type of meal every day for lunch. Like at the mechanics' school where I went to, they had their lunch, but we ate bologna day in and day out. Some places where they worked, they were called "chief". This is true of some of them, who are not in this program, who come here on location and are called the same by some of the foremen or their crew. I know of three, plus myself, where this has been revealed. I talked to the managers or chief instructors. This person is not a chief, he's a human being, and he's got a name. I told them the Indian needs social acceptance, not to be set aside, and called "chief" or "Indian". He's just as human as the other fellow. It deals with many more problems, and I think some of them have been mentioned, like law and order. Housewives are not reached by any group, and they were asked about the environment, which they couldn't explain, You know, some of them could explain environment, the difference, between the urban and the rural life, but it covered the whole process of man.

MR. NAHWOOKSY: What about attitude, were you able to discuss that?

MR. BROWN OTTER: Yes, some of them revealed, they were snobbish and just like anybody else. Some were not free to express themselves due to a lack of schooling and environment on the reservation.

MR. NAHWOOKSY: Do you have any idea how many people were interviewed?

MR. BROWN OTTER: As far as I know, we interviewed close to 15, when I was working with her. She was working with some other student, but she covered most of Dallas.

MR. NAHWOOKSY: Would copies of that be available, do you know?

MR. BROWN OTTER: I don't know how long it takes to get your thesis and degree, but whenever she gets her degree, the public will know.

MR. NAHWOOKSY: Thank you very much for your comments, Sir. I know they'll add greatly to the information we already gained here.

Levi Edwards.

MR. EDWARDS: My name is Levi Edwards, 518 South Willomet. I want to thank you all for giving me a chance to say a few words. I'm a guy that's against BIA all the way. But the thing is, I would like to get is college. We've got a girl that's going to go to college next year. At least we're hoping she's going to go. She wants to go to the State of Oklahoma which we come from. We hear they are going to quit taking out-of-state kids, you know. First, they're going to give Oklahoma kids first there, and then if there's openings, they'll give her a chance to enter the school. We'd like to have it so all Oklahoma Indians could go back to their home and go to school. That is one thing.

You never get any help from the BIA. At least some of the people don't. I'm one of the guys that has tried everything there is in the BIA. I'm one of the guys that never got anything from them. I don't think I ever will, but I do give them a hard time evertime I get a chance by writing governors, senators, -- I even wrote Senator Harris one time. It so happened he didn't give me any help at all, but then, I wrote again to a little higher man, and he kind of jumped on Senator Harris and I got my answer.

That is one, the other one, is housing for our Indian people. The BIA keeps all the Indians in separate places, say, the Five Civilized Tribes, the Plains Indians, and the Indians on reservations. If you get down and talk to these Indians, they're all the same. If you're on the white man's side, he isn't Indian, I don't care where he comes from, even if he comes from India, he isn't Indian. They put you on the same level, you know, which all Indians should be. They should be all grouped together, but the white man keeps them separated so they won't be very strong. That's what we need to do, get togehter, and they'll all think alike.

We do need a recreation area in Dallas, like in Oak Cliff, where I'm staying now. We have churches there, but like Indians, they don't get out and visit, even though, you know, that's part of the job. I'm one

that falls down because I have a neighbor sitting back somewhere. He lives two blocks from me and I've never gone to visit him. We need a recreation area to get together and these Indians going to schools for mechanics, upholsterers, and different things, can put their names up and we will go to them rather than to a white person. Sometimes some of these Indians will go to a white person, and when they walk in and begin to speak, they'll know how much education this person has and they'll charge him a lot more. If he goes to another Indian, he'll get a better thing. By having a place to gather for these Indians, it would help us and help other Indians coming off the reservation. The Indian that comes off the reservation has a lot harder time than the Indian that's never been on the reservation. It is so hard for an Indian to get a loan to buy a home. A lot of these Indians don't really have good-paying jobs to qualify for these loans and the BIA doesn't help you one bit. I've tried it from here, I think, almost to Washington. All I get is you're qualified for this, and you're qualified for that, which I knew, but trying to help someone else, you have to go see yourself. Like the grants they have on these Indian loans, I know some of the people that work for the BIA need the job, too. That's how they get their jobs, by giving some Indian a loan they know will not keep a job or not make the house payments on these loans. They'll give them a loan, and in a few months these people have moved out and gone again. Then they turn it in, that the Indian isn't up to standard. That takes it away for all Indians. That's the white man's way of thinking, all Indians are down. There are some good Indians. Another thing is in the BIA, they'll tell you you can get certain things. Whenever you go there, like the Indian loan, he says, "Well, if you'll go back to Anadarko," that's where I come from, "If you'll go back there and if they say you can qualify, then if it goes through channels." Before it gets out of Anadarko it goes through six channels already. I know, because it hasn't gotten out of the first one I went to. Why do we have them -- what do they call them, the area director? Why doesn't he have the authority, to tell these people that work below him to get these things out so he can see them? I went to the area director, who is Sid Carney, I think his name is. I asked him about the Indian loan, and he said, "I'll see that it comes all the way through". He calls a lady in this loan department and she says, "Send him down and we'll fix him right up with a loan." So I went down and she fixes it all up, everything passes. Then she said, "Well, there's a little clause right here that says you didn't go on relocation so you don't qualify." Yet, the area director said you would qualify, if we can get all the signatures through. He said, "I'll get that done." Well, there was another fellow just right above her, that did the same things she does. He got a hold of it and never did turn it loose. The area director couldn't get him to turn it loose. He said it wouldn't qualify. If that area director can't handle his own men, whey even have him in there? That was the second trip I made there. So he moved it on up to another one there and he held it. I don't know how long. I made another trip, and gave up on that last one because

the area director doesn't have any authority at all. That is one thing I would like to try and have removed. Why have a BIA, if they're not going to help the Indians, in the first place on education, housing, loans of any kind?

MR. NAHWOOKSY: Let me go back to your first mention of education, your lack of results on some of the requests made. Was there any particular reason for some of these?

MR. EDWARDS: On which one, on education?

MR. NAHWOOKSY: Yes.

MR. EDWARDS: Well, education is --

MR. NAHWOOKSY: You indicated you had asked for help.

MR. EDWARDS: You have to be in a certain money bracket for your child to qualify to go to any of the Indian schools or you have to live on restricted land. If you get off of them and start working on your own, you're under the white man's way of living. Whenever you go over there, the white man says, "Go to the BIA." You're governed by two people, you see. Just like today, when I asked to get off of work my supervisor said, "What do you want off work for?" I just said, "I want to go to my other part of the Government and explain these things to him." I said,"I have to live under two of these governments, and one bounces you back to the other, see."

MR. NAHWOOKSY: I think all I could do at this point, would be to go over again what some of Mrs. Harris's comments were regarding some of these problems. What you've done is give re-inforcement to what some of the others have said.

MR. EDWARDS: Well, that's the whole thing. I think most of the Indians want to get this out so other people will know how the Indian is really. A lot of times, you go to BIA, for things and they have a good thing for themselves, a job. If I worked in BIA, I'd probably look at it different, because it would mean my job if I improved the Indian. If every Indian that went through there improved himself, they would do away with the BIA. He would be out on the street looking for a job like the one he helped. You get what I mean, now?

MR. NAHWOOKSY: I might mention I think some of this will be clarified, possibly through Mr. Beames and other testimony tomorrow. We will get some enlightenment on some of these problem areas. Thank you very much.

MR. EDWARDS: Again, I want to thank you all for letting me come up here. If I ever hear of more, I'll put my two cents in there.

MR. NAHWOOKSY: We appreciate your testimony, and addition to the record.

Mrs. Archuleta.

MRS. ARCHULETA: I'm Mrs. John Archuleta, 401 East 8th, Dallas.

Well, I'm an old room and board lady in Dallas for the Indians. I took the first two Indian boys that came through the relocation office when Mr. Maurice from California opened it. I've had Indian boarding houses ever since. I think it was 1956 when the office opened here. I'll have to get my book, to give you the date, but I think it was in March of 1956. Anyway, I first took a boy from New Mexico and Oklahoma. The boy from New Mexico still lives here, is married, and has two children. I've been taking Indians all these years. I leased my building last March 15th, and went back in business September 1st. That's how long I've been out of business taking Indians. I never mixed the boys, because they don't mix so well. Sometimes they do, but Indians talks Indian language, whites talk white language, so it's better to have the Indians. They like it better, and whatever they like, that's what they get at my house. There's only one thing I stand up for in my boarding house. I'm licensed, I have signs all over the house, the first rule -- I have house rules, you know. You can't run anything without rules. The first rule in my house is, no drinking allowed on these premises. That means what it says. That gets a boy out of the boarding house fast, if he drinks in my house. I'm married to a full blood Pueblo Indian and I'm half Choctaw. I know Indians, born and raised -- my grandfather was a Cherokee. I was born in eastern Oklahoma, raised there, and never left there, until I was 16 years old. If I don't know Indians, well, nobody knows them. I love them because you have to love them to know them. If you live with them, you've got to know them, see, if you live with them, you're going to know them. You'll know all their ways. I know the boys are going to drink, but I said, "Boys, what you do outside of this house is your business, but what you do in my house, that's my business." The boys are all sweet boys. I try to get all students, because the boys don't have much money to make it on. I try to keep my board and room cut down to where the boys can make it, on what they get. I guess the Government thinks money belongs to them, but I got news for them: It don't belong to them, it belongs to the Indians in the first place. One thing, these students need more money to go to school. They don't have enough money to buy their clothes or for necessities. That's one thing these boys need, more money to go to school.

These people in the BIA are drawing a salary, and that money doesn't belong to them. Let the boys have some to go to school on, don't make them an underdog. I'm tired of seeing the Indians being made an underdog. Somebody can do something about it, and it's about time the Indians rose up. The colored people are rising up. The Indians were here first, we were here first. It's about time the Indians rose up against it. See? I'm sick and tired of it. I'm going to keep Indians in my boarding house, I'm not going to be pushed out of the room and boarding house. I'm going to keep Indians there, and we're going to make it. I'm going to take care of the Indians, and I'm going to fight for them. I went to court for Indians and I've hired lawyers for them, right here in Dallas, Texas. Dan Willis and I have helped more Indians in Dallas than anybody. Dan Willis knows me. He's known me from way back. I went to him a lot of times with problems, the man from the Juvenile Department. I didn't just get to Dallas, either. I had a convalescent hospital before I had a boarding house in Dallas. I've had a boarding house in Dallas for 17 years, I'm in my 18th year in Dallas. I'm not hungry and I never asked the BIA for a dollar. Never asked the Government for a dollar. I worked for the Government one time, but I've never asked them for a dollar. I can get it just like anybody else, if I wanted it, but God has been good to me. He's increased my earnings. I own homes and rent houses. I have two Indian boys in my rent houses in Oak Cliff right now. I rent to nothing but Indians. I had one boy there, nearly five years from New Mexico. The other boy has been in my house, three years. My husband is a barber, he's an Indian, a full blood Pueblo, from New Mexico. We don't ask anybody for anything. We work. I've worked all my life. I went to work in a general merchandise store in Oklahoma, the first job I ever had. It doesn't hurt anybody to work. I'm going to tell you about the beer joints, on Peak and Bryan. Look, I've gone to those bars, got my boys out. I've got those boys to go home, I've sent cabs up there when they were ready to close those bars. The bar girls used to call me, when they first opened long years ago, and I first started taking Indians. Floyd Brook Shore was one of my first ones. He's one of the old ones. Dean Tiger is one of my old ones. Harold Tiger is one of my old ones. I can name you a lot of the old ones, still here, good boys, with good jobs. They're making it. Just give the Indian a chance. He'll make it when nobody else can. The Indian can make it, because he knows how to make it on nothing. I was raised on nothing, and we knew how to make it on nothing. I'll tell you right now, the dollar counts with us. The arrest record of the Indian on Peak and Bryan, Fitzhugh and Bryan, is a disgrace to Dallas, Texas. They have nowhere to go, no building. I rented a building one time, paid a month's rent for us to get some nickelodeons put in there, and set up everything to go in

there. I wasn't even going to charge a fee, what came out of the machines would have paid the rent for each month for the kids to have a place to go, instead of to those beer joints. That's the thing, that's dooming their souls up yonder. The arrest record of the Indian is terrible. You can go down to the City Hall and get it. You don't have to ask me about it. I know because I already went down to see it. It's a disgrace. If they would give these kids, the girls, it is a shame and a disgrace, bless their hearts. I'm an old woman, and I've raised seven children that didn't belong to me. I raised two full blood Indian kids, from Atchley, Oklahoma. They're good kids. Everytime I bought my kids something, I bought those kids something. I've been a widow woman 17 years, and I've lived a widow woman's life 17 years. My first husband died. Let me tell you something. If you work, you can make it, if you can get a break. Because you're an Indian, or because they think you're an Indian, you're a different color, you can't get a break. They won't take their foot off your neck, they won't let you up or give you a job. It's hard for an Indian. I said, "Boys, you've got your back to the wall, but show them. We've got the bad Indians and bad whites. We've got a lot more bad whites, than we have Indians. I don't know whether there are more whites than Indians, but we've got a lot of bad whites. I'll tell you one thing, if they'll give us a chance, they won't have a BIA office. If they'll give us a job, and when we deserve advancement and a raise, if they'll give us a break, they won't have a BIA office. We don't have to have it. All we need is a chance. When I opened -- rented that building in 1958, it was in Oak Cliff. There was no transportation -- the buses didn't run close enough. The kids had to walk, and it was hard to find. I couldn't get a building downtown. Harvey Webb used to work for the BIA office in Dallas, Texas. He, Big Ed, and I went and looked for three months to find a building. We finally found one. Mr. Webb said, "Louise, I've found the building downtown." So I went downtown and looked at it. We could rent the building. Did you know they wouldn't rent it, because the Indians were going to be there, and they were afraid we were going to have drunks. They wouldn't let us go down there and open up. The kids couldn't get out in Oak Cliff because they didn't have transportation. They can't walk a mile or two. If you play basketball, you're just another Indian. If you make a few points or something, that doesn't count. They got a better white guy in the corner, that can beat you anytime. We need somebody to get interested in the Indians here. Do you know how many Indians are in Dallas, Texas? When you get 1500 or 2000 Indians, or whites in a place, somebody better get interested in them and give them a place to stay and to meet. They talk Indian, they don't talk white stuff. You wouldn't understand what we were saying. We talk Indian. We want somebody that understands us sometimes. We get tired of talking English. We want to talk to each other, you know.

We get sick and tired of that. Of course, I get a lot of the Navajo kids. They'll all get together and they're the worst in the world, to talk Navajo. I'll say, "Now, cut it out, because I can't understand. You just shut that lingo off, come on here and talk English to me, if I'm going to talk to you." I know these people in this office since it's been here. I know Miss Darr and everybody. I'm not going anywhere, I'm going to stay here in Dallas because I own property here. I own my home. I haven't got a penny against it, I own property all over. Let me tell you something, I went and got the best attorney. Do you know Mike McKool, one of the biggest attorneys in Dallas? Did you know he defended a Sioux boy that got drunk and killed a man on the highway. Did you know Bill Cox defended this boy in the Court and had him 55 years netted out? I went to talk to him two days before the trial. He'd pled guilty and they'd netted him out 55 years. I said, "Boy, you're gone." I said, "I'll get an attorney, I'll just get my attorney." I called Mike McKool, he used to be my attorney when there was a bunch down in the Wilson Building. I called up Mr. McKool, and he said, "I've got Bill Cox and you know, Louise, he's a good attorney." I said, "Tell him to go down and talk to Smith." He went down to the jailhouse and talked to Smith. Okay, Smith had pled guilty and taken 55 years and was going to the penitentiary, because he was an Indian. They just sold him up the river. Well, he was guilty of killing the man, because I gave him the key. I had missed keys for two or three days and he roomed and boarded at my house. I'd carry his key to keep him from driving the car and killing somebody when he was drinking. That night he asked me for the keys, "Mrs. Archuleta, let me have my keys." I said, "No, I will not." Another boy was standing there and he said, "I'm going to drive the car. If you will let us have the keys, we're going to go to a pow wow." There was no use in keeping the boy's keys, it was Saturday night and he wanted to go to the pow wow. We are going to go and I asked them to come on and ride in my car. They wanted to go in their car. I gave him the key, and he ran into a man. He told me, he never knew when he hit the man, but he was guilty and needed to be punished for it. I'm not upholding the guy in that, but 55 years without a trial. Let's go to trial and get what you can get, take it, and go on to the penitentiary. Don't go and let these white people, talk you into something, take it, and sign your life away and say, "I'm ready to go." Went to court that morning, and he pled guilty. He got five years. All right, he took the five years and went down to jail and spent 18 months. He came through Dallas and stopped off at my house. He said, "I want to tell you how much I appreciate your getting me the attorney." He went to South Dakota, and he's never came back to Texas. I get letters from him, Christmas cards, and everything. He's back there. That's one Indian. Look at the whites, what they're doing, running to and fro with their automobiles, drunker than any Indian you've ever seen. You never saw an Indian as drunk as some of these whites. What are they talking about? They don't like us, none of the whites on Peak and Bryan.

I sat in my car many a night, not one night but many a night and saw them lock up the girls like the boys. They just throw them in that old black wagon, they're all drunk. That's what I say, they don't have anyplace to go only up to the bars to meet another Indian. They want to get with their Indian friends. They have no friends. They don't trust the white man, don't ever kid yourself, the Indians will never trust a white man. You've got to prove yourself to me before I trust you. Just might as well face it, the Indians have noplace to go, only to the bars. Let's get a building, let's get something. I'll help, I'll do anything I can. I'll supervise it. I love my boys like I am their mother. Listen, those boys are going to do right in my house and they know it, but they love me for it. They've gone away, married and got kids. They live in Dallas and they've got children. They bring their wives and children to see me. I love them just like they belong to me. Let me tell you something, I'm going to stay right, and the boys are going to have to do right. That's all I ask of them, respect me and my house. You'd be surprised, I've never been cursed, never had a curse word said to me, but by one Indian. One Indian boy said a few curse words to me. He's in the penitentiary now. I tried to show him where he was wrong, but he was drunk. He didn't understand. I told him, I said, "You're going to have to get the chip off your shoulder. You're out here, you're gonna have to make it as you're only going to get a break when you make it. You can't get a break out here, boy. You're going to have to make the breaks you get here." He's gone to the penitentiary, but that's the only boy that ever cursed me. I bet I've had five hundred Indian boys in my houses since I opened the doors to Indians. I'll still do anything for the Indians I can do. Let's get them a place and get them out of the bars. You won't have drunkenness or drunk Indians at City Hall. Monday morning you can't walk for the Indians in the jailhouse. I went down to trial the other day. What did they bring in with chains on them? Indians. What did they bring in there? Indians with chains on them. I sat there and cried. Look, this is not a good picture, you might as well face it. Why didn't they put some chains on the white ones. They had 15 white ones and seven Indians. Why didn't they chain up the whites? They were going to bring them in to trial. There's evening court, too. I went down late. I had a boy there, I went after him and I paid his fines. I told them to get out of there and stay out, and don't you ever go back. If you ever come back to this City Hall and get in this jailhouse, I'll never pay your fine again. I'm going to pay your first and only fine. I don't pay people's fines, but I'm going to pay yours because you're just kids. I said, "Listen, you're going to get a lecture from me and you better listen because I won't ever be back after you. I mean it."

You know, right is right, and wrong is wrong. The Indian knows right from wrong. Don't kid yourself, they're not stupid and dumb. Do you know what I told a policeman the other day? He said something to me, and I said, "Yeah, I guess you'll send that stupid Indian out." That's what you people call them, they're all stupid Indians as far as you're concerned. I said, "You can't do anything to me because I haven't broke any laws, but I can sure tell you." I"ll fight the Dallas Police for the Indians. They can't do anything to me because I haven't broken any law and I'm not going to break any law. I know what the law is, and it's made to live by, and I'm going to live within the law. I'm going to stand up for the Indian because, brother, they deserve it. If sombody doesn't stand up for them we're not going to get a break. I wish you'd tell Mr. Bennett in Washington, D. C., please.

I know him, he knows Archuleta down in Dallas, who runs a boarding house in Dallas. Tell him, will you? I'm just waiting to get a chance to talk to somebody that would help the Indians.

You know, I came from work, cooking over at the boarding house. I'm not dressed to come over here, but I said, "Boy, I'm going to go down to that meeting, they're going to let somebody talk, and if they give me a chance, I'm going to talk See? I'm the only one down here for the Indian. I don't have anything to lose, I don't need anything. The BIA office, I'm not going down there for a dollar, or I'm not going to ask the Government anytime for a dollar, I hope. I've got insurance and I'm going to be buried. I don't need a dollar and I never have needed a dollar. God gave me my health, and I've been able to work all these years, and make that dollar. I'm not here because I need something. I'm here because the Indians need something. Why don't you all understand we've got to have a building down here? You can't pull Indians -- you can arrest them every day, but they're going to go back to them bars if you don't give them somewhere to go. Let's give them someplace to go, let's give them recreation. The churches have worked hard on the Indians, they're doing a lot of good, but it's the poor, slow way. They can't get enough out there, they can't convert enough of them. They know they're wrong, the drinkers, know it, they'll admit it, but what can they do, they have no place to go. Give them something to do, besides their jobs, give them a building out there. Do you know what Los Angeles, California, has got? An Indian Center. An Indian Center, and it's serving the purpose. I've been out there, I've seen it with my own eyes, it's serving the purpose. Only the Indians that want to be locked up and drunk and no good are the ones they get. The boys, girls, women and men that want to be something -- you'd be surprised how the odds are, give them a chance.

You ready for that? Tell Mr. Bennett will you? Tell Mr. Bennett, Dallas, Texas, needs a place for the Indians. Thank you.

MR. NAHWOOKSY: Well, when I come to Dallas, I know where I'm going.

MRS. ARCHULETA: All right. I'll tell you one thing, I'll be fighting for the Indians.

MR. NAHWOOKSY: You've touched on many areas of concern and I admire your faith in the Indians, especially your fighting spirit. I want to thank you again.

MR. ARCHULETA: I appreciate you allowing me to say my little piece about the Indians. I been waiting for this and I didn't know if I was going to have to go to Washington, D. C., to say it, or not, but I was ready.

MR. NAHWOOKSY: We really appreciate that.

I'd like to extend an invitation to all of you to return tonight, if you will. We'll adjourn now until 7:00 o'clock, as advertised, and then we will discuss further the areas of employment and recreation. Those of you who haven't had a chance to say anything and feel like you desire to, will have an opportunity to speak up again. Thank you again for your attention and your contribution.

(The meeting recessed until 7:00 o'clock p.m. Thursday evening, February 13, 1969)

THURSDAY EVENING SESSION

CHAIR: I know that 7:00 o'clock is early for members who have families. Hopefully our group will grow as we start. We'll continue with the testimony as we did earlier, and particularly to welcome the ones that were not here earlier this afternoon.

We appreciate your coming out tonight. I think we benefited from the testimony this afternoon. We'll just start right off with our first witness. Mr. Nahwooksy, will you call the witness.

MR. NAHWOOKSY: We have with us Mr. Frank Watson who is ready to go. Right?

CHAIR: You're going to be the first witness.

MR. WATSON: I'm the first one?

CHAIR: Yes. Will you state your name and address for our records, please?

MR. WATSON: Yes. Frank Watson. 5211 Richard Street, Dallas, Texas.

CHAIR: Just go ahead.

MR. WATSON: All right. Now, what I would like to see the people start a recreation center or what we might say, an Indian Center, a place where Indians who come in from other states, reservations, can get information. This information can be a lot of things. It can be of relatives, housing, employment, and naturally recreation for their families, if he has a family. If he's here alone, he may have a relative or a brother or sister. He still doesn't know how to get around the city, and this is where he can get this information. I believe that would be the number one project. But getting the Indians together, I find, is very hard. I don't know what steps to take. I don't know what it is, seems like whenever you say, "Let's get together, let's have a meeting at a certain place," something comes into their mind as to, "What are we going to benefit by it?" It seems like the first thing that comes to their minds is they're going to have to do something, in order to get something. Again, we have a certain group of people here, whenever we want to do something, you find this certain group of people who are the only ones that do it. We get criticized from the back for doing these things. Yet, the people that are doing the criticizing won't come out and speak. In a roundabout way, we get the word. I don't know how you would get the people together. I've tried, but I haven't

accomplished it so far. I think if we can get the people together, we can start from there. That's about all I have to say, really. You've got to get them together. You're not trying to sell them anything. Actually, I won't benefit by it, but my kids will and these are the things I'm working for. Really, I just can't explain it.

CHAIR: How long have you been here?

MR. WATSON: I have been here going on five years.

CHAIR: Five years.

MR. WATSON: I retired out of the Navy and came here. As far as employment goes, I went right to work. Now, speaking of employment, in my opinion, I think these people coming off the reservation and coming through relocation, I believe is providing these people with training before they are sent to big cities. The reason is, they come to the big cities. Sure, the Indian Bureau finds them a job, but sometimes they're not experienced for that job. They find them a house, that's good, but finding a good job. I think the people should be trained and experienced in work before they come to a big city. I really do.

CHAIR: In the work itself or --

MR. WATSON: In the work they're seeking.

CHAIR: -- and training and living?

MR. WATSON: Right, because they come to this thing, they're lost, they're scared, they don't know where to turn to. They don't know where to go.

CHAIR: Where does your group generally get the information?

MR. WATSON: Well, the information I get, I usually see somebody or call someone up. That's about the only thing, just call them up, different people, if I want information for some reason.

MR. NAHWOOKSY: Would you elaborate a little bit, Frank, on the recreation facilities available?

MR. WATSON: Well, I haven't really checked into the recreation facilities available. I understand they are available, provided you have the funds to rent them. These things you have to reserve far enough in advance to have your powwow, or whatever it

it. You may have to call it off and a lot of places, when we do reserve them, want the money in advance. They sell you the key, and if you send the key in or lose your money, and things of that nature. I was president of the club for awhile, and there were a lot of places I could have gotten, but we didn't have the money to get them. One or two places I have gotten and, like I say, we had to cancel it, and lost the money. As far as the recreation, I just don't think it's too good. Now, I haven't investigated, it's just my going around and seeing these things.

MR. NAHWOOKSY: What about the employment area, are you knowledgeable on employment?

MR. WATSON: I'm not too informed as far as employment goes. I have my own, and it keeps me full time. I had training through the Navy so there's no problem for me. I can go anywhere and get it. That's why I stress that these people who come through should have training on their reservation or where they're coming from before they come to the big city.

MR. NAHWOOKSY: What is your work, what do you do?

MR. WATSON: I'm a cafeteria manager. I'm employed with the Croddy Brothers, they're nationwide. They can transfer us anywhere. It's quite well known, I guess. They had offices in Boston. And just like I say, if you have training, there's no problem. If you haven't got training, you're just about out the door. You're going to have to get a job at a service station and things of that nature. I believe that's what tires these people out. They come to this big city expecting something fairly good, and yet they don't get it. They have to wait and find out, well, you have to have education to get it, and they haven't got it, they get discouraged.

CHAIR: You're speaking now of people --

MR. WATSON: Employment.

CHAIR: Yes.

MR. WATSON: This is unemployed people coming from reservations and other states.

CHAIR: They're not necessarily coming through the Bureau?

MR. WATSON: Well, I don't know. I believe most of them do come through the Bureau on a relocation plan.

CHAIR: Do you have any general information about the people with low incomes, any of their particular problem areas?

MR. WATSON: No, no, really, I don't think I would comment on that because I'm not aware of it.

CHAIR: When you have your meetings, do you hold them in your home or do you have meetings in public places?

MR. WATSON: I think that's about 50-50. We have meetings, 50 per cent of the time it's in someone's home, and other times it's at recreation parks, if the weather is available.

MR. NAHWOOKSY: What does the rental run on the facilities? I know there's a wide range.

MR. WATSON: Well, I did have a listing of gyms and so forth. I think they average $25.00 per night. Anywhere from 6:00 to midnight, at most of them, I would say. You're responsible for the equipment, etc. Anything that is broken or stolen has got to be replaced.

CHAIR: Do you think you could get people interested enough to form a center?

MR. WATSON: That's a big question. I don't know, really.

CHAIR: Do you think the center is necessary before you get people organized? What's your reaction?

MR. WATSON: I think if we could get enough responsible people to start it and have leadership, I believe we could. Again, just like I say, I feel like a lot of these people, for some reason frown on this leadership part, they don't want to follow. I don't know what it is.

CHAIR: We appreciate your comments. I think it adds to what has been said earlier, the need for communication and some basic organization. Although we do have two outstanding organizations here, they're not reaching everyone.

MR. WATSON: Lack of communication.

CHAIR: Do you have any suggestions? The urban Indian is kind of a new element in everybody's thinking. Nobody really has any answers. We're really looking for any of your comments or thoughts. We'll accept those as being helpful.

MR. WATSON: As far as communication goes, I still think this Indian center would contribute a lot. Communication and information, just about anything you want, you could go to this place and get it.

CHAIR: Well, I certainly appreciate your coming and your remarks. Thank you very much.

MR. NAHWOOKSY: I want to extend an invitation, again, to those of you who came in late. If you'd like to appear tonight, if you will let me know, I'll put your name on the list and schedule a time for you to speak.

CHAIR: We want to encourage everyone to express themselves. Don't limit yourselves to one area, just talk about what you feel conditions are or situations that can be improved. How could the role of the Council be helpful to the Indian community.

MR. NAHWOOKSY: Mrs. Bernice Johnson.

MR. EDWARDS: May I ask one question?

CHAIR: Surely.

MR. EDWARDS: These people who are getting up and asking for these recreation areas, if they're interested, why don't they put their names and telephone numbers down, so people can pass it on to other people? That's how they'll get these recreation areas started. A lot of them say they want a recreation area, but they don't give a name or anything to call. You're just as much a loss when you leave as when you came. If they would leave their telephone number where they could be contacted, we could use these people.

CHAIR: That's a very good idea. You know, it's not particularly our role to see that you organize yourselves into recreation communities. The fact we are here as a group, and have a common interest, I think would be proper for us to make that available. Before you leave, those of you who are interested in organizing or joining in groups already organized, to continue this, we'll make available the list to pass around.

Would you state your name and address, please?

MRS. JOHNSON: I'm Bernice Johnson, 735 Kernwood Drive, in Dallas.

CHAIR: Just go right ahead.

MRS. JOHNSON: I'm not representing an organization. I'd like to say I represent our Indian people. I do mission work and most of my work is directed in West Dallas, among our own people. A few are brought in by relocation on the training program and some just come on their own.

VOICE: Speak up a little louder, we can't hear her back here.

MRS. JOHNSON: I'd like to say I'm not representing any organization. I want to represent our Indian people. I do mission work in West Dallas. Most of this has gone a little further now, and we reach out to those that have come here on relocation and the trainees that are not under the BIA. Also, we get in contact with these that come on their own. My main pet peeve is the housing. We were brought here six years ago. We were requested and brought here six years ago, relocated from Oklahoma. What we were told back home and when we came here, it left one just a bit old heartsick. We were used to living in a home. When we came here, we met a very friendly faculty, I can't say they weren't, and they wanted to help you and everything. We were placed in a project. The apartments are nice, but it's the environment that is very depressing. I realize most of the families are brought out here for a purpose, because of employment or to receive training they don't get back home. Our family is large and we had to be placed where we could get a place big enough for us. We were taken into the housing project. Our next journey was into the furniture department. This was a very sad thing. I'll give you an example. When the furniture man brought our furniture into the apartment and set it down, the coffee table shattered to pieces and the lamp broke. Now, that's the kind of furniture we got. We did get a new living room chair and table. We had five children, since then we have nine. Seven of our own and two more taken on. I'm not the only one that has complained of this. And we are taken to a store, supposedly it's a discount store. We've bought things that shrink in the first wash, and we're given things that don't last very long at all. With large families, these things cannot stand the wear and tear. They have improved some. Our mission usually wound up replacing a lot of these things that they got six months

ago when they arrived. We've sent out calls throughout Dallas. They bring in beds. If someone had a bed they normally would give to Goodwill, they would bring it to us and we'd direct it into a family -- chair, table, end table, what-have-you, dishes. The families are large. In order for them to go to school and continue, and keep the children clothed and schooled, we help out when we can. We can't reach everyone, but we try. Eventually, the mother goes to work to help out and to get out of the housing project. When they go to work, their rent goes up so high they can't meet it. Then they have back rent piled up on them and they're sued. They get depressed. The father goes to skidrow, maybe he's already been introduced to it. They move out of the housing project, and unless they have a real sound, sturdy job and a good income, they can not move on up and get a better place in a small family. Usually the large families settle right back down in the slums. I'd say from Sullivan back into the housing project. There are only three or four landlords. Maybe there's more. I've only run into three or four landlords, who own a bunch of houses and charge anywhere from $16.50 to $22.50. You can see through the floors and the walls. They don't have a refrigerator and a stove when they move in and she charges them about $10.00 each for these items. That doesn't leave very much for clothing, food, utilities and anything else they're paying on. Then there's the city bus. Of course, it is close to the city bus and a lot of them do not have transportation. Some families have made it and gotten above and some families haven't. They soon get so discouraged they go back home.

We come to the employment end. They've brought in some families and sent them to school. I don't know what kind of grades they made but when they get out of schools, go back for employment, they get them a job and say, "You work at this until something comes up in that line." They get discouraged before something comes up in that line and what happens? They pack up their families and go back home to something that doesn't exist anymore. Maybe they were living in a house and it's not there to go back home to. We still hear from these families. Some of them have gone back out on relocation, and some haven't. They're still struggling along.

Then we come to education. Down in West Dallas the schools are crowded. I'm not putting any bad light on the schools, but I'll use my family as an example. When we came, we had twin babies and a six year old starting to school that fall. He had to walk a mile and a half to school. I was scared to death, and I couldn't leave my children to go meet him, but he made it all right. For the first year he did all right. Starting in the second year, he started speaking Spanish and we couldn't get him

to speak English. We decided to move, that was time to get out, really, push that extra dollar as far as it could go and move. Well, we did. When we got up into Oak Cliff, he could not compete in school. When he was an "A" student down there, he was not here. We really had to push him and he had a brother starting to school. We told him "he's going to catch up with you if you don't learn". Young as he was he tried. I'm not the only one that has faced this. A lot of them have this problem and their children soon get to the point where they don't want to attend school regularly. Under our direction at the mission, we have a tutoring schedule on Saturday. Now, this is not available just to members; it's available to any denomination, any race is welcome to come to that tutoring school. It's a way to help build up their morale in school.

I don't know what else, I've just got so much to say. I don't have time to talk about recreation. If it was there, I might enjoy it, I don't know. I don't have time for it, because my phone rings constantly and it's people that want to know if so-and-so -- well, maybe I have heard that name and somewhere among all my piles of paper it's there. I'll look for it and I'll get a phone number and call them back. We can sit down at the dinner table and a call will come in and say that so-and-so is here. They didn't come under BIA and so they don't have any groceries, their children are sick, and one lady has given them a place to live, can you bring them some groceries? Well, I don't know. I can't always take it from my pantry down there. We do have a place where we can go and tell them, "This person needs a little food." Well, they'll get up and leave their home in North Dallas, or where-have-you, and come out, and take groceries in. If they need medical care, they'll immediately try to get them to Parkland. You can't always get in Parkland, not if you haven't been here six months.

CHAIR: Parkland is the --

MRS. JOHNSON: Parkland is the Parkland Memorial. There you are. Methodist or some of the others take you if you have some money, but if you don't have money, well, then you're just there. Usually there's a donation to go around and take care of that. Sometimes we aren't all in the money and we can't do that, either. Like I say about recreation, it would be nice to have someone say, "Well, this meeting is going on over here." But we have newspapers for that. Oak Cliff, I know, has the Oak Cliff Tribune, if you want to put an ad in it about what is going on, well, it's there.

Occasionally I hear so-and-so is having a meeting and I ask, "What are they going to do at this meeting?" "They're going to have a pow wow." I'd like to see a pow wow. I don't know how to do anything like that, but I like it. As sure as I make plans to go over there, somebody's going to call and I've got to leave. I don't ever get to attend things like that. I've heard in a roundabout way there's baseball teams and different things going on. We have contact with a lot of teenagers in our group that would be interested in anything like this. We don't know anything about them. Like he says, there are no phone calls, nobody to contact, so we can't go and tell our young people, "If you go see so-and-so, he might arrange for you to play on his ball team or get you interested in some sport or something like that." We don't have that contact. If we had a place and something to go out -- say, well, there's a bulletin board available somewhere, then we could. Recently, we were very fortunate to have this home grant through the BIA. We were very unsure of that because we have been here too long, but they made an exception. Or saw all my little ones. There have been several people with families as large as ours, very dependent people that have never been told the reason why they couldn't get a land grant. I meant home grant. I think if in some way, they could explain to these people or find some way to help or show them a way, they wouldn't feel like they were just brought here and neglected. After six months we don't like to interfere with a family under the BIA because they get confused, especially these brought in from reservations in Mississippi, Arizona, and New Mexico. Not all of them are that way, but some are.

They haven't had a chance to go to school, and you will find they are so talented. They've just never been given a chance to show their talents. If there was some way they could put an investigation together how they bring it out. If they could do that a little more thoroughly, maybe they could help them. Some skill they have to get them a little better job. Something they could be happy in because the majority of them are not happy to go back home or leave their employment. Like my husband, when we came here they found him a night job. With twin babies and staying in a housing project, you can imagine what I went through. He rebelled and got a good job. A lot of this, too, people will not rebel. I don't mean get out there and put your fist at them, and fight them. I don't mean that. I mean just get out and tell them how you feel and they will understand. If they can't do it, if it's beyond what they are allowed to do, maybe they could send you somewhere they will.

As for education, I understand there's a lot of organizations willing to help our teenagers with scholarships and different things. I think it would be great if we could have a contact from an Indian party or Indian man. A man would go further, to reach these contacts and make this known to the mothers and fathers, especially of teenagers who will be completing school. It isn't always known. I know a few are probably up to date on a lot of this, most are like I was, they're not. If we have something like that, I think it would be worthwhile. We're not going to get it for ourselves, but maybe in the next generation things will be better.

CHAIR: We appreciate your coming and your worthwhile comments. Do you feel conditions have improved since you and your family came here six years ago? Do you think the agencies are handling things with a little more counseling or a little better quality of services?

MRS. JOHNSON: From what I've seen? I don't know, to tell you the truth. No, I don't think so, when I think back. I know they have a little more to offer now, but I don't really think it's that much improvement.

CHAIR: What kind of suggestions, for instance, would you have? Do you think it's social adjustment? You heard the previous speaker, perhaps, more training, perhaps, before they come to town, more training, particularly like living in the city, or what? What would you suggest on what would be more helpful? What do you find to be the biggest problem in adjustment?

MRS. JOHNSON: The English language barrier.

CHAIR: The language barrier?

MRS. JOHNSON: It's the biggest problem. If we could get that -- I have problems myself on that. If we could get that, I think we could just about conquer the rest.

CHAIR: Do you find the Office of Economic Opportunity available to people particularly like those in West Dallas?

MRS. JOHNSON: You're speaking about the BIA?

CHAIR: No, the OEO, Office of Economic -- the poverty program.

MRS. JOHNSON: That poverty program?

MR. NAHWOOKSY: They call it war on poverty here.

CHAIR: War on poverty.

MRS. JOHNSON: Well, if it showed anything, it hasn't been noticeable, not to our race of people, anyway.

CHAIR: How many people do you -- just getting a general estimate, would be in the West Dallas area?

MRS. JOHNSON: Well, quite a bit.

CHAIR: Large numbers?

MRS. JOHNSON: Well, 300 or more, now. I'm not counting bitty babies. Now, these families are large, they're not just two or three in the family. If there was two or three in the family, they could find housing facilities easy. This is a problem. They can't pay 100 to 125 dollars a month, and that's what they would be asked to pay, plus a deposit. When they have a large family, I know, I've had to put up deposits.

CHAIR: And if they're relocated people, are deposits made available?

MRS. JOHNSON: No. Well, when we moved into the housing project, they make a $20.00 deposit, yes. Very few people that I know of have gotten it back, never the full amount.

CHAIR: Are your services voluntary?

MRS. JOHNSON: Yes, it is. My husband is the only paycheck coming in.

CHAIR: I know how that is. Mine is, too. Are they isolated individuals or do they have any sense of feeling of community, about being an Indian, although they come from all over the United States?

MRS. JOHNSON: They all get along just fine, this is what's strange, because back home, you'll say, "Oh, she's Comanche," or, you know, or "She's Choctaw or Chickasaw." They just don't want to grab hold right at first, they've got to weigh each other up, before they join hands. I find here, we search for each other. It doesn't make any difference who they are, just so they're Indian, we searching for each other. Take my husband,

as he's driving the big truck or pickup, if he suspects someone is an Indian, he's going to turn around, no matter where, and go back and search them out. I think we search for each other, no matter where.

CHAIR: Can you give me your own interpretation or ideas about, say, education? What kind of drop-outs, do you think that's a large percentage of the kids, particularly the ones you're familiar with?

MRS. JOHNSON: There have been here, yes. And I can't say what it is except the environment. The environment right now is very distressing down there.

CHAIR: Do you feel that your tutorial services are helping, I mean, the program you've worked up?

MRS. JOHNSON: It probably would have, if we could have gotten started two or three years ago.

CHAIR: There are grants available -- correct me if I'm wrong -- through the Office of Economic Opportunity that help fund tutoring services?

MRS. JOHNSON: If there are, I haven't found it, because I'm having the same problem with two girls we have custody of. We're having to pay for our own tutoring. If it's there, I haven't found it, I've searched everywhere for something like that.

CHAIR: The funds are available. Or there are some funds available, I should say. We'll go into that later perhaps with someone from the Office. What about hot lunches, do you have to pay for your own, do the school children pay for their own lunches?

MRS. JOHNSON: I do.

CHAIR: Do the children in the West --

MRS. JOHNSON: Some.

CHAIR: Some do?

MRS. JOHNSON: Some do.

CHAIR: Do you have to have certain requirements before you're eligible for hot lunches?

MRS. JOHNSON: You do.

CHAIR: Do you find differences in adjustment problems between the reservation Indian and the non-reservation Indian?

MRS. JOHNSON: Yes, we do. It's more or less the language barrier.

CHAIR: Experience would be more limited?

MRS. JOHNSON: Yes, it is. We do everything -- I recently had to learn how to fill out income tax forms, because they didn't even know to file it. We have to remind them, they have to file it. They just need leadership, someone to tell them what to do. Now, take the family that came in from Alaska. We had to teach her how to shop in a grocery store.

CHAIR: Was she on the relocation program?

MRS. JOHNSON: Yes, she came out on the relocation program. She could go shopping, but she was out of food by Monday. We had to teach her. We finally got her interested in going to food classes. That's why I say they need to check out these families a little more.

CHAIR: Who offers the food classes?

MRS. JOHNSON: They can be reached at any of the housing centers, some churches even have them. If you want to know, you can call around and find out.

CHAIR: But it's just not knowing who to call?

MRS. JOHNSON: Yes.

CHAIR: But the housing centers offer them, is this part of the housing --

MRS. JOHNSON: It's part of the housing project. I don't know, it isn't directly in connection with the Indians. Everyone goes. The Indians aren't getting along too well with segregation. I don't think many of them go to the food class.

CHAIR: When you're talking about West Dallas, is it kind of a segregated area?

MRS. JOHNSON: It really is.

CHAIR: Let's take the subject of justice. I'd like to get your reaction on that. Do you feel the arrest rates are higher in the Indian community than in others?

MRS. JOHNSON: No, I don't.

CHAIR: Delinquency, particularly?

MRS. JOHNSON: Well in some families, that varies, too. I'm trying to think back. We have a lot of public drunkenness and disturbing peace.

CHAIR: That are actually arrested?

MRS. JOHNSON: Never arrested, just kind of bawled out a little bit.

CHAIR: Are they aware of legal services?

MRS. JOHNSON: They're aware of legal services, but when you get on the legal service, you wait forever. Some of them will give up, go back, and receive the same punishment before it's brought to Court. They have to go back, its' something that could be improved, I believe.

CHAIR: Have you had any personal experiences of discrimination against Indians by the local community or by agencies? Because you're Indian, you're treated a particular way?

MRS. JOHNSON: Not offhand, I can't think of anything like that. Usually, if they find out you're Indian, you're more than welcome. Finding out you're Indian takes a little time.

CHAIR: What do they --

MRS. JOHNSON: On several occasions, we have had a man fill out unemployment and they did not come here under the Bureau so they can't go to the Bureau employment agency. Our knowledge of these other employments is very limited, and we've had two or three drop-outs. "Do not send me another Indian. I will not hire another Indian," they say. I think that could help, if they would open employment up. Really, they came here under unemployment or what-have-you, under the Bureau of Indian Affairs. The same way with having the housing, setup, regardless of how they got here, if they're willing to come and make it on their own, I think they should be given an opportunity to have this housing facility. If we could have come on our own, we definitely would have, we wouldn't have approached the Bureau.

CHAIR: There was something else I was thinking, do you feel you could organize the people in West Dallas, into some sort of organization to kind of have their complaints heard instead of working on an individual basis?

MRS. JOHNSON: I believe it could be done. To give you an example, we have recently undertaken to hold the World Day of Prayer, and I have searched out every Indian mission. I find the Indians respond better to another Indian to organize, and they're willing to participate. Yes, it can be done.

CHAIR: Mrs. Johnson, I certainly appreciate your coming. I think we've gained a lot of good information. Thank you very much.

MR. NAHWOOKSY: We'll hear from the other half, Henry Johnson.

MR. JOHNSON: She's already said everything I would say. If I say my own, when we get home she'll talk to me about it. (laughter). You all have heard about henpecked, haven't you? Well, I guess I'm one of them (laughter).

CHAIR: Okay, thank you. I'd like to suggest to those of you who arrived late, if you would like to be a witness or testify on any of these subjects or the conditions here in Dallas-Fort Worth area, I want you to feel free to please come forward.

Mr. Staton, whom I'd like to introduce to you, is out of the regional office of Economic Opportunities, or the War on Poverty. He sent me a note, which I think would be interesting to just have a show of hands about. How many of these people in the room know about the War on Poverty Program? Have you had any connection with it, or know about it?

MR. STATON: The local agency is not --

CHAIR: Not that you hear about it on the news or anything else, but you have some personal contact with it, would you show your hands? Okay, let's have a show of hands if you know where it's delivered some service to someone you know about? Did you hear my question on this side? Do you know of anybody that's received services from the poverty program?

MRS. HAIL: May I make a comment here? I was talking to a speaker just recently from this program, and I inquired of him after the meeting when everything was mentioned, "You didn't mention the word 'Indian' in your hour talk. Do you do anything for the Indian?" He said, "Say, that is a thought, we hadn't thought about it."

CHAIR: Some of you may not have met our special guests. Someone that's very interested in this particular problem, from the Washington office of the Office of Economic Opportunity, Jim Wilson, who is on the Indian desk. You don't come under his jurisdiction, but he's being educated to your specific problems. Jim, won't you stand and be recognized?

MR. WILSON: Thank you.

MR. NAHWOOKSY: We're about to run out of names of people who would like to speak, so if you would, I'll be happy to take your names.

CHAIR: I'd like to have it registered -- how many people had a show of hands in response to that question. See if I'm right on this: four had heard of the program -- of the local agency; one or two had known of someone that had received services -- one. Anybody else that knows of anybody that received services from the poverty program?

MRS. AHTONE: We know of somebody, but they're colored, they're not Indians.

CHAIR: Well, let's say Indians. Okay, two.

VOICE: Does anyone know anybody that it's helped, any Indian?

CHAIR: They said two.

VOICE: That it's helped?

MR. BEAMES: If we're going to count this way, I'm aware of it, but names, no. Our program does occasionally have reason to refer somebody to their program, but honestly, most of the Indian people we deal with in Dallas are above the income level that is the criteria for services. We don't deal with large numbers of these, but we have had some referrals to them.

CHAIR: Again, I'd like to ask those of you who have not testified, feel free to because we would really like to have a full picture of the Dallas-Fort Worth area.

MR. NAHWOOKSY: We'll hear from Mr. Bill Church from the Long Mile Rubber Company.

MR. CHURCH: Bill Church, 11023 Snow White Drive, Dallas, Texas.

CHAIR: Just go ahead.

MR. CHURCH: All right. You might wonder why I'm here tonight. I'm an employer of from 20 to 30 Indians. I'm definitely interested in these people, I'm interested in helping them. I'm here to hear some of the questions and find out how I can better help them. I have worked directly with the Bureau of Indian Affairs, plus Law officers when some of the boys get in trouble. I want to voice some of my opinions to you. I think maybe they'll help you in understanding some of the problems.

CHAIR: We appreciate that very much.

MR. CHURCH: I'd like to say, one of the biggest problems I have as an employer is whenever the boys think they have a problem or something like that, and they want to go back to the reservation. This seems to be the only place they feel they can get comfortable. This is not good. I think the chiefs themselves, need to counsel them on how to solve their problems. The ones that seem to adapt themselves better are the young ones that have worked here for awhile. They don't seem to rely so much on going back to their tribes. The older ones, have more of a problem. There are a lot of things that I'd like to tell you. I listened to part of the discussion before about people being accepted. I think they're well accepted in our place of business. They're taken as one. We have all kinds, we have white, black, Indians, you name it. We're more than happy to work with them. There's no difference, and they all have the same opportunity according to the ability they show, and what effort they put forth. I say, I'll always welcome any Indian or any other man, he's got a job as long as he comes, works regular, and does a job for me. He's taken care of.

MR. EDWARDS: What kind of a job is this, or what is it?

MR. CHURCH: We make tread rubber for recapping tires and repair materials, etc. It's running mixers, mills and rubber, running tubers and so forth.

MR. EDWARDS: The next problem is: What do you pay on these things?

MR. CHURCH: All right. We start off with a wage of $1.75, and depending on the skill, go up to $3.25. It depends on the job just like any other manufacturer.

MR. EDWARDS: Do you get your skill from your place there?

MR. CHURCH: That's right. A man comes in, we train him.

MR. JOHNSON: Say, how many years do you have to work before you get the $3.75?

MR. CHURCH: Well, I told you, it depends on the skill and the job. I didn't say every man got that money.

MR. JOHNSON: That's what I know.

CHAIR: We'll have questions afterwards. Let's go ahead and continue.

MR. CHURCH: If there's any other questions you'd like to throw at me, go ahead.

CHAIR: Well, I was interested in your testimony. Then we'll ask questions.

MR. CHURCH: Okay. The only thing I say is this: As far as the behavior and so forth, why, their temperament, something about it, they can't stand hard liquor. I can tell you this because just today, I got a couple out of jail. This is something I think the people themselves need to understand. This is one of the things they need to be advised and helped with, because I don't know how many I've helped get out and it's continuing to be a problem. If you want to give them help, this is one of the areas I feel is a real serious problem because their families are hurt. I've had wives come in and tell me, "The boys have been in for six months, I didn't have anything to eat and look how thin I am," things like this. It makes you sick. This is why I say, I'm here tonight. I want to help, I'm more than glad to give any man an opportunity.

CHAIR: We appreciate very much your coming and your particular interest. I think that's very admirable. I would like to say, to express my own opinion, I feel very strongly that alcohol in itself is not the problem, it is an emotional problem. It's the symptom of the lack of social acceptance, not being able to adjust, that alcohol itself. Indians are not different particularly in consumption than anybody else. It's the fact they are trying to tell you or tell the community, they have problems. Liquor doesn't affect an Indian any differently than it does anyone else. He is also trying to result out to say he has problems and he resorts to alcohol as a symptom of his problem and not the problem itself. At least, this is my opinion. I feel very strongly about it. I think what we're saying is we all recognize alcohol is one of the biggest problems the Indian has. What we should be saying, with the Indian, there are other basic problems, and this is a symptom of a problem. If he were accepted socially, economically, or fully into the community, I don't think alcohol would be a problem as such. I don't want to get on my platform. I feel, I know there is a general alienation and I'm not accusing you at all. I think you were very fair in what you said, and this is something you work with daily and you see this problem. I would just like to say for the record, in my opinion, that we recognize this as a problem but that we recognize it as a symptom and not the cause. It is a national problem with Indians all over the United States and not with just Indians.

MR. CHURCH: That's right.

CHAIR: I think you'll find some of your brightest people will sometimes turn to alcohol because they can't find outlets in other areas. I think this is something we should consider outlawing with as a group, whether it be BIA or whatever agency or institution we belong to. We should look to the root causes of why people turn to alcohol as an outlet for their emotional suffering. I'm entirely here presuming, I'm sorry. I didn't mean to, but it is a stereotype that Indians get branded with, "the drunk, lousy Indian". Now, again, I'm saying this, not because you're the witness, I'm really saying this for the record, that is a terrible stereotype Indian people have to overcome. There is truth to the fact that alcohol is a problem, but, again, when you get hung up on just the alcohol and of it, and don't get to the root cause, we lose the whole effect of what we're trying to do. I say this to the whole general audience. This is my opinion, I could be proven wrong, but so yet, I think it has not been proven. Now that I've got on my soapbox, go ahead.

MR. CHURCH: What I'd like to say is: One of the things I wanted to tell you, and I think you have the same interests that I do.

CHAIR: Yes.

MR. CHURCH: This is a problem, we agree. I, myself, I'm not going to set examples. I could tell you all kinds of stories, but I'm not here for that tonight. I'm telling you this --

CHAIR: As an employer, this is your problem.

MR. CHURCH: This is a problem. This is something I'd like to have an answer for. I'd like to help you get an answer for it, because it will help the people and that's what I'm here for.

CHAIR: Right.

MR. CHURCH: Okay?

CHAIR: That's the way I took it, really. I want you to know, I didn't mean to say all these things just because you were there.

MR. CHURCH: Okay.

CHAIR: But I did feel like I should say them. Then I would take it, from what you're saying, there should be more counselling in advance, for people who are coming untrained to this situation here.

MR. CHURCH: That's right. I know Joe Keller. I've worked with the Bureau of Indian Affairs and Joe, very closely for several years. This is one of the things he's called me about, and I've called him about -- of getting counsel. I believe that this is very good. Whenever I get to a problem, I call him and he does the same, you know. But, I think, a lot of employers are not acquainted with this service.

CHAIR: That's a good point to put in the record, there are counselling services available, and people don't seem to know to call on them.

MR. CHURCH: Another thing I'd like to say is this: Suppose some of the boys do get in trouble, who do they go to for help? The ones that know me, they get me on the phone. There's a lot of them don't know me. So I can say, in the last three days we went through this experience: A sister called me on the phone Monday morning when I walked into the office and by mistake I misunderstood the name. Anyhow, I advised her to find out what was necessary to get him out of jail, etc. I went about doing my work for the day, and the one that I thought the name was called, he come in to work at 3:00 o'clock. So I thought, well, everything is all right. Anyhow, another one of the Indian boys came around and said, "Well, no, this is another boy." I said, "Well, I misunderstood; I'll see what I can do." In the meantime, I went and tried to call the Bureau of Indian Affairs, I wanted to get a little advice myself before I went any further. It was a little bit too late, so the next morning I got to the phone. We went through it and I told one of the other boys to go down and find out what was needed and I'd help them out. So, anyhow, between telephone calls and all this other, the sister was advised to go down to --

CHAIR: Legal aid?

MR. CHURCH: Legal aid, right. She went down there and they designated a lawyer for her and he advised how much bond would cost, and how much his fee was. She come out and saw me, and I put up the money, called the lawyer first, and put up the money, and she went on. He should be out tonight, but, anyhow, this is the procedure. What I'm trying to bring out is people who don't know just how lost a person can get. Also, another thing is, one of the things I feel real strongly is that legal aid should be set up here, so a fair break is given. This particular item will cost $370.00.

CHAIR: That's including the attorney's fee, this is legal aid?

MR. CHURCH: This is for a fine, attorney fees, Court costs.

CHAIR: This legal aid you were referring to, is that a county-- I mean, is that the local Bar Association aid, or --

MR. CHURCH: I believe it's worked through the University of SMU, If I'm not mistaken. I could be wrong, I don't know that much about it. I cannot be --

CHAIR: It is a poverty program?

MR. STATON: It has been hooked up with SMU. Now, I don't know if what he's talking about is. It shouldn't be costing him.

CHAIR: Shouldn't be costing for the attorney, anyway.

MR. STATON: Probably have two sources.

MR. CHURCH: So I cannot answer this.

CHAIR: Just as a personal recommendation to you, since you find yourself in this position as a consultant and advisor, you might look into the different legal aid societies. In your opinion, I'd like to know, do you feel an Indian person doesn't know who to turn to, when he finds himself in this position.

MR. CHURCH: That's right.

CHAIR: And do you feel he gets a pretty fair break from the law, itself?

MR. CHURCH: I think so, I think so. I have no reason to think differently.

CHAIR: Do you find when you speak up for an individual as an employer, you'll just have to give me a reaction, perhaps he would get a better shake than if he didn't have someone like you to call for?

MR. CHURCH: Well, this would be hard, this would be the opinion --

CHAIR: That's not a very fair question, we'll just drop that. It wouldn't be fair to ask it.

Reaves, do you have anything?

MR. MAHWOOKSY: Yes. How many employees did you say you have?

MR. CHURCH: I employ a total of about 150 and I have on my payroll between 20 and 30 Indian boys.

MR. NAHWOOKSY: And what type of jobs do they do?

MR. CHURCH: Well, they run mixers and mills, weigh rubber, various parts of our operations. They're good workers, let me say. I like them.

MR. NAHWOOKSY: How do you get these Indian employees?

MR. CHURCH: Well, they come in once in awhile, like I say, Bureau of Indian Affairs call me, most of them just come in. One of them working will bring another one in, a brother or cousin or somebody. We given them a job and say, "Sure, come on in." We'll give them a physical and so forth. This is real simple, but this is the way they come in.

CHAIR: Do you have insurance on the job?

MR. CHURCH: Insurance, hospitalization, etc.

MR. EDWARDS: What's the age limit (inaudible).

MR. CHURCH: I start at 18. As long as a man is able to work, I don't care if he's 80.

CHAIR: Just for convenience, I don't want to break the informality of the meeting which I think adds a great deal to it. When you have a question from the audience, if you will wave a hand or something so the Court Reporter will get it down, it all will be in the record.

MR. NAHWOOKSY: Do you have any counselling on the job for your employees?

MR. CHURCH: What do you mean by counselling on the job?

MR. NAHWOOKSY: Well, you indicated the employees ought to have counselling before they come on the job.

MR. CHURCH: By this, you mean are they told what their hospitalization and rate of pay is, and things like that? Is that what you're asking?

MR. NAHWOOSKY: If I understand you right, you indicated they should have some pre-orientation before they came in.

MR. CHURCH: Yes, you mean from the reservation?

MR. NAHWOOKSY: Anywhere.

MR. CHURCH: Okay. Like I say, this is a point that I have talked to my bosses about. Like we're going through a period right now, of how to fill out W-2 forms and income tax. Now, I've gone to my employers and told them that I felt to help these boys out, if they would give me an income tax man to help these boys make up a tax -- and they said, "Go ahead, we think it's a good idea." This is one of the problems. They want to go home, they want somebody to help work the problem out for them. This is what I say: If we, as employers, can keep them on the job, we want to give them vacations, we want to be able to plan it, we want them to be able to come and talk to us. Now, I took six or seven boys today, they came back, they were gone for -- well, they left last Friday night, they came in and I took them in. I said, "Now, I know why you went home." One of them said, oh, I was sick, you know. I said, "I know there's times when you want to go home. If you'll just come to me and talk it over with me, so we can plan, this is all I ask. I don't want to fire you, I don't want you to lose your time," and all these other things. This is what these people need, this is what we're talking about. This is why I'm here tonight, I want you to, you know --

MR. NAHWOOKSY: How do these problems compare with your other employees?

MR. CHURCH: I have, like I say, a real good cross section. I have a certain amount of Spanish American boys, from down along South Texas. I can't speak Spanish, but in our own way we get our communication across. If they've got a problem, they'll let me know rather than just take off, you know. We'll work it out. This is one of the problems we have. Like I say, I think every person can help all of you, if you talk this over and work, let the people know what's expected of them you know. People really want to help them. What I'm saying, we'll help them. It's a counselling, as you say.

CHAIR: Along the same lines, do you find any difference with people and their problems that - if they come from reservations, or if they come from non-reservation areas? Do you see any difference in performance or, particularly, reaction when they have problems like this?

MR. CHURCH: I would say this. I think the people from the reservation seem to want to go back to the reservation as soon as a problem comes up, quicker, I would say.

CHAIR: I really want to commend you on your attitude. I think you are to be commended, and I might also say, I think you're very rare. It's a very difficult thing to do, on your end of the deal, and then trying to understand the problems -- is there anything that you could advise us that we might recommend? Anything we could recommend to other employers to follow? You know, maybe if we could develop a handbook, something for people who are going to employ members of the Indian community, something along those lines. Would you have any recommendations on that?

MR. CHURCH: Well, I feel -- this is a real hard question to answer, let me say. I've tried to understand the people, a lot of people aren't quite as willing, I believe this is true. But the real thing, what we've tried to do, is we bring the people in, we tell them how much they're going to be paid. We try to get everybody to talk about themselves. There is a certain communications barrier, here, you know; I've got boys that can hardly speak any English, they're Navajo boys. There's a communications problem also. As far as making a handbook out, I don't know if the employers need it. Or if you go back and get better communication with the people themselves? What would you say?

CHAIR: I think it goes both ways. I'm a little prejudiced in the other regard, too. The knowledge, for instance -- tell me this, does the BIA give you background to use so you have some kind of understanding, perhaps, of what these people's backgrounds are, when they come to work for you? When they come from a reservation, do they tell you a little bit so you don't have to find all this out yourselves.

MR. CHURCH: I think this would help.

CHAIR: You don't have the services at the present time?

MR. CHURCH: (Witness shakes head from left to right)

CHAIR: I really appreciate your coming. I think you really made a great contribution, and I again commend you. I know it isn't an easy thing, and that you feel strongly about what you say. You had really nothing to gain by coming here.

MR. CHURCH: Well, I would say this: I appreciate your putting up with me. I am here, interested in the people. I'm interested in being able to do a job with them, let me say, and the better job I can do with them, the better job I can do, so I'm selfish in that way. I'm not going to go through all the details, but I've employed them as far down along the coast, trying to help solve some of these problems, so I'll go quite a ways to help you all, in any way I can.

CHAIR: Thank you very much.

MR. NAHWOOKSY: Reverend Neal.

REV. NEAL: 812 North Winnetka.

CHAIR: That sounds like an Indian name.

REV. NEAL: Mrs. Harris, I voted for the Senator in Oklahoma.

CHAIR: Very good, you've started off on the right foot. Go ahead, continue.

REV. NEAL: I moved here in June of 1958. I'm a Methodist preacher. We have the Oklahoma Indian Mission. We have a church here in Dallas and one in Paris. Basically, for the idea that we realize our Indians are gregarious, we've got to at least go back to where we came from once. We've established churches in metropolitan areas where we feel we can keep our identity. There in my church we have many different tribes, bi-lingual, but we have to use the English language for communication. And the Comanches are doing a magnificent job in the Methodist Church now. I want you to know that.

CHAIR: You're really making points.

REV. NEAL: Since I haven't been here, I'll just make this statement: The six months I have been here, Dallas has given our church cooperation, all of the agencies I have called, are willing to really go all-out to help us. Due to the lack of

time and acquaintance, our church hasn't fully got a hold of all of the elements to help. But we're working for that line and with that background, I feel we will be a small element here in Dallas, helping our people to adjust to the cummunity, and making the transition. Our church has mostly young adults, young people that are finishing Haskell, getting their start, and I commend them very highly here. The ones that are making that transition, moving out of tradition, and into missions and giving up, you know, their identity. Yet, through the church we continue to say, "Who I am," "I'm an Indian," and we have that as our identity. Like this morning, the Council of Churches in Dallas asked that we give them the data of what comes out of here, where we can give 1,100 churches the needs of the Indians. The churches want to know, what they can do to help the Indians. And through Dr. Sanders, as he told us, anything we can do, he wants a statement from the church to give to him. Like Bob Beames, the Bureau of Indian Affairs has cooperated with us 100 per cent, so I feel if we can receive from the Government information on how to get in contact with these different agencies, like family planning, all these agencies; I think we'll make good adjustment. As far as I can see now, as I have worked these six months, the community of our city is for the Indian. Whenever our children go to school, whenever the students and whenever the faculty know they're Indians, it's tremendous, they're more identified than we are in Oklahoma. So I say, we have a tremendous opportunity in Dallas, if we can just get together. You know, like history proved, we tried to work independently and this is where we are. Our church, going out into missions, we want to go where the Indians are, and that is our goal, and I wanted to share that with you.

CHAIR: Thank you very much. You said Paris, are you talking about Paris, Texas?

REV. NEAL: Yes.

CHAIR: Is there an Indian community in that area?

REV. NEAL: Yes, they work in the cotton fields and farms.

CHAIR: Migrant workers. I didn't know that; that's very interesting. I'm glad to have that for our record. Have you had any opportunity to work with the poverty program at all. As you said, you haven't been here --

REV. NEAL: No. I haven't, but I have been invited to participate.

CHAIR: You say you arrived here in August?

REV. NEAL: In June of 1968.

CHAIR: I'm sorry. In June -- I was wondering, what do you think is the biggest problem, the lack of organization? You said if we could join together, we might solve these things.

REV. NEAL: Yes.

CHAIR: The lack of organization?

REV. NEAL: And learning to trust, you know. We are slow in accepting leadership or friendship. I feel this center, you know, we're talking about recreation this evening. We're a social people and we like to get together. Like all of the social events of our Indian people, they enjoy it. Since the Eastern Indians have their own way, the Plains Indians have their own way of having recreation, I feel if we can find the way where our city could provide, and we cooperate with them, that we could solve a lot of our problems here. You know, I'm an Eastern Indian and I enjoy going to the pow wows because I feel right in there, is where the Indian presented the best he had of his dances to his God. There in the eastern part of the state, we've had the synchopated jazz in music. All of us together, you know, if we could sort of utilize and bring them together. I feel all of our loneliness would be solved. We do need a lot of help as far as counselling is concerned. That's where most of my time goes, in counselling. I am by myself in an area that's limited to Oak Cliff and we need a lot of help there in our church, in leadership. We have a lot of volunteer workers, they are doing a tremendous job. I feel the further we go, we will get more people occupied in working.

CHAIR: I would like to compliment you on your approach, considering yourself as a part of the community and going to the community socials. Apparently, you've been made to feel welcome, and if you can pass that on to the others, it would be a very important element. We forgot it's not necessarily the fault of the Indian, sometimes it's a lack of knowledge by their community, they should know that there are Indians in their community, and they need to extend their welcoming

hands and make them feel a part of this community. I like the approach that you have working with the community. I think that's a very important factor in being able to grow. I don't have any other questions. I certainly appreciate your coming.

REV. NEAL: I enjoyed meeting these two other gentlemen coming to our church.

MR. TAFOYA: Joe Tafoya, 2602 North Henderson, Dallas.

CHAIR: Yes, go right ahead.

MR. TAFOYA: First off, I want to talk about that recreation center. It's been brought up before, but the Indians in this area need a permanent place to gather, like Saturdays and Sundays, Friday evenings. They don't know where to go. We don't have a place to gather. Maybe we want to whoop and holler, you know, dance around. When they don't have that, see, they go to the first local bar they see and pass the time there. From there on they start drinking, you know, whatever you call that, alcohol. Well, anyway, the next thing I want to talk about is the BIA in Dallas, and maybe other parts of the state. I come from Santa Fe, New Mexico, and when I first applied for that relocation program, well my brother and I, give us a real pretty picture like, you know, like icing on a cake you put on, it's good, you know. All right, you come over here and they tell you they'll find you a good place to live and a pretty good job to make decent money and support your family and stuff. Well, I'm not talking about myself. I was single when I came up here. Other families come up and like this other lady that brought the problem about being put in West Dallas housing projects. Well, that's where a lot of Indian kids get started on delinquency and what-have-you. They don't have interests except, you know, in taking a few drinks here and there. Over at the BIA, I think the man's ability is over emphasized to employees, you know. They're not telling them what his background is, or that -- say, here's a man with four or five kids that's never been off the reservation or just had jobs around, on a reservation, earning money here and there. Well, he's not used to this stuff over here. So they send him over and he goes in the employment office, and they find him a job that he's not trained for, see. I'm not talking about young men, I'm talking about an older man that's not trained for the job. I think they ought not to do it. They ought to let the

employer know, like you were telling this man here that employs Indians. The employer should be given a background of the man that is being employed.

A lot of times these guys are getting discouraged, and they pack up their families and leave. They're back where they started from. The main thing is, they get a real pretty picture of what's going to happen when they come to Dallas, L.A., or Cleveland or where ever you send them. It's not like that when they get here. I think that's their problem.

Other families say they have been here about eight or nine years, all right. Okay, they've already had much longevity living on the reservation or Indian lands. They go down to the BIA to get help for their kids to go to school, not necessarily the university because some of their abilities are limited, you know. Maybe they didn't go to a trade school or something like that. They turn away some of them because they have lived here too long. They brought them from the reservation and their families may be just making a good, average living. Here they tell them, go to the office and maybe they can help them, and then they turn them away, you see. Their kids need help, maybe not going to a big old collage or something like that, maybe just send them to a trade school. Help them out till they get started. I don't think they do that. They tell them,"Well you've lived here about five or six years, maybe you ought to be able to get on your own feet," but that's all.

About the war on poverty, I don't think BIA bringing them, relocating the Indians, aren't letting them know, there are other agencies available. When I came I didn't know anything about it. I had to look up for myself, that was it. About training, a lot of fellows have been sent to school, you know, maybe to learn how to weld, repair cars, or paint an automobile, or machine operator. Well, when they finish, I've know a lot of fellows that have ended up doing other kinds of jobs that they would have trained for. They tell them, "Well, you work here, for awhile until we can find you a job, for maybe whatever you went to school for." Well, if he's working steady, I guess they just let him go, he's doing good and leave him there. He's not being employed for what he was trained for, and stuff like that. I don't know what we have to do with the state employment office. I go there to seek jobs, when I was getting started about six or seven years ago, and at the time I was going to engineering school in Arlington. That was after I went to machinists' school, and then I decided to go to college. So I went to an engineering school.

I couldn't find a job, and the BIA couldn't find me a job, so they put me in a little old shop where I was making about $1.10 an hour, which is nothing. I mean, you need to have good clothes to wear when you're getting started, see. So I came down to state employment, maybe I could find a better job. I knew the job I was applying for, and they turned me away and gave this other guy that was in training for the job the job, you know, the job I wanted. Maybe they can do something about that because I think they're not treating the Indians too well. I mean, they're okay, they can get by, you know, but its not good enough. Some of them really is trying to get ahead, are being turned away.

CHAIR: Do you know anybody that's been employed through the state employment?

MR. TAFOYA: I sure don't, no. But they've been going there. I've seen several other Indian people come on relocation seeking jobs there, because they couldn't be helped over at BIA and they were on relocation. I can name individuals, but I'm not going to do it.

CHAIR: That's not necessary.

MR. TAFOYA: Right.

CHAIR: How long have you been in this area?

MR. TAFOYA: I've been here since about 1960.

CHAIR: 1960?

MR. TAFOYA: 1961, something like that, about eight or nine years. During that time I've never -- I've never helped, but I've never found a job through the BIA. It's always something that I had never trained for, you know. I had to go out and make my own things happen, and now I'm pretty well settled.

CHAIR: Do you have a family now?

MR. TAFOYA: Yes, I do.

CHAIR: Do you have anything to say about education. What ages, not individually, but what's the average age of your family?

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MR. TAFOYA: Oh, they're still young.

CHAIR: I was just wondering if you had any comment on housing.

MR. TAFOYA: I already said Indian families coming in from reservations or other states, they're given inferior housing. I know them -- well, I don't know them, they're acquaintances, I picked them up to take them to work. I've seen their houses. They shouldn't be lived in at all, you know. If they're going to be helped, they ought to be helped, until they really get on their feet, you know, not just put them here, and forget about them, you know.

CHAIR: What about the law. Do you feel like Indian people are being treated fairly?

MR. TAFOYA: Well, yes. If they violate a law, they get treated according to what somebody else would be treated.

CHAIR: Do you feel they're acquainted with what their rights are?

MR. TAFOYA: I am. I don't know about the other fellow, you know.

CHAIR: We've found in Los Angeles a great many Indian people would say they were guilty of something that they, you know, it would be to their advantage to say that they're not guilty. Since these things go on their record permanently, and affect your whole life, career, and job opportunities and everything. We've felt, you know, where they weren't actually guilty, they didn't know what else to do, or where to turn for help.

MR. TAFOYA: Well, the only thing I've ever got was a driving ticket; I guess that's about all.

CHAIR: Anybody else you know of, do you feel --

MR. TAFOYA: Well, I have known some that got in for minor things, just maybe a weekend sober-up deal or something like that. Nothing real serious.

CHAIR: Do you know of narcotics in the Indian community?

MR. TAFOYA: No, not at all. But the main thing, I think the Indian people need a place to gather because they like to be amongst themselves. Sometimes they don't -- I mean not necessarily segregate them, but, you know, they like to call the place -- let's see, recreation center, I guess, is what I'm trying to say. I belong to the Dallas Inter-Tribal and we subsidize our own place like what Frank Watson said. We can't always afford it, but a lot of these fellows like to dance around, they don't make that kind of money, they got kids to support. If we can find a permanent place that's reasonable -- we don't want something for nothing, either, you know, something we can afford that is permanent where we can go there all of the time. Instead of, say, 15 miles from here next week and ten miles from here the following week, you know, together, because they're about the only reasonable places we can find. Around here they're high.

CHAIR: Have you had any experience with social serivces like welfare workers, or do you know of any families that have dealt with the welfare office?

MR. TAFOYA: No, I don't think so.

CHAIR: Do you think that some of the people might need the assistance, say for instance, they need to have emergency help or something like that --

MR. TAFOYA: Oh, yes. We've contributed some money to families that have needed help, and we have sent them a little, not too much.

CHAIR: But they haven't used any --

MR. TAFOYA: They haven't used the welfare. Most of the time they go to the welfare, they say, "You're getting help out of the Indians," so there you are. What happens? They're turned away there, too.

CHAIR: I think that's a very important point and I'm glad you made that.

MR. TAFOYA: It's like that in a lot of services to the Indians, you know.

CHAIR: That you're supposed to go to the BIA for assistance --

MR. TAFOYA: Right, and then when you go the BIA, maybe they don't have much time to devote to you, see. They've got too many Indians going jumping on top of them, like vultures trying to get money or jobs so their families can eat.

CHAIR: They may not have those services to offer, particularly. You know, it's hard to understand, for people to really know what services the Bureau offers in this particular community. They're different, like you can go to agencies, it's completely different. It's hard to understand that, I know.

MR. TAFOYA: While we're talking about this, let me bring something else. A lot of these guys during the time that they get relocated here, they're new, you know. Well, I believe they get a little bit of money to pay their rent, buy food, and go to work back and forth. They don't get enough but -- so they get a partime job and maybe earn $10.00 or $15.00. Then they're getting maybe $35.00 from the BIA, deduct that $15.00 that he made, so he's still in the hole. He's not getting ahead.

CHAIR: By trying to improve his condition, he's penalized?

MR. TAFOYA: Yes, he gets a partime job while they're trying to find him a good job, supposedly. Then whatever little part-time he earns, I think they deduct all this, whatever they give him to get him going. I think I heard several people say that. I mean, not the ones settled here that's been here several years, but the ones that are getting started, that discourages them. What do they do? Like I say, pack up and go back to the reservation.

CHAIR: What are the recommendations? I mean, what are some of the things you feel, like a program is oversold at the reservation end or the home end?

MR. TAFOYA: Right

CHAIR: To the individual and he expects more out of the program, and becomes discouraged?

MR. TAFOYA: Right. A lot of times, a man with a family or maybe a single man is really enthused by getting over here to get that good job, that nice car, and nice clothes to wear,

and a good home to live in. Well, when he gets over here, he finds it different, you know. So what does he do? He goes to have a few drinks and before you know it, he's in worse condition than he was back home. He's better off back on the reservation.

MR. NAHWOOKSY: What kind of work do you do?

MR. TAFOYA: I'm a machinist.

MR. NAHWOOKSY: Did you come on the employment system?

MR. TAFOYA: Yes, sir. I went to machinists school, and on my own I went to college a little bit. I am still going. I'm a journeyman machinist.

CHAIR: Are you a member of the union?

MR. TAFOYA: No, I don't belong to the union. But the individual Indian himself needs to -- let's see, how should I put it. Once he gets started, he needs somebody to indoctrinate him, on how to do better, not just stay there in one spot and keep doing for years and years whatever he's been doing.

CHAIR: Encourage him.

MR. TAFOYA: To rise, yes. Not necessarily push him, but let him know he can still get ahead see. A lot of these employers, -- maybe I've already said it, when they get an Indian guy to work for them, they're expecting a guy that's had city life. The Indian guy that comes here doesn't know how to communicate with whoever he's dealing with too good. But they don't know that, see. That's what was wrong with me, when I first come out. I flunked English in college. I still can't speak too good.

CHAIR: I think you do very well in expressing yourself.

MR. TAFOYA: I don't know.

MR. NAHWOOKSY: There are Indian employees in your company?

MR. TAFOYA: One other guy I know. He went to Haskell, but I believe he's making it on his own, because he's got ambition. That's another thing an Indian guy, he doesn't have too much ambition. He needs to be told that he ought to increase his ambition a little bit more.

CHAIR: What do you think would be the most valuable place to get that, in the lower grades?

MR. TAFOYA: What do you mean, ambition?

CHAIR: Yes.

MR. TAFOYA: Well.

CHAIR: You know, we weren't born like this. I think we were conditioned not to be motivated. What do you think we could do to bring about this change?

MR. TAFOYA: Well, the small ones -- I don't know about the adults? I think you just have to give him a few facts or indoctrinate him on what he's going to have to expect when he comes to a city.

CHAIR: Did you go to an Indian school?

MR. TAFOYA: Yes. In Santa Fe. But then the teaching was inferior to public school; in everything it was. I'm not bragging on myself, but I was a pretty good student in the Indian school. When I went to public school, it was completely different. Boy, they were two or three books ahead of what we were learning in eighth grade. Comparing the eighth grade in the Indian school, with the eighth grade in the public school, an eighth grade student maybe not as bright as this Indian knows more than this bright Indian.

CHAIR: And if that same Indian had had his chance, he would be way ahead of him?

MR. TAFOYA: Well, not necessarily a chance, but the same teaching, equivalent to, see, public school, he would probably do pretty well.

CHAIR: That's a very good point. I appreciate that. I really appreciate your remarks and the way you expressed them. I think you hit on particular things that I was interested in and the kinds of information we're trying to get, because you know, we can't start here in Dallas to correct some of the ills. We have to start back down here, in the lower grade schools, and other areas so that people have the same chance and opportunity after they get to the Dallas area.

MR. TAFOYA: Well, the main thing is not to muddle them up down there. When they get them over here, I don't know how to say it. They get disgusted with what they've been offered, not everybody, but a few don't know what's happening, you see.

CHAIR: What advice could you give us, like how could the BIA or other social service agencies, give better counselling? You know, we've heard from one of the employers here and he recognizes this. He said so, and he said everyone needs more counselling. What kind of counselling would be more to reinforce the person on the job, what would you recommend, from the top of your head? I know I'm not giving you much preparation.

MR. TAFOYA: The employer or the Indian?

CHAIR: Both, let's say both.

MR. TAFOYA: I'll take the family man again. He's brought off the reservation to prove himself and have the good things of life, nice clothes and cars. Okay, we'll start with him. I think he ought to be put in a place where he can go up, like working in a shop, learn how to operate, and from there go on up instead. I don't know, giving him a dollar and a quarter job, I don't know what the minimum wage is, I think it's $1.00, $1.75, or $2.00. Start him off there, and give whoever he's employed by a little bit of his background. He doesn't know too much, but he's not necessarily dumb, you know. He needs to get adjusted to his surroundings and his job, since he's new around here. A lot of times an employer gets buttered up about the guy that's trying --

CHAIR: That's the Indian?

MR. TAFOYA: Yes.

CHAIR: There are some industries that have brought to national attention by what's referred to as "hard core" people who have not had work experience. They've used the buddy system. What's your reaction to that?

MR. TAFOYA: I think it's good.

CHAIR: To go in pairs to work?

MR. TAFOYA: Right, maybe a couple of fellows go to a certain company and work there. They can get along, if they have somebody to talk to and from there on, they'll get more experience and start moving around. A lot of times, they might send a man in a strange place, nothing but people who can really talk English, you know, real good. He can't and he gets timid, and sits back by himself. He might say, "I think I'll quit here, they're too smart for me. I'll just go where I can belong."

CHAIR: But if he had somebody to kind of reinforce him --

MR. TAFOYA: Right. I just think I'd give an employer the background is the main thing. A lot of times, he's sent to employers without knowing anything about what the agency told the employer, he doesn't know. Maybe the employer is expecting a god with --

CHAIR: In television --

MR. TAFOYA: Yes, clean-cut hair -- I mean, you know, a nice tie, ready to go to work and repair TV's, telephones, or make a precision part or something like that. Then when he gets there, he gets turned back, maybe, I don't know.

CHAIR: Well, I certainly appreciate your coming and sharing your views with us. I think you've made a great contribution.

MR. NAHWOOKSY: Mr. David Benham.

MR. BENHAM: David Benham, Fort Worth. I wasn't going to say anything, but there's just so few from Fort Worth. We just have three families represented here, so I thought I would say something about our Indians in Fort Worth. As far as how they're received in the community, I have one example of a little boy the other day at a school. He came up to me and he said, "Hi, Mister, I'm an American Indian," and he was proud of it, in the community where he lived. He lived in an outstanding community, but the family he belongs to is white and not Indian. You know, Indian from the outside, white on the inside. Our Indians who are Indian throughout face a different situation. They're not assimilated into the white culture, and our experience at the mission in Fort Worth is five years ago no Indians attended church in Fort Worth. Just a very few families, you could count on your fingers where they would pass by white churches. When an

Indian mission was started, we have Indians from all religions coming to this one mission, because it is Indian. This is what I see among all our Indians, whether they are Plains, Eastern, or some other reservation Indians. They tend, in the cities, even though they are different tribes, to come together and as far as socializing, I think there's a great need among our Indians, in the city, because they are lonely when there's no one else there. When they get together, we have a lot of our students who come. They have no one, and I have seen how others feel this need for counselling.

Also, I have to commend the BIA at Fort Worth. Your man over there is doing a great job in counselling. He handles the students from the time they come. He finds their housing, which I understand is not quite the procedure in Dallas, where you have different ones.

MR. BEAMES: It's a sectionalized operation in Dallas, over there two people have been handling the total operation.

MR. BENHAM: Which includes counselling on housing, employment, school problems, job problems, all go to one person. Over here, they are not all the same, they don't get the full picture. I think an improvement could be made in this line as far as counselling in this area. Of course, the man there, is another Indian that does the counselling with them and the lady, who is there. This, again, creates a bond where there can be more counselling, Indian to Indian, though not of the same tribes.

There were other things I wanted to bring out. The community center or recreation center, is a good idea, except that for a problem we have in Fort Worth. I understand it's the same in Dallas. Our Indians don't live in one area. A man mentioned awhile ago, you have to drive 10 to 15 miles one week, and maybe 10 or 15 the other way. Some of our Indians in Fort Worth, no matter where it was located, would drive 10 to 15 miles every day if they wanted to go there. We have a problem there of transportation and, of course, again, communication breakdown, over the great distance where people live apart.

CHAIR: Is this a matter of income?

MR. BENHAM: No. This lady talking about West Dallas over here. We don't have that in Fort Worth with our Indians. The

families we do have there, very few are in this type of situation -- in poverty. A funny thing though, when I have referred them to community services, they don't seem to fit. They never quite qualify for community services, and I have tried referrals again and again as a pastor to these different other agencies. As Indians, they're an odd crew in Fort Worth, they just don't fit. I think that the Bureau maybe could help in this line.

CHAIR: Educate the community?

MR. BENHAM: The community resources, yes. Then, the other thing, this hospitalization program and education in other things, about living away from the agency. Whenever I was going to go to college, I went to the agency at Anadarko and tried to get help. I didn't live on the reservation they told me, and I've been back to look for that reservation, and I haven't found it yet. (Applause) I didn't qualify because I didn't live on this reservation and so I think there is certainly a great need for change. In this way, we are penalizing our Indians who move to the city to try to do better, to be the ideal of the BIA and then they don't qualify. The relocation program, I think, is a good program, a successful program. Improvements are needed as in all other areas, but it's a successful program, and one that needs to continue.

CHAIR: Just a reaction from you. Do you think relocation, I never get the title proper. If they were located in areas closer to home, do you think this would make any difference?

MR. BENHAM: No.

CHAIR: It wouldn't make any difference?

MR. BENHAM: This other man, the employer, he was talking about the reservation Indian tending to go home more often. My experience is those in Oklahoma go home more often and our reservation Indians stay. Just the opposite.

CHAIR: Because it's closer?

MR. BENHAM: Right, it's so close that home is just six or seven hours away.

CHAIR: In doing so, they neglect their work and such?

MR. BENHAM: Right, it's so easy to go home for a pow wow you know, 4th of July, stay and not come back.

CHAIR: I like your comment on trying to educate the other services. What about Law? Do you find with your --

MR. BENHAM: Another example was a young Indian fellow who was out on one of these, he mentioned, a hangover episode and fell through a plate glass window. Of course, that's breaking and entering. That was the charge. The police had no other alternative than to arrest them for this charge and they were taken to jail. They were talking about how terrible this was and how they hated to arrest him. A little technicality, I suppose. That's the only incident I know of that's really out of line. The others have been treated very well. There are not as many Indians in Fort Worth, so they are more of a novelty there.

As far as the others have mentioned about going to the bars for recreation, a place of social gathering, we have the problem there also.

CHAIR: What about health services, do they know how to obtain health services?

MR. BENHAM: The health services we have are Peter Smith Hospital.

CHAIR: Do you have to have payment to get in?

MR. BENHAM: No, you just have to wait in line. It's the county hospital. This is the only thing I know of except for those on the program and on referrals. We've not done very well at all.

CHAIR: Have you had an opportunity to have an exchange with the poverty people?

MR. BENHAM: No. As I say, we don't have any poverty.

CHAIR: Poverty in that area?

MR. BENHAM: Right.

CHAIR: It's just kind of social adjustment problems, rather than economic?

MR. BENHAM: Yes. I was surprised, really, to find out about this, and I want to find out more about it, because we just don't have it. We have a different group there. Our Indians are young. We don't have any drop-out problems, because we don't have any children that old. As a whole, they're all still in grade school and junior high.

CHAIR: You've answered my questions. That's really about all I can think to ask. I appreciate your coming and telling about your area. Thank you very much.

I think we need a five-minute break, and then we'll come back.

(Short recess)

CHAIR: We're ready to resume now with Mr. Beames.

MR. BEAMES: Robert W. Beames, Field Employment Assistance Officer, Bureau of Indian Affairs, Dallas, Texas. I live at 2625 Community Drive, Dallas.

CHAIR: We appreciate your being here.

MR. BEAMES: Thank you, it's a pleasure to be here. I want to say I sincerely believe in what your committee is doing. I am real glad to see that our President gave as much recognition to Indian people as he did last March 6th, when he appointed this council. I am real interested in what will come out of this. I know a lot of good will and I think it's going to serve a very useful purpose.

I have a lot of information I brought with me, when I came over earlier today. Much of it happens to relate to many of the things that have been said here this evening. First I would like to try to identify what we do in Dallas, what our assigned responsibility is, because a lot of people have a misunderstanding as to our function.

Our primary purpose is to help Indian people find better employment opportunities. About 70 per cent of the people we serve at this time come through our adult vocational training program, getting training from possibly six months up to three years for registered nurses. That particular course is the

only one we can train up to three years. There's a two-year limitation on the basic program, but they made it an exception, so we could train registered nurses. Of course, the other 30 per cent, roughly, come on our direct employment program. Since this office opened in 1957, we have assisted to relocate to Dallas and Fort Worth, I should say, 4,333 single and family units. These were made up of some 9,336 Indians. This, of course, includes family groups. We estimate possibly a third or 35 per cent of these people are no longer in Dallas. Many of them go back home for various reasons, to jobs, because they are homesick, or other personal reasons. On the other hand, many of the families come here have additions to their families, So our Indian population is growing in Dallas, just like it is throughout the Indian country. There are many different functions we play in our efforts to assist Indian people to find better employment opportunities. We get involved in just about everything, from planned parenthood to occasionally assisting a family to take a member of their family back to the reservation for burial. Just about everything that happens in between.

We are staffed to serve in all of these areas and we refer to many, many community agencies in Dallas. I have a list of some 51 here. I don't know if you'd like for me to read them all. I could read a few of them, and give you an idea of some of the functions we do get involved with.

Baylor Dental Clinic, thank goodness for them. Our program does not provide us with financial assistance for dental needs. This is one thing we hope will be corrected in the future. We hope the U.S. Public Health Service is able to provide better dental service on the reservations and in former reservation country of Oklahoma, so these people do not come with severe dental problems, as many of them do now. They are short of staff and of funds and have priorities. It's my understanding that school age children get top priority. I do know they cooperate with us, but they don't have enough dentists to meet the needs. This is a very dire need of the Indian people throughout the Indian country. It's brought to our attention here in Dallas, when people have to miss school or miss time on the job to have dental problems taken care of and most of the time, they're in no position to pay these high costs.

We deal with such things as the Catholic Charities, the Child Guidance Clinic, Creative Learning Centers, the Council of Churches, the Council on Alcoholism, the Family Guidance Center, Hope Cottage,

Legal Aid, Mental Health Association, Planned Parenthood, Salvation Army, various civic clubs, the U.S. Probation Office, Visiting Nurses' Association, Vocational Rehab, Children's Medical Center, County Juvenile Department, and many, many others. In referring our clients to these various organizations for the services they provide, not only to our Indian people, but to other citizens of Dallas and Fort Worth.

We have had some discussion on wages. Many of the things that have been said about wages were true to a certain point. Things have changed tremendously, since this program started. A member of my staff worked -- she picked October of 1961 and started with October, since then, our high wage for males -- this is the starting wage, $1.87 an hour, the low wage is $1.00 an hour, the average was $1.28 an hour, and with women this ran $1.15 high, $1.00 as a low and $1.05 as an average. This has progressed continuously each year. There may be some variation. Let's take the averages. I think that is probably more meaningful. In 1962 it was $1.45; 1963, $1.44 for males; October of 1964, $1.59; 1965, $1.72; 1966, $2.04; 1967, $2.00; and 1968 it was $2.13. Then we've got it by months. In November of 1968 our average wage for males was $2.61; December $2.58 and, then, in January of this year, the average wage was initially $2.41 an hour, this was for males. It is similar with females, and started out with an average in 1961 of $1.05 and has progressed up as high as 1968, October, $1.79 an hour. In November it was $1.83, and in December $1.77 and January of this year, $1.75. From the standpoint of income, people we serve are getting better wages. This is the starting wage, and we do find our employers recognize abilities, skill, a person that will be on the job and be dependable. They are moved up, I think, in accordance with their skills. I'm real pleased to have Mr. Church here this evening, and hear his comments. We have many fine employers. At this point, the economy in Dallas and Fort Worth is such that they are calling us. There were times back, a young gentlemen earlier was speaking about when wages were real low. It was very difficult, jobs were scarce and wages were low. Texas wages are coming up. It has been low compared to some other parts of the country for many years, but it is coming closer to the national average. We are very thankful for that. I'm sure those individual Indians and their families are very thankful, too.

We have, through our adult vocational training program, some 75 courses approved in 18 general fields. Right now, and I guess this is probably true most of the time, there are more in the general business field -- secretarial, clerk-type, office machines, accounting, etc. We have 49 trainees in that particular field. I think machinists is next and then computer operators, keypunch -- there are 12 in that -- let's see, there are 13 that are machinists and in auto-body mechanics, and auto mechanic and body and fender, there's 12; welding, 11, and then it progresses on down, in

cosmetology there's 7. We do have many courses, in which no one is enrolled at the present time, but that gives you an idea of the type of training we have and what the Indian people we serve are interested in.

Here are some figures I think you may be interested in. We took our arrivals from the last fiscal year. This would be July 1, 1967, through June 30, 1968. We had 375 single adult and family units arrive for our services that fiscal year; 37 per cent of those came to us from Oklahoma. Of course, there are many, many tribes, at least 30 or more tribes in Oklahoma. Arizona was next with 23 per cent; New Mexico had 12 per cent; South Dakota, nine, and North Dakota, five; Alaska, four; Montana, three. Again, these are percentages. Mississippi, two, and then Minnesota, Nevada, Oregon, Washington, one per cent. We did have one individual from Florida and Nebraska. This wasn't even a whole percentage. So, we do have Indian people and Alaskan natives. There are three groups in Alaska, the Indian, the Eskimo and the Aleut from the Aleutian chain. They come to us from throughout the entire Indian country, but, again, more from Oklahoma than any other place.

We have found our housing costs for the people we are serving. A family apartment averaged $77.00 per month and a house $81.70. This was taken prior to June 30th over a six months' period, January 1 through June 30th of 1968. Public housing, the average was $40.00 per month. During the same period for singles, apartments averaged $34.20. I should point out generally this was shared with more than one individual in the apartment. The individual's share was $34.20. Rooms were about $42.62, the figure we have here, for rooms for single adults. During the period, July 1st to November 30th of 1968, actually the figures are very similar, I don't think there's any point in repeating them. I think that pretty well spells out what the average cost was. There's not enough difference to be meaningful, but I would like to point out, since June, we have not housed anyone in public housing. Elmer Scott Housing Project, in particular. For many years this was where most of our families that came to Dallas were housed, especially when the wages were low. Quite frankly, those large families were unable to pay the rent it cost in other areas.

CHAIR: Is this in -- what's been referred to as West Dallas?

MR. BEAMES: This is in the West Dallas area, yes. Many of the people lived in this housing project, and some of them have moved out, but are still in West Dallas area. There is a situation out there that most of our people prefer not to live in. We prefer they not have to live there. There may come a time when we cannot find adequate housing for a large family for which they can afford to pay the rent. We may have to go back to public housing, but we have been successful, at least since July 1, in placing all of our families in something other than public housing. Part of this is because wages are going up and they can now pay. Probably, one of our biggest problems in serving these people is finding adequate housing for families at rent they can afford to pay when they are starting out in the beginning level of the labor market. Things are improving there, and we continually make efforts to do better.

As far as subsistence grants are concerned, our subsistence grants there actually applies to our relocatees and trainees, I believe, in similar amounts. This is a monthly subsistence grant, and we generally break this down into weekly or bi-weekly rates. On the monthly basis we can assist a single individual up to $175.00 a month for subsistence. A family head plus one, $235.00 a month. This graduates -- I'll just skip around here and hit, say, a family head plus five, that would be six in a family, $365.00 a month. When we get up to a family head plus nine or more, the subsistence is $435.00 per month. We now have and have had since the last fiscal year a large family program, where when the individual's earning capability is not enough to meet his needs, we are able to supplement his income over a period of time, until he can gradually bring his skills up to a level where he can meet what his financial needs are. This, hopefully, is a gradual withdrawal program where, as he earns, we will give less and less. I don't think we've had anyone work their way out of this particular phase of our program at this time. Some of them have made some progress and are getting less of that supplemental assistance from us. Of course, the individual or family unit that comes on the adult relocation training program, draw subsistence during the entire period of their training, plus one month afterward while we are helping them to get jobs. I think our employment staff does a very good job and our records show most of the people we train get jobs

in their field or closely related to the field. Some of them choose for their own reasons other types of employment. They may learn a job that has opportunities and possibilities they are interested in and take other jobs. We do try to place them in their field and there are certain times of the year when maybe a job, it's difficult to place this certain skill at a particular time of the year. Maybe this is when he graduates, and we may have to place him on a temporary job not related to his particular training. But for the most part, we do try to work them back into the area, the field they were trained in.

We have a staff of 24 people, and actually most of them have been in our program for many years. Ten out of our 24 are people of Indian descent, including myself. I think they are capable. I personally am proud to serve with them and I'm proud to serve with the Bureau of Indian Affairs. I, too, realize that the Bureau does not have the answer to every Indian's problem. I think, since I get into the Bureau of Indian Affairs some 17 and a half years ago, I have seen tremendous changes in the program I am working with now. I believe one lady was talking earlier, who came to Dallas in 1952, back then we just had barely subsistence, period. We now have different categories of financial grants. We can help buy tools, if they need tools to put their skill to use. We have a housewares allowance. We have a furniture allowance. We grant you it is not sufficient to go out and buy a house full of real first-class furniture. I don't know of details that a person earlier was referring to, but, basically, I think that we get our dollar's worth. We do try -- the individual Indian goes along, they pick this furniture out. There are options available to them, but, again, we'd like to have more money to buy them better furniture, but with our limited budget, we do the best we can.

CHAIR: Has this improved from the beginning?

MR. BEAMES: Yes. We are getting more money in those areas than we did originally, but, again, there was a time when we didn't get any for this particular need; so, our program is changing. Eligibility for our services is changing. There used to be a time, when you had to live on trust or restricted land to be eligible for our vocational training. This is no longer true.

We do take applications only from reservation areas or former reservation areas such as Oklahoma. In other words, our staff in the Indian country prepares an application, they counsel with the individual Indian or he and his family, and tell them of the services available, and I'm sorry if they're leading people to believe the streets of Dallas are paved with gold; they are not, but there is opportunity here. I believe many people have found very fine opportunities here in other offices similar to ours. We can only help the individual who is willing to help himself. We sometimes see people go back home, because they have not applied abilities they have, either in training or on the job. Sometimes they go back, because they are homesick, or for various reasons. I do think that Dallas is a very -- and Fort Worth, I should say, this fits all of them I'm saying here. Our employers are very glad to get our Indian people. We do not have any inkling of racial prejudice as far as American Indians are concerned. We do not have problems in finding housing as far as -- the problem is their ability to pay the rent. Honestly, at the beginning level, the housing, there's not enough of it available. They are building apartments like mad throughout Dallas and Fort Worth and everywhere else I go, but they are for people at a moderate or high-level income. Many of our Indian families cannot afford that kind of rent, so we do have problems in getting them into houses like we would like to have them in. But it is better, for the most part, than what most of them had back wnere they came from. We work at this very hard in trying to upgrade our housing, but, again, lack of the financial capabilities restricts the type of housing they can move into.

I am wondering, now, if there are any questions? I have just skimmed over a few areas that you are concerned with. I'm wondering if there are any questions you or other people would like to ask.

CHAIR: Yes. There are several things that have occurred to me. I'm interested in health situations. One of the mothers that had to leave here said she would like to emphasize -- and I notice in your own recommendations and in your report, last year's report, that public health would look into the possibility of dental and eye examinations. If I am understanding the situation, these particular services aren't offered in advance, before they leave to come to --

MR. BEAMES: Normally this is provided by the Indian Division of the U.S. Public Health Service.

CHAIR: That's what I meant.

MR. BEAMES: Quite often they are not able to meet these people's needs prior to their coming to Dallas and Fort Worth. We wish they could. I think the dental needs, in particular, the other health needs, these things should be corrected, in my opinion, so far as

possible before they ever leave the reservation area. This is our feeling.

CHAIR: I certainly agree with that and I noticed your recommendation, brought that out so it would be in the record. I think we all know what medical expenses are, and then you come into a new location starting with all the handicaps, that you have and then with the health problems on top of that, I think certainly it should be strongly recommended that these particular areas of concern are taken care of.

MR. BEAMES: We have one good example of this: A young man came down from Alaska. I can't recall exactly, but I believe he had 53 cavities, or 50-some cavities. He had been in rather an isolated area. We are able now to get him scheduled. This would be more than two per tooth, I don't know how many teeth he's got. But he had some real dental problems, but we have got him working when he will keep his appointments with the Baylor Dental Clinic, and, again, all he's got to do is pay the cost of materials, this in itself for many fillings, is going to be a little money, and it's on a gradual basis, but eventually we hope to have his dental problems taken care of.

CHAIR: And are there any eye examinations?

MR. BEAMES: We are able to provide glasses. However, quite often this may delay an individual in school or on the job.

CHAIR: Well, it seems, again, that that would be done before.

MR. BEAMES: Right, and they do -- most of public health facilities are authorized; quite often they don't have adequate money, so we have people coming to us that still have these needs, but we are able to buy eyeglasses.

CHAIR: I feel strongly that that would be almost a requirement that would take place before -- that's a great handicap to start on a whole new adventure and new life. Several other things: You did mention the fact you weren't pleased with the housing situation. The housing shortage in this area, it's my understanding is the explanation for some of the poor quality.

MR. BEAMES: It's a big problem and it's not only the Indian people, but all groups coming to Dallas and they're coming here by the hundreds, I'm sure, every day and finding difficulty in locating adequate housing, especially the unskilled person. But, again, if you can pay $125.00 to $150.00 a month rent, there's housing available, very nice apartments available. Most of our people cannot pay that kind

of rent initially when they come. Again, this is one area where we put in a lot of hours, trying to find especially housing for families now. We have several room-and-board places that are available to young single men and women coming to Dallas. Many of them go to the YMCA, initially. Later on, after they've been here and got acquainted, they may team up with two or three other individuals, and rent an apartment. That way they can afford to pay higher rent; of course, families can't do that, so they are still quite often handicapped for a longer period in finding good quality housing or mediocre housing.

CHAIR: What percentage are in public housing, do you find?

MR. BEAMES: I have actually no idea of how many families we have out there. Most of them are out there have been out there, for a long time and some of them no longer rely on us for special services. I don't really know. Do you have any idea how many families we have out there, Irene?

MRS. IRENE DAY: I don't right at the moment (inaudible) but we probably have put in less than a dozen families in the fiscal year '68 and no families this year. The majority of the families would be families who have been here over two and a half years.

CHAIR: That are in --

MRS. IRENE DAY: Dallas public housing, yes.

MR. BEAMES: Now, some may go out there on their own; they come here on their own, too.

CHAIR: But you do try to avoid it if at all possible?

MR. BEAMES: Right. This is one thing that used to bug me when I was on the other end of this program, sending people to Dallas. All of our families were put in the Elmer Scott Housing Project, I think, initially. We no longer do this, and as I have indicated, we prefer not to put any of them there, if we can avoid it. There may come these other cases, and again, we haven't since July 1, but we hope that we can get them salaries, wages at a level where they can pay the rent in other areas.

CHAIR: Is there any effort to locate these families as close to their jobs as possible; is this taken into consideration?

MR. BEAMES: Where possible, but, actually, when we've got a family to house, if we can find a decent house at rent they can afford, we're going to nail that house and hope. I say we're going to nail it, they're the ones that decide, but most people in Dallas are commuting, I say commuting, we drive quite a ways to our jobs, most of us do. Some of the industrial areas are quite a ways from the areas where

people live, so most of them have to travel, and some are fortunate to live within walking distance of where they work, but I'm sure these are rare.

CHAIR: You commented earlier about overzealousness, overselling prospects of coming here. Do you think there could be a better coordination of efforts from your end with the other end?

MR. BEAMES: We made numerous efforts to properly inform agency personnel on what is available in Dallas. We do not attempt to oversell Dallas. I am sure we have individuals in our program at various places who may, in their efforts to assist the family, tell them about the good things that can happen. What are the options and point out some of the bad things that can happen. I wouldn't doubt but what some of them get a false picture of what Dallas or any other field employment assistance office can offer. I think it's -- communications, again, is a problem. The guy may not intend to oversell this, but the guy listening, he may look at all the good things, and the best that can happen, and it may not happen. Some come here and I think probably find it was better for them than they anticipated. It varies with the individual.

CHAIR: I've heard this from other sources.

MR. BEAMES: I would like to point out that our program, I understand, last fiscal year assisted over half the people in their home area, like their home states, but in some cases an area office may entail more than one state, so --

CHAIR: That's a new policy, to --

MR. BEAMES: Well, this has been going on for many years, but it is getting more and more attention. For instance, we have recently opened some small offices in Oklahoma City and Tulsa and are doing this in other Indian areas. We have training courses available within the areas in most cases. A lot of them are training closer to home, and are seeking jobs closer to home, but still, this way they have got an option. We believe that Indian people, like any other group of people. are going to go where there are opportunities for them and, unfortunately, in many parts of the Indian country there are not adequate job opportunities.

CHAIR: You may have heard earlier in some of the testimony, in someone's consideration or in someone's opinion perhaps the employer is oversold -- the client is oversold to the employee on his capabilities on the job and, therefore, he expects more from him than he can produce.

MR. BEAMES: I don't believe this happens in our case. Now, there may be individual cases where an individual is capable and we may sell

him, that's a poor choice of words, but we may discuss his qualifications with an employer to the point -- we realize that he has this potential. He may not live up to his potential. I think quite often none of us bat 100 per cent all the time and an individual who is capable may go to work for a particular employer and not do what he's capable of doing. We make an effort, based on information that we get from the individual and from the application prepared initially. We use this to discuss with the employer what the individual's past work experience is, what his educational level is, what his interests are. In the case of our trainees, we have an aptitude test on nearly all of them. We may discuss, if the employer is interested, what their aptitude scores are and this may be an indication of whether or not they can do the particular skill he has for them to do. I think our employers here in Dallas are quite happy with the information we give them. We, at times, have individuals who have some very negative characteristics. When we are aware of these, we discuss these. In some cases they say, "Well, I don't believe I can use that fellow." Some other employer says, "Well, the last few fellows you sent me worked out fine, and we'll give this one a chance," and he may make it or he may not make it. He may not make it for the very things that we saw that could be problems to him, but we try to discuss these with the employers. I feel they appreciate this. They come back to us. If we sell them a bill of goods, so to speak, they're not going to accept our word the next time, we come with an applicant. We try to be as honest as the information we've got available to us. Again, the individual may have the capabilities but not live up to it.

CHAIR: The training they receive, if you have to place them on a job other than what they were trained for, do you as rapidly as possible try to change --

MR. BEAMES: Well, we do this. Now, we have some individuals that like other type of job very well. They're happy to stay there. So we do make efforts to change them whenever there's opportunities available in the first field they were trained in.

CHAIR: But you do follow through?

MR. BEAMES: Right.

CHAIR: You don't put them out there and leave them?

MR. BEAMES: Not to my knowledge, we don't. If we do, Mr. Wilder actually, I have some staff here more familiar with these details and perhaps they could give you some more details, on some of this information and give you names where I don't deal directly with them. I do know we do follow up, and generally are successful in placing them in the fields of training. Now, it varies with the individual skill. We have

some people that may go through a course and not acquire enough skill, say, a clerk-typist. If you can't meet the employer's need, even though you had the course, it's difficult to place them and we may end up placing a girl in something unrelated to clerical work. It's the same way with some of the men.

CHAIR: You say you give them assistance for a certain period of time and then they're pretty much out of your job is not the right word. But they are allowed a certain period of time for adjustment and follow-through, counselling -- is there any follow-through then, after a certain period, say, check back to see how that person progressed. How do you determine the success of your operation? A person stays on the job that you get him, or that he's promoted -- can you make some --

MR. BEAMES: Well, for the most part, in the first place we don't think his staying on the job we got him determines his success. He may on his own find, even a better job. Quite often he will stay with the same job and be upgraded in that job. Now, another thing you were touching on here, our follow-up and our continuation of services. Many of these people actually only need the opportunity, the basic financial assistance, the initial services; once they are started, they are able to make it on their own, they may not come back to us for further services. Other individuals will lose a job or will quit a job, and then come back and we'll help them find other jobs; It varies considerably with the length of time our services go on. Basically, the individual who comes for direct employment, receives some initial financial assistance grant, subsistence up to one month, and then we normally find them jobs within a few days. There were times, when jobs were harder to get, it took longer than that, but right now it doesn't take too long. So, actually, one month's subsistence generally meets his needs. We do have emergency subsistence grants where, through no fault of his own, he encounters some difficulties we can assist him through and tide him over until we can get him on another job. We have health benefits available, where our program pays a portion of their medical costs if there's hospitalization or even their regular medical doctors' visits or medicines, things of this sort.

CHAIR: Do you think the assistance is adequate?

MR. BEAMES: Well, I think for the most part it's adequate. There are people who have some unusual needs where it's not adequate, but I think it meets the needs of most of our people. I am sure they could all use more money, but basically, most of them make it, shall I say, on the funds, we have been able to provide.

CHAIR: And you are flexible enough for emergencies to give help?

MR. BEAMES: Right.

MR. NAHWOOKSY: Just a matter of interest, on what basis do you get people from far away as Alaska?

MR. BEAMES: Well, we have agency employment assistance staff up there and, of course, there is an area office that coordinates their program. These people make application through their agency staff, and then they will send the application to their chosen field employment assistance office, such as Dallas. We will schedule them to arrive and, generally, our Alaskan natives, since they have had so little urban experience, go through the Seattle orientation center, which gives them some basic experience in urban centers, using household appliances and things like this, that many of them haven't had any experience with, riding buses, many conferences and counselling sessions on various factors that they will encounter. Then, they will relocate to Dallas, and we will provide basic services.

MR. NAHWOOKSY: Is that choice pretty much their own rather than what Dallas specifically has to offer?

MR. BEAMES: You mean their coming to Dallas?

MR. NAHWOOKSY: Yes, sir.

MR. BEAMES: Well, based on information they're provided by our staff at the agency level, or their own knowledge of other friends or relatives who have relocated, they may make up their mind. They may pick it on a climate factor. There's various things that enter in.

CHAIR: It's their choice to make?

MR. BEAMES: It's their choice to make, yes, ma'am, it's a voluntary program, and they can choose among our eight field employment assistance offices where they can go.

MR. NAHWOOKSY: Is there any other orientation that takes place, I mean, other than the one at Seattle? I mean, do they have these pre-orientation --

MR. BEAMES: No, there are no services of this nature available. We have, at times, had a few people referred through that Seattle orientation center, I think. Basically, most of them from our part of the country down in the Southwest, shall I say, do not go through that type of orientation.

CHAIR: Do you feel they are benefitted by this orientation?

MR. BEAMES: I think some of them are. I think we serve some, that don't need this type. They have had enough experience in urban centers in Alaska and sometimes in the lower 48, don't need that type of service.

CHAIR: There's a great deal of comment about counselling. Do you feel you have adequate counselling? Maybe this is an unfair question to ask. You know, not as a criticism to your staff or anything specific, but we're trying to get down to what would really be, some general recommendation on counselling. Do counsellors have the right kind of training to give the proper counselling and advice?

MR. BEAMES: This is an area where we need training, we need staff with higher technical backgrounds. I think the people we have, are doing a fairly good job in most cases. There are times when we are dealing with people, who have problems that our staff -- they may actually need some psychiatric assistance or things of this nature. We do not have that capability on our staff. We do occasionally refer our applications to such services in the community.

CHAIR: I'm very pleased with your answers. The reason I say this, I think it's not a reflection on the Bureau, particularly. I think it's kind of a reflection on our whole society, do not have the proper training. I think you could even look at the poverty program, as far as that's concerned. We don't have the proper training to actually help, or we don't know enough about cultural differences, to help people make social adjustment. I think, probably, the most successful counsellors are kind of -- a gut reaction to actually knowing from their own experience. This is an observation I've made, anyway. This is an observation I've made, that people who have had their own experiences allow them to be better counsellors, because we really don't have in our whole social makeup in the United States, adequate training for people who work with minority groups or with different cultural backgrounds. I think, this is a real shortcoming. That was the reason I'm pleased you answered like you did. I think this emphasis ought to be made.

MR. BEAMES: We are trying to upgrade our staff capability. We have started selecting staff who have a higher technical background, maybe no experience in the Bureau of Indian Affairs or with Indians, even. We feel with a better technical background, and after being with us for awhile, maybe they can do a better job than someone who grew up in our organization, but does not have the professional background. I want to point out, we have some very fine counsellors who have had no college education. Some of them just naturally relate well to other people, and are able to take basic information and pass this on to our Indian clients. They do a fine job. We do have at least four people on our staff with a master's degree. Mine, unfortunately, happens to be in physical education, but I did take my electives in guidance counselling and psychology. I think I got about 27 semester hours in the field, because I was interested in it. We do have two people with a master's degree in psychology and one with a master's and beyond, in guidance. We have other people who are working toward degrees in sociology

and things of this sort. We have people with home economics backgrounds. Again, we are trying to upgrade our staff and there have been efforts made in service training. This last two and a half years, we have not had funds for this, but in the past we have done quite a bit of this, and many of our staff have been on the board many years have benefitted. We had a psychiatrist and contract for awhile, and they did a lot of in-service training with many of our staff.

CHAIR: Then, in your opinion, more and better training should be made available for your staff?

MR. BEAMES: Right. We realize, we have room to improve, and we are making efforts to do this.

CHAIR: These are the things, I think are very important to get into the record. Things we need to make suggestions on. I know from my knowledge of Bureau funding, it's very difficult to sell the Bureau of the Budget which has to go through all human resource problems. It's easier to sell them on building a building than it is training counsellors, which I think is an importantfactor, in your type of program. In most cases, whether an individual succeeds or not, is due to the type of counselling and guidance he receives and the attention he receives. The BIA does not receive the kind of money, necessary to make these programs successful. It's a very difficult thing and I think it's something not only you have to -- but the Bureau of the Budget, and the Congress. All of a sudden every Congressman becomes an expert on Indian affairs. It's an observation I've made in hearings, that it's easier to get a building, than it is to get human resource development programs. I think those are important factors and you're big enough to say those things, you know, that these things must be recognized. That's the only way we're going to be able to convience Congress, the Bureau of the Budget, and other people on what your agency has to go through, and we've got to accumulate this information. I think you will find a great help, for instance, on the Council, to get this in the record so we can say these things.

MR. BEAMES: I would like to say, I think for the most part we are doing a very good job. One even our fellow BIA employees way back early in the game said we couldn't do. I think we're doing it, in fair shape, and Congress has been upgrading our allotments as we go along. A lot of good things have happened to this program in giving additional services that we didn't have initially and additional funding. Again, I still feel like we have a lot of room for improvement, and I'm sure we will continue to make efforts along those lines. It does take money and additional staff, to provide additional services.

CHAIR: Do you have any kind of relationship, for instance -- I don't know, you know, that they have any great deal of particular knowledge about the problems of social adjustment that perhaps a university could offer. Is there any attempt to associate with a university, or with a department of the university that would know urban problems, that could better advise your counsellors or maybe even provide some sort of orientation program that would help. For instance, just using any person moving from the rural to the urban centers, it's a great adjustment.

MR: BEAMES: Right.

CHAIR: And you actually go through culture shock or what is referred to as culture shock, moving. You don't have to be an Indian to do this, and I just wondered if there are facilities where universities or something in that surrounding area, you could associate with or develop some program with.

MR: BEAMES: Well, there certainly are universities in the area that this could be done with. To my knowledge, no program like this has ever existed. I've been here a little over two years and we haven't had such a program. I don't know of one prior to that time. I see no indication of it, but I definitely think if we could get the funds to make such a contract, and get university services, know-how, I think this would help us in our own knowledge, and knowing how to better serve the people we serve. I certainly would welcome such an opportunity to have this kind of service available.

CHAIR: Do you have any working relationship with the poverty program here?

MR. BEAMES: Well, actually, most of the people we serve, if they are willing and able to work, we get them jobs that put them above that programs' income level. We had a young man come to work for us last summer. We sent out information to every family we could think of, that had a high-school-age boy or girl in an effort to try to recruit a young man or woman to work in our office through this YOC program. Actually, we finally found one. The only reason that this family met the criterion was because, there was ten children in the family, I believe. Every other family we contacted, so many had children that wanted to work we would have been glad to employ. They didn't meet the level of the income, they were above it. Most of the people that we serve are above this level. If they are able and willing to work, we can get them jobs that put them above this level.

CHAIR: Do you have any kind of working relationship with the State employment service?

MR. BEAMES: Yes, we have a pretty close working relationship with them. We don't rely on them. For the most part, we're able to locate people we are serving through our own efforts. But we have on many

occasions, used in the past this office relied on by the Texas State Employment Service almost completely in placement. We gradually built up our own contacts. I believe this is one of the things that upgraded our employment, we started going out on our own and we have done better. And I don't mean to belittle Texas Employment Service. They can only serve the employers that come to them and place orders with them, and then they match applicants' skills with the needs of the employer. We go out with John Doe Indian and try to find him a job based on his skills, and we go through, maybe, many employers looking for a job, that will pay him a living wage and something that he has a skill for or potential end that he is interested in. We do job development more than they're able to do, I believe, under the way they operate.

CHAIR: I'm interested in that. I know in some of the places I've made this inquiry, with individual cases, they've not had any great success. I'm not saying the State of Texas Employment Service, you know, the whole network of employment service has not been a very successful agency in placing Indians for employment.

MR. BEAMES: Well, I don't have a whole lot of experience, but my experience would run along the lines of your statement. We have found we can go out, when we have an individual whom we are trying to place, we're going to hunt, hunt, and hunt until we can find a job for him. Again, I think their efforts are primarily directed toward matching the guy that walks in, with the employer who walks in. If he sits there many days and no one walks in wanting his skill, he doesn't get a job. We are going to be hunting and, fortunately, in this day and time we don't have to hunt very far. We have employers calling us. We could place many more Indian people than we have coming to Dallas. Most of the major employers of Dallas and Fort Worth are looking for employees, so we don't have any difficulty placing them.

CHAIR: Do you find the State Welfare Department cooperative?

MR. BEAMES: I think so. Of course, they have their own eligibility criteria, but when our people have been residents long enough, this is no problem. I think they get the same services, any other citizen gets, based on our information.

MR. NAHWOOKSY: I have two more questions I'd like to ask you. How do you determine what type of training to provide for a client when they come in? In this determined here, at the area office, or agency?

MR. BEAMES: It's initially determined by the individual in cooperation with the agency employment assistance staff, normally, and this, again, would be based on his stated interests and maybe his previous working experience. If he has worked, aptitude tests, scholastic records, but many of the jobs available are training available, depending on where the individual comes from. He may not have heard of these things. He may list two or three options. When he gets to Dallas, we may feel that he has a potential in an area that would do better by

him, than what he has chosen, so we may show him some training facilities and discuss with him other areas. Again, he has the final say-so if he can meet the requirements. Now, some schools have their own requirements, and they will not accept a trainee, if they don't meet certain criteria.

MR. NAHWOOKSY: Is it done at the agency or the area office before he leaves?

MR. BEAMES: Generally at the agency office prior to his departure, initially, by our vocational training staff, after he arrives. We go through these things, and show him various training facilities, and discuss other possibilities. In some cases, we may feel he has chosen an area, a field of training, that he can make a good wage at and that he has the aptitudes and interests in.

CHAIR: Are these places accredited or recognized institutions where they get their training?

MR. BEAMES: Well, yes. Before we would recommend approval of their courses, one of our criteria is that they must be approved by Veterans Administration, Vocational Rehabilitation, people like this. We do not deal with so-called fly-by-night training facilities.

MR. NAHWOOKSY: There's been a lot of discussion on housing. How could the people in the Dallas - Fort Worth area assist you?

CHAIR: In the local community?

MR. BEAMES: You mean, the citizens at large or the Indian people?

MR. NAHWOOKSY: The Indian people.

MR. BEAMES: If they know where there's some good rental housing available, and don't have a friend or relative they want to take advantage of that, we'd be happy to have the information and would relay it on to one of our families in need of housing.

CHAIR: Where do you get your information from?

MR. BEAMES: Well, from the newspapers, from previous rental agencies, landlords that we have dealt with. My housing man isn't here this evening, but he works pretty hard, any lead he can get, any -- especially on any family housing, we follow up and try to, you know. Again, take an individual family out to show them what is available. Unfortunately, again, because of limited income, sometimes their choices are not as good as we would like. Sometimes we feel we do very well for the cost that's available compared to the other housing available.

MR. NAHWOOKSY: What type of feed-back do you have for the reservation? Your reports?

MR. BEAMES: We make reports at various periods, during the time they are here. If a special problem comes up, or maybe a special achievement, and it works both ways, it's not all negative -- we write special reports advising agency staff of what is happening to the individual family, or single adult that might have relocated through their services.

CHAIR: Has there been any consideration or any thought of a buddy system type, discussed a little earlier?

MR. BEAMES: I don't think, I could hear all of what was being said about that, and I'm not sure I fully understood what was meant by the "buddy system."

CHAIR: This is where individuals go in pairs for specific training, kind of re-inforce each other when they're on the job, you know, with the employer that maybe they don't feel like they can communicate directly to and at least have someone they could get their gripes out. Just be able to say to them orally sometimes helps give an outlet.

MR. BEAMES: Well, I think this works out sometimes, we have two individuals with similar interests in a job and similar skills, etc. We may place them together. Quite often our job opportunities don't come in pairs.

CHAIR: I know one of the big industrial complexes or institutions said, they were going to try to work with the people who had not had work experience. They did so and they kind of had something like 95 per cent dropouts on their first attempt. Then they decided that being private institutions they'd try a different approach, and they developed what I referred to as a buddy system, to make sure they re-inforce each other about going to work. Even get someone already working or that had work experience to buddy up with a guy that didn't.

MR. BEAMES: Well, this happens quite often, in that one of our clients who's on a particular job, may have a relative or a friend coming on the program. Maybe he's already here, and out of a job, or going to change jobs, and he'll get a buddy to come and he'll tell his supervisor, "I've got a friend that's coming, give him a chance," and this works out, but we haven't made any concentrated effort to get people placed on this type of system. I am sure there have been some isolated cases, but no real concentrated effort along this line.

CHAIR: Would you consider, for instance, if the Indian community, one of the two organizations here, developed a volunteer service of a kind of buddy system of re-inforcement to these new people coming in, would you be willing to work with something if they could organize it?

MR. BEAMES: Why, I'm sure we would, provided the individual who comes in would be --

CHAIR: It would be acceptable to them?

MR. BEAMES: Right. We don't project these things onto them without their consent. Many of the things this group and others has suggested to us with the consent of the individual, we're willing to cooperate with anything to help the cause in that direction.

CHAIR: Well, I thank you very much.

MR. HARGIS: May I ask a question?

CHAIR: Yes. Jerry?

MR. HARGIS: Based on things heard earlier in the evening, I'd like to ask you two questions, if I may, to clear the record one way or the other.

The list you started with, agencies to which you refer various kinds of problems, is any attempt at all made for incoming trainees to be oriented into the services of these facilities or these agencies that you have on that list?

MR. BEAMES: Well, not on a regular basis, no, because many of these things -- the normal individual we serve doesn't need, for instance, some of these. We may refer only one person a year. There are many regular facilities where we do orientate people about hospital services, school facilities, employment, Texas State Employment Service, things of this nature, but many of these are individual things. Most families or individuals never had a need for, but we do use them on an individual basis. Those come up quite often are incorporated into our orientation program.

MR. HARGIS: So there is an orientation program on agency services, but it's of a general nature --

MR. BEAMES: Right, and it's incorporated with the various other parts of our orientation.

MR. HARGIS: My second question was related to a statement made earlier in the evening. It followed a statement you made that said that were able to grant subsistence for one month past the completion of training. Going back to the statement made earlier in the evening, I have a question. If an individual while waiting for placement during that month's period of time has a parttime job, are parttime job earnings deducted from the subsistence?

MR. BEAMES: No. Actually, we encourage many of our people who, while they're in training, to take parttime jobs. Now, one thing, if this begins to interfere with their training, then we require them to quit. We do ask them, while they are in training and on a parttime job, that they will deposit in a bank in a savings account their earnings other than $15.00 per week, but the rest of them, we want them to save for a rainy day or to buy a car with, eventually, when they complete training, or a TV set or a washing machine. But we don't go and deduct from their subsistence.

MR. HARGIS: So, parttime job income does not affect in any way, the amount of subsistence they get from you?

MR. BEAMES: This is not normally a factor. There may be some isolated cases where an individual's income on a parttime job may be high enough that it is a factor; I don't recall any instances coming to my attention.

Let me ask if anyone on my staff knows of any exceptions to that statement I just made? Please correct me if you know of anything.

MRS. IRENE DAY: I thinkthere would be a possibility it could arise if somebody -- say, it was the second or third or fourth placement for this person. Financial funds are real limited and in order to plan successfully with an individual, their earnings, what we could assist with, would all be considered, but this would not be a normal procedure.

CHAIR: Thank you very much, Mr. Beames. Will some of your staff members be around tomorrow?

MR. BEAMES: Yes, I'll be here, and I'm sure some of the others that haven't been here today, will be coming back over.

CHAIR: The hour's getting late and I see some heads nodding occasionally. How many more witnesses do we have, two more.

CHAIR: All right.

MR. NAHWOOKSY: Mrs. Palmer.

CHAIR: Mrs. Palmer, while you are being seated -- I should have done this a little earlier. I'd like to take the opportunity to call on Mrs. Hayden at this time. I introduced her to the earlier group, as the Director of Oklahomans for Indian Opportunity, and she has some opportunities that she knows of that might be interesting to the people of this area. Would you want to comment on some of the scholarships that are available?

MRS. HAYDEN: I noticed one of the ladies made a comment, she was wishing there would be someone she could contact for possibilities of scholarship information. We do have information about scholarships in our particular office and, particularly, at this time we are having information put together about scholarships from Ivy League colleges that are wanting to recruit Indians for their particular school. At this time, we are particularly talking about Harvard University. They are interested in Indian young people for their undergraduate school as well as their professional schools. We do have information about these various opportunities, so we would be the people you could contact, and we'll put the address on the board. Those of you who won't be here tomorrow, it's 555 Constitution in Norman, Oklahoma.

CHAIR: This is a very good opportunity for people you know that can do graduate work.

MRS. HAYDEN: There would be numerous other opportunities. You couldn't stand and tell all of them, because it would take too long, but I think if you are interested in a particular situation, you could write us. We could possibly, match you with some particular situation that we're familiar with.

CHAIR: Thank you, Mrs. Hayden.

Yes, you wanted to ask her a question?

VOICE: Would you repeat that address?

MRS. HAYDEN: 555 Constitution, Norman, Oklahoma.

CHAIR: Would you state your name and address, please?

MRS. PALMER: Eula B. Palmer, 4203 Poinsetta Drive. I think all the areas have been well covered, but I, as the mother and head of a family, have problems where I'm employed and I have insurance, hospital insurance. I have five children in the home and especially over this flu period, it has been quite costly, because they haven't been sick enough to go into the hospital where the insurance can pick this up. Yet, I cannot afford to take off from my job and run them back to the Indian hospital at home. This is one thing, one child alone averaged

$17.00 for the first visit and the first visit had to be cash per child and the prescriptions, and whatever they had to have. With five children that runs into money and I don't make that kind of money. Another thing is this contracting doctors. Is there any way this could be brought down here for us? I know it's carried out elsewhere. I'm not eligible because of my salary for free care, and yet I don't make that much money, really, to cover these expenses. Another thing, Baylor is wonderful, and they will take you in and your children and we have been here long enough to where my children do need dental care, and yet I cannot run them home for free dental care. I cannot sit at Baylor for hours waiting for our appointment, for them to call us for our appointment. I'd have to take one child through the whole program at a time in order to fit them, in with my one day off per week. Something should be done, I mean, surely something can be done. Another thing, the doctors or wherever you may need medical care for the children, prefer that the mother be with the children. I can speak for a lot of mothers on this point, because we have discussed it many times. We've faced it, had to, and where only the mothers can take in the child. Now, that's something, there should be a way out of that. We do need dental care and I'm not the only mother that has faced this problem. We've been here long enough, we've been here since 1963, and we did have dental care before we came here. That was arranged through our agency, Mr. Beames, head of the Anadarko agency when we left from there. We did have dental care -- we probably needed mental, but we did have dental (laughter).

On this counselling service, in my job, I not only can speak for myself, but I'm sure that if others would think about this, this counselling service we can move up in our job. We have already came on this, we are not eligible again for subsistence to carry us through for any short training period. Even if there was a two-hour session per week or twice a week, if there would be just some funds here, if we have proven ourselves this far, surely they could make concessions where they would help those who would want to help themselves. Now, I know for myself, I have looked into this and I cannot afford the courses they offer at El Centro. They offer them and they are reasonable, yet for myself I know it's quite a bit.

CHAIR: You would have the expenditure of someone to take care of the children on top of that.

MRS. PALMER: Yes. My oldest one takes care of the next one and on down, it's a chain reaction in my home. We have to exist this way. And another thing, Mr. Beames was speaking of the follow-up program on this relocation. They contacted me on my job, and asked me to come in for an interview. So I talked to my boss and he let me have two hours off. I had already taken my day off for that week. So, when I came in

and I talked to them, I had questions, I had a lot of problems. I camethrough a lot of problems with my family, and I'm thankful that it has turned out so well. At that time my daughter had married, and they were in Oklahoma, and he was working on construction. You know, it was seasonal. So they had come to Dallas. Well, I wanted to know if there was some way -- she was expecting a child. They had no one for her to stay with in Oklahoma, to go to the Indian hospital while she was waiting for the baby. Well, the person I spoke to said she would find out, said surely there would be some way and they'd contact us. Well, they never did. We finally went into a Catholic organization. He was making $1.50 an hour and living with us; we made it, but the point is this, surely there are things -- she went into a Catholic organization to have a baby and she had a lot of complications. The initial payment was $150.00 and it was supposed to cover everything. Well, she had a lot of complications and now they are stuck with a $725.00 hospital bill, because of all the medical care she had to have. Well, these problems, surely there's someone somewhere to come up with some answers to cover these things. We are an older group -- there's a lot of us mothers here, that have stayed, have made an effort, and have managed to make ends meet. For myself, I think we've done real well. Like I said, I can speak for a lot of mothers.

Another things, this education for our children, our school lunch program. There was a period of time, when I sent my children to school without lunches, no lunches. When I first started on my job, I was paid every two weeks, and this school had a lunch program, but we were not eligible because of my salary I was making. Well, it would be three weeks before I would have got my first paycheck, and it would have been for the one week at the beginning. These emergencies, surely there should be a fund or something where you could run to for an emergency for this period of time, but there are none. I have looked. So I wasn't eligible for welfare, because I was working on the night shift. I went to the welfare and they told me they didn't have people like me coming in there. Well, my job was seasonal, it was ending, because I was working on this job, I wasn't eligible for welfare. It was ending, there was nothing they could do; these are technicalities that we run into and this should be looked into. There are a lot of people that would try harder, I know, if there was something just to tide them over for that period of time. Now, I wanted to bring that out.

The education for our children, like I have a senior now, and I know there are other parents that have run into this. In certain classes, they have projects, they have to buy these projects. I've had only one project my son has had that was less than $8.00, that was $7.95, I believe it was.

These projects are required, and they have to buy them, and we have to stretch our budgets to buy these things. Now, being as it's under education, there should be some way that parents could be helped. At home I know we can be, but we're trying to stay here, and I feel that should be looked into. I've been running up against a blank, as it looked at the beginning. These are my problems, as a head of a family and having these children growing up. I know that welfare faced me or welfare at home faced me, and I thought I'd take the lesser of, what I felt was the lesser of two evils by staying here. When my job ended at Taylor Publishing, it was a seasonal job. I went to the employment office and I talked to people, I went from desk to desk. I went for three days, there in a row, because I wasn't really trained for anything. Yet, I had to make a living to keep my house, our house we had started out in. We made the downpayment, and that we hung on to, and the car, I needed for transportation. We had to have these in order to exist. I have even been told to my face, I couldn't even afford to exist, but this hasn't stopped me because I have little ones. The point is, there at the employment office they sent me from desk to desk until I wound up under this MDTA program. This is the war on poverty. They sent me to business machine school at Caruth Memorial. When I knew that graduation was certain, I contacted Mr. Weller at the Indian Bureau, and he said he would look into this. Well, three days after I had talked to Mr. Weller, I answered an ad in the paper at Neiman-Marcus, where I work now as an accounting clerk for the mail cashier. Like I said, the Good Lord certainly has been on my side, because we've really come up fine. There were five applicants that day downtown taking the speed test, the machine test, and I was hired. I know in my job I can work, if I just have a little bit more training on the side. It could be related subjects that would help, and I know a lot of us have worked for quite some time and see this and feel this need. But where can we go? That is another problem we have.

MR. CHURCH: Could I ask a question here?

CHAIR: Certainly.

MR. CHURCH: Have you asked your employer for assistance in education?

MRS. PALMER: No, I hadn't because of my age limit through the company.

MR. CHURCH: It's just a question, I know several employers, if employees show a desire for education, will help. It's just a thought, and it might be worth asking your employer.

CHAIR: Bill, is there anything in the poverty area? You're not really poverty, but that marginal line that kind of keeps you -- I have great sympathy for medical bills because I have one child that just keeps us all on our toes with an allergy. I certainly can appreciate your concern, that your salary really doesn't reflect your financial condition. Do you go by standards of salary alone, does this determine your ability to receive assistance?

MR. STATON: Primarily, that's true. However, I have several ideas that I thought I would explore with you at a more liesurely time. While she was talking, for instance, our emergency food and medical grants, have become quite popular over the last year. Something might be put together in areas like this. I can see how a special demonstration program, possibly might be used in this area to examine all of these things. I'd be happy to talk with you about it at length.

CHAIR: I see. With your testimony -- at least we'll have some conversation about it.

MRS. PALMER: After this flu sickness, and any more epidemics in this area, we wouldn't make it. Like I said, I do speak for a lot of mothers who haven't been able to come here. I haven't seen them.

CHAIR: We really appreciate your coming. I know it's hard for you to get here, and give your particular viewpoint. I appreciate your problems with the medical expense. Particularly like you said, with this flu year, it has been a horrible expenditure stress on every family.

MRS. PALMER: Thank you for listening to me.

CHAIR: You are more than welcome.

MR. NAHWOOKSY: The last one will be Vernon Tehuano.

MR. TEHUANO: I'll make mine short and sweet because I'm sleepy (laughter).

Vernon Tehuano, 1236 Lima, Dallas. First of all, I would like to apologize for myself because I'm going into my 19th hour of the day. It'll be five and a half hours more before I start my next one. So, what I have to say would be just a re-run of what Brother Tafoya and Brother Watson have brought out. Before I add on to what Brother Beames said in reference to the pay scale from 1961 to 1967. They are getting a lot more money, but I don't think he mentioned the fact that the cost of living has gone up, also. So that's all I have on employment.

Well, like many fellow Indians, this recreation center is a vision we have had for sometime. I'm sure the majority of the group here would go along with me on that, because we have discussed it for the past five or six years. We realize we cannot -- you ought to buy us one and put it up for us either in the Dallas or Fort Worth area. I do know when we have a pow wow or some kind of social gathering, we try to place it where most of the Indians are located. In past cases, we have had them at the Elmer Scott recreation center due to the fact, the Indians were in that area, but it so happened that some party had rented that hall the day before we were going to use it and had broken a chair. We were going to have a fellowship dinner, there on a Sunday and during that fellowship dinner one of the fellows happened to sit on that broken chair. Of course, we got the blame, and we can't get that building no more. So now we are just going to where we can find a place. It might be in Oak Cliff, Arlington -- and just to put in a plug for the coming pow wow, they're having a pow wow in Fort Worth the 22nd. Now, we have to jump from here over there. And the next month we're going to go to Garland. That's how we have to move around. Like somebody said, a lot of people can't get there, due to transportation, and I would like to see recreation centers put up, either in Dallas or Fort Worth for the simple reason these pow wows we go to, somebody is going to get hurt some way and with a permanent building we can get insurance. We're protected and they're protected. And I just sawed two ricks of wood in that pause (laughter).

I'm associated with four organizations here in Dallas, the Dallas Inter-Tribal Association, the Indian American Society, the Dallas Methodist Men and the newly formed Dallas Indian Gospel Singing Group, I mean, Dallas Indian Methodist Gospel Singing Group. Now, I feel like that last one is going to grow and our church is going to be too small. I feel like a recreation center could fit in right there. I know it's impossible, just like I said, it's a vision. I would like to make a plea to you people. If you all could contact the City of Dallas or Fort Worth, you don't have to be -- it could be either city, and get with them and designate one recreation center that they have available, designate one weekend a month for us Indians to use. I think when we get that, people will find it, and like Brother Beames said, they ran 9,000 plus Indians through here, and Brother Frank Watson made a statement that there's so few of us sit in these planning stages planning them. I'll tell you the truth, we had so big a crowd that I couldn't even get to the restroom for the crowd (laughter). That's just how crowded we were. That was in the hallway, you couldn't -- the man who come in late just had to stand outside and listen.

That's about all I've got to say. (Applause) I would like to have my vision come true one of these days, whoever the people may be, I may be gone. They could send a letter or a card to the Oklahoma Indian Council

Calendar, and have them put on their advertisement here, just like this here, February 15, 16, the Chicago Indian Centers. It could be the Dallas-Fort Worth Indian Center, sponsoring a pow wow. Now, that's what I'd like to see before I go, because several of us has been fighting for this for several years. And I can't answer questions.

CHAIR: Well, we appreciate your coming, and particularly with your work schedule, and the time factor and making your contribution. I think it really has some merits, your suggestion has some merits. Just for your general information, and also for those here, the City officials were notified of the meeting and invited to attend. I'm sorry to say if there were any here today or this afternoon, they didn't bring it to our attention, or we weren't notified of it. I will say they will get copies of our reports, and the reports will go through two different agencies, that could be of help in that area. I also might pass on to you, which I should have done earlier, that the United States Senators and House members from the State were notified and we got very warm response, particularly Senator Ralph Yarborough a very personal interest in Indian welfare or Indian well being. You have a great ally there, and Senator Tower also expressed a great interest and desire to be helpful. The members of Congress, I can't recall all the particular names that were notified -- there are friends available that can be helpful; I am sorry the City was not represented. I think we did get enough publicity out today. In fact, a friend just came up, and told me, that the reason she is here tonight is that she saw the television show I was on, and she was here because she found out that way. I think we're going to make the City aware you all are here, and that you have specific problems. We shouldn't say problems, that you have needs that need to be responded to. I think we will see some reation. I'm not going to guarantee any fast action or any solving of anything. At least you're going to be heard from now on, and we are focusing attention on the fact that you are here, and people will be made aware of it. You do have allies, and I think you should make yourselves available, and make them aware of you and ask for help. Or ask not so much for help, but for the kinds of things you suggested about the City making recreation areas available once a month. That's a very good, sensible request. I think that's something your organizations could get together, and have a group go and call on the Mayor and on the proper agencies. I'm not sure if you have a human relations council. I think you would find an ally with the National Conference of Christians and Jews and the Ministerial Alliance. I wouldn't hesitate to call on the university, being the good Methodists that you are, they should respond to your requests. There are lots of resources we ought to think about, and not just narrow

it down. Don't forget the Bureau, because they are your friends, and they want to be as helpful as they are able. There are other resources, you should turn to because you are, first of all, citizens of this community and you have a right to ask them, to look to your needs as well as any other citizen in the city.

I thank you for being here and suggest that you had better go to bed.

MR. TEHUANO: I would like to make one comment. When you said go see the mayor, I recall here sometime ago, Mrs. Raven Hail, I, and Mr. Ahtone -- I forget what it was, what was it, a lunch show or something?

MRS. HAIL: We had a whole bunch of things, and we've even had our picture taken with the Mayor, too.

MR. TEHUANO: That's what I'm getting at.

MRS. HAIL: We had an arts and crafts show at the Walnut Hill Branch Library, that was one of the events we had. We had Indian Week declared in Dallas, and had a pow wow at the Walnut Hill Recreation Center. During Library Week we cooperated with them, and all went down and danced. Not only for the opening of the main public library, that was one of the things we did, and we also opened the Press Club, when they opened their new quarters, this bunch went down and danced at their invitation. We pounded on their doors, all of us at some length.

MR. TEHUANO: What I was going to say, you said go see the Mayor. I went and danced for him (laughter). Well, I took off from work to go down and dance. One of the fellows went to introduce him to me, he just turned his back on me. He don't want to see me then dancing. Well, he surely won't want to see me now (laughter).

CHAIR: It has been brought to my attention just now, that a board member for Oklahoma Indian Opportunity, Mr. Oral Compton, is leaving Oklahoma City and going to be with human relations -- what is the proper title?

VOICE: Community Relations.

CHAIR: Community Relations director out of Fort Worth. There is somebody who is aware of Indians, and a close friend to your relatives, and friends in Oklahoma. There's a good ally to align yourselves with. I recommend him as a good and sensitive individual, you could probably call on.

MR. NAHWOOKSY: I understand Mr. Johnson has one last comment.

CHAIR: He wishes to have the last word over his wife (laughter).

MR. JOHNSON: Well, I had a dream. I've got a problem. Does the Indian have the funds for going to school, trade school, when he has been here over six years?

CHAIR: I think you will have to answer him.

MR. BEAMES: There are no funds available through our program. I assume that's what you're asking about.

MR. JOHNSON: Yes, sir.

MR. BEAMES: The only trainees we can accept for adult vocational training through our program, the applications are taken at the agency level on or from reservations, or former reservation areas of Oklahoma. Individuals residing in Dallas or other places outside of this area are not eligible under existing regulations. I recognize, you, and everybody else does, there are Indians in Dallas, in Oklahoma City, San Antonio and a lot of other places. They have as great a need for training as someone in Indian country, in Navajo land, or in Oklahoma. Under existing regulations, and that's what I respond to, we are not able to serve such people.

CHAIR: That's the type of question answer we need to get into our record, so when we go over it to make recommendations to the Interior Department and to BIA, these things will be recognized, as problems you're having in this community. It's not Mr. Beames' fault, it's the regulations which he has to go under. These are things that need to be changed. This is what we're trying to find out, what needs to be improved, and what needs to be changed, and that nature. Bill, is there anything in the poverty program on eligibility?

MR. STATON: For what?

CHAIR: For training.

MR. STATON: The only thing on eligibility would be income level.

MR. JIM JOHNSON: You have a number of other resources in the community that you may have. Possibly the group should bind themselves together, to explore vocational education programs set up especially for working men, trying to better themselves in many cities. It will take place, in the adult education division in your regular public school system. I'm not sure where MDTA would fall under certain limitations, sometimes you're surprised at the facility that you'll hear from the man that just wants to advance himself. He'll take his own time, and a little of his own expenses, and get the training.

MR. JOHNSON: Well, I've been working at one place six years now, and I've been going to school four years, this is my last semester, my own pay. What I would like to know, are there any funds for me to go to other schools besides the school I'm going now? I want to take up another, print reading. I'm working at a local sheet metal #25 and I'm not an apprentice. The apprentice age is 25, and I'm only 17 and a half (laughter).

CHAIR: He is dreaming.

MR. JOHNSON: And that's what I want to know.

CHAIR: I'd follow through on that suggestion. Bill, did you have something?

MR. STATON: There are also various private resources like various foundations, you know, the name brand foundations like Ford and Rockefeller, et cetera, and also this new outfit, National Alliance of Businessmen which is becoming rather active. Possibly you could follow up right here in Dallas. I think I happen to know who the person is right here, but there are members of National Alliance of Businessmen that would very possibly be interested in moving into this area. It may be necessary before you do that, to get some kind of identifiable local organization of Indians to sponsor this, like OIO.

CHAIR: Would there be any sense in contacting the Labor Department, would there be any source -- you know, I'm just as confused as he is. Where would you turn for assistance?

MR. JIM JOHNSON: You know, there are supposed to be an employment service office with regular counsellors, especially for youth counselling, and many times it's almost a relief for these people to have someone come to them who is presently employed and whom they have a little time to work with, to help prepare a new skill. I know many people get tired going to the employment service, if it's not being effective for you, as an individual, or as a group member. Still I'm suggesting it certainly is worth exploring with your employer. The employer is usually interested -- if you're talking about blue-print reading.

MR. JOHNSON: Yes.

MR. JIM JOHNSON: They're usually -- they have -- any kind of night class at all, any kind of vocational school at all, in a city, and there should be one in a city of this size. You can almost count on blueprint reading to be one of the courses that will be offered. Again, I wouldn't hesitate to go to that employment service and ask for counselling, and let them know you have a job, that you're trying to better yourself, you want to know further resources. You might be surprised at exactly how pleased, he'll be to work with you, seeing as how you're not an emergency case.

CHAIR: The Labor Department itself saying go to the Labor Department, rather than through state employment, would you -- say, for instance, they've got an Indian desk. Now, what does the Indian desk in the Labor Department do? I mean, who do they respond to, does anybody know?

VOICE: No, but they need one.

CHAIR: Well, but they have it. I'm in Washington and I know. I've talked to the guy. Jim, can you tell us anything?

MR. WILSON: Dale Wing is the fellow who does work there. He is supposed to be working with the various state employment offices who are, in turn, supposed to have a number of Indians employed as employment counsellors. This is done on a population basis, the number of slots allocated in the beginning was 202, later adjusted to 198, for some strange reason. Maybe because it was $1.98 bargain to begin with. They should have booklets.

CHAIR: So you would suggest, he go to the Department of Labor in Dallas and ask them the questions you asked me. This whole dialogue will be put in the record, to show how confusing it is for individuals to take advantage of the services that should be -- that have actually been paid to make available to such a person as yourself, but yet, you know, it's so difficult to find out this information. I think this is a very important thing, that needs to be fed into our record.

MR. WILSON: One other point, the employment office usually maintains three different categories of offices in major cities, one being professional and the second one being the clerical and trade, and the third, agricultural and farm work. I don't know if this is still the case in a particular city, but it's important to go to the right place, if you go directly to the employment office or employment counsellor. However, there is probably a central office which is the Department of Labor office for the City. Most office men will tell you where.

VOICE: To the regional office.

MR. JIM JOHNSON: Your manpower office.

CHAIR: I don't know if we have just utterly confused you or not.

MR. JOHNSON: Well, it won't be the first time. I called one time about 10:00 o'clock, it was on Wednesday night, and I don't know who I talked to. They asked me what my age was. I was ashamed to tell her what my age was, and that was it. But I'm still going to school two nights a week.

CHAIR: Good for you. I really appreciate it, and maybe you or your wife can come back tomorrow, and the man from the Labor Department, will be here.

MR. NAHWOOKSY: We come to a close. You know, throughout the whole country Indians in metropolitan areas are concerned with similar concerns as yours. In fact, we had two gentlemen with us tonight I would like to introduce, Mr. Al Elgin from Oakland, he's stopping by here. We're glad to have you, Al. And Mr. George Effman, here, from the American Indian United in Chicago.

We will resume at 9:30 tomorrow.

(The first session of the meeting was adjourned at 11:30 p.m., February 13, 1969, to be resumed on Friday morning, at 9:30 a.m., February 14th, 1969)

FRIDAY MORNING SESSION

February 14, 1969

CHAIR: Today's schedule was actually designed to discuss social services and justice, but I hope everyone will feel free to testify as to their general knowledge on any subject they would like to. At this time, I'll turn it over to Mr. Nahwooksy to call the witnesses.

MR. NAHWOOKSY: Those of you who'd like to speak, if you'll see Mr. Hargis here and give him your name, he can add it to the schedule. The first person we have on the list is Dorothy Henson, but I don't think she's here. Mrs. Kostzuta, you were actually to speak last night, so we will let you start off this morning.

MRS. KOSTZUTA: Wanda Kostzuta, 777 Kernwood Drive. I want to continue what we were talking about last night. My main concern is recreation, health, education, and housing. Starting with recreation, I feel we need a place of recreation for the Indians. I know a lot of them talk about pow wows, but everybody has young children. I have four teen-agers. They're active and they need a place where they can go and enjoy themselves. I know at Anadarko, it's just a small place, but there is a Christian Center and you can go and spend a whole evening there. In fact, they have a room for studying if the children want to go, swap notes, or help one another, they do that.

Then, on education, I'd like to see free school lunches, because there are a lot of families who have more than two or three children in school. I know I just have four, but it costs me $10.50 a week and well, where I lived, we didn't have any transportation for them to get to school. When I was working, I had to pay somebody to take them to and from school. My main concern was to see they had, you know, a school hot lunch program at the school and have somebody there to supervise their lunches. I know I have one son that can eat a dollar's worth. It costs more because the regular plate lunch wasn't enough for him, he's a big eater.

The health situation is not good. I know of one case where the lady was real ill and she went to the hospital and the first thing they asked her was, "Do you have the money?" Well, she had ways of getting it the next day, but she needed medical attention that night and she didn't get it. I know that most children tend to get sick at night when the doctor's office is not open. I took my grandbaby once and the nurse at the station told me, "Well, you should have brought her during the doctor's office hours," but the baby doesn't know that you don't get sick when the doctor's office is closed. So, I'd like to see that, you know, and with everything that goes with it, the dental and eye care.

The housing, I don't know. I heard what Mr. Beames said. I know when we came down here on relocation, we have been here since 1958, they didn't put us down there. That's where we wanted to go because we knew people there and this was a new place for us, and we wanted to be around people that we knew, so they could help us get situated. Our children, they're going to school, they know other children from these families. They did tell us we had a choice, if we didn't want to live there, then they would look elsewhere. So, I don't know too much about the housing. I like it here and I want to continue to live here, but I'd just like to see these things to help other Indians besides my family. I feel we could all benefit from these things if we had these social gatherings or pow wows. I know we try to branch out and let other people know about these things because to me it's a good thing. We can all visit, enjoy ourselves and carry on our Indian traditions. My main concern was recreation and possibly something done for health. In my own family, all four of my children -- five of them, my mother has one -- they all wear glasses. When I was working for an optical company, it wasn't a problem. I have had to quit and it is now. I have two that must have their glasses changed every year and that's why I'd like to see something like that. I believe there are enough people to benefit from it. That's all I have to say.

CHAIR: You have been here since 1958, did you say?

MRS. KOSTZUTA: Yes.

CHAIR: So your children were actually raised here?

MRS. KOSTZUTA: Yes, I have two that started to school here. I have a son who's a junior this year, but he's into this -- I don't know what they are called -- law enforcement. It's something they started out explorers, but now the police academy, and the courthouse, and the police station. They've even taken them out on all night squad cars to let them see what has to be done. He feels this is a chance for him, and he knows he will never get into the service, he has a burst eardrum. He's been keeping his nose clean and keeping his grades up because this is the goal he wants. Out of all the boys in this group, he's the only Indian, and I feel they haven't branched out far enough yet. There are others, you know, that can get into it.

CHAIR: What about drop-outs among the Indian children? Do you know if this is a problem in this area?

MRS. KOSTZUTA: Well, I don't know. I can't answer that.

CHAIR: Your own family is doing real well.

MRS. KOSTZUTA: I have one son that is discouraged right now. The only reason he's not in school now, they sent him home. He had to have a hair cut. His hair is not long, but he wears it this new style -- it's off his ears and off the back. He can't go to school until he gets it cut shorter.

CHAIR: My child couldn't go to school here is that's the case.

MRS. KOSTZUTA: Well, that's what I mean. George's hair is as long as mine, and he can go to school, but the other one can't. They go to two different schools. He's only fifteen and he needs to be in school. That's the only thing I have against the schools here. I feel his hair is not too long, about like Mr. Hargis here (laughter).

MR. HARGIS: That's the reason I'm not in school.

MRS. KOSTZUTA: There's nothing wrong with it.

CHAIR: I have an eleven-year old son and his hair is much longer than Jerry's.

MRS. KOSTZUTA: That's the only thing. Other than that, I can't speak for the other children. All the families I do know have children going to school and the're doing very well.

CHAIR: Did you talk to the school speaker or counsellor?

MRS. KOSTZUTA: (Witness nods head up and down.)

CHAIR: And they said they wouldn't accept --

MRS. KOSTZUTA: The principal.

CHAIR: The principal?

MRS. KOSTZUTA: Yes, the counsellor, she knows he needs to be in school.

CHAIR: This is a junior high?

MRS. KOSTZUTA: Yes.

CHAIR" Are there hot lunch programs available in your sch school system?

MRS. KOSTZUTA: Yes, but they are not supervised. Right now, they're having some sort of trouble where they can't buy lunches, they have to take their lunches. I couldn't understand. I didn't know about it until yesterday. I've been out of town for three weeks. I was told yesterday, they can't buy -- they

have to take lunches until this is straightened out. I don't know what it is. They are not supervised. The kids buy what they want. Like I said, I have one son that will buy all sweets if he can, maybe he'll buy a meat dish, then the rest of it --

CHAIR: Is this in a junior high system.

MRS. KOSTZUTA: Yes.

CHAIR: You're in a very challenging position with four teen-agers. I don't know if I could really handle that. Would you be qualified for support on the hot lunch program or is your husband's salary or income --

MRS. KOSTZUTA: Well, it was. He's not working right now.

CHAIR: I'd suggest looking into the possibility of that, particularly for the childrens' lunches.

MRS. KOSTZUTA: I was told once by Mr. Willis who was here yesterday they had ways, but I don't want it just for my children -- I'd like to see others get it, too. In Oklahoma, they had it for ten cents a day, hot lunches. I feel there are enough children in these schools so that they could do it, too.

CHAIR: Do you recall at which hospital this lady was turned down?

MRS. KOSTZUTA: Well, I hate to.

CHAIR: I know this is a policy in some hospitals, but they also receive Federal funding.

MRS. KOSTZUTA: It was a private hospital in Oak Cliff.

MR. NAHWOOKSY: You mentioned that your children didn't have transportation. Is there a school bus available?

MRS. KOSTZUTA: No. We lived inside a line they set. Those inside could find their own way. Outside of the line, you could ride the bus. When I was working, I would take the children over to a friend's house. They caught the bus that way until the authorities found out they didn't live there. Then I had to make other arrangements. They have this transit bus.

CHAIR: City bus?

MRS. KOSTZUTA: Yes.

MR. NAHWOOKSY: Are there any other families that live out there close to you who are in the same situation?

MRS. KOSTZUTA: I'm sure there are. I had a car pool -- I mean I hauled the kids myself. I charged ten cents a day, just for my gas because I had to go anyway. I actually didn't want to take anything from them, but the mothers were working and they felt they wanted to help. I couldn't keep it up, however, as I had to leave town. My dad was pretty ill.

CHAIR: How are you managing now? Did I understand you to say your husband was out of work right now?

MRS. KOSTZUTA: We're just hoping.

CHAIR: Is he getting unemployment compensation?

MRS. KOSTZUTA: He signed up, but you have to wait two or three weeks.

CHAIR: Do you have enough to see you through this particular period?

MRS. KOSTZUTA: Well, we've been getting by so far.

CHAIR: Do you feel there is an agency you could turn to?

MRS. KOSTZUTA: Well, different ones have told me. But, like I said, he's been taking all his time going out and looking for work. I talked to somebody last night and I feel like we will get on to something.

CHAIR: Since you've been here this long, you actually wouldn't be eligible for the Bureau's assistance?

MRS. KOSTZUTA: See, we're buying our home and we're paying $105.00 a month.

MR. NAHWOOKSY: Have you talked to the school board, or anyone, about this bus situation?

MRS. KOSTZUTA: Well, they sent out petitions. The PTA sent out petitions, but I don't know what ever became of it. I signed one for the buses, but never heard anymore about it. I quit going to PTA.

MR. NAHWOOKSY: I didn't understand you. Did you say there are other families in the same situation as far as transportation is concerned?

MRS. KOSTZUTA: Yes.

MR. NAHWOOKSY: Do you have any idea how many?

MRS. KOSTZUTA: No, I don't. Well, there are not too many Indian children in junior high out where I am living. I think there are five Indian children there and in the elementary, I don't know how many. I know Mrs. Johnson's children are in elementary, and in junior high, I mean high school there are three.

MR. NAHWOOKSY: What school do they go to?

MRS. KOSTZUTA: David W. Carter High School, and Atwell Junior High, and Umphrey Lee. I have two that started at Umphrey Lee and finished there. That was the first school they finished there and now they are in junior high.

CHAIR: We appreciate your coming and telling us your concern for the interest of the whole population. I thank you very much. I hope things turn out well.

MR. NAHWOOKSY: We would like to hear from Mr. Joe Woodard from the Department of Labor.

MR. WOODARD: Woodard, Employment Development Officer, Department of Labor, residence in Dallas, Sans Souci. Mr. Nahwooksy requested this morning that I review briefly some of the training and work experience programs that the Department of Labor has sponsored and worked in cooperation with some other agencies for both youth and adults. It was my opportunity to work in Oklahoma as the Senior Field Representative for about the first year and a half that this program started. For the last year I have been in a position in the regional office here in Dallas. Our region covers five states, including New Mexico, Oklahoma, Arkansas, Louisiana, and Texas. It was extremely interesting on the development of the Neighborhood Youth Corps. Our first program along this line specifically set up under the Corps, as a part of the Department of Labor, in that the states in this area had a real need for this program and were ready for it. The Neighborhood Youth Corps was first divided into two different functions, one for those youngsters of high school age, from fifteen up to twenty-two years of age, who were still in high school. This was a holding opportunity to keep them in school, to prevent the drop-out problem, to give them a job, and a decent wage for that job on a part-time basis while they were in school. Most of the youngsters would work from eight to twelve hours per week. This was a problem in some of the rural areas. Those who would ride on school buses would have only one or two hours a day in which they were not in class in high school and it would be difficult for them to come in on Saturdays or any other time in the evenings. There was a variation as to the number of hours they could get in and their wages almost from the beginning were $1.25 an hour. They worked at positions in the school or in other public agencies -- municipal, county, state or Federal -- during the school week. During the summer vacations from school, we were allowed to increase the number

of hours they could work, somewhere in the neighborhood of thirty hours per week. This has made it possible for a lot of youngsters to remain in high school and to complete and to go on, either to college or into vocational training, particularly in Oklahoma. We had several contracts with Indian tribes. As an agency, we were permitted to contract with other municipal, public agencies, or non-profit organizations. Some colleges, universities, a number of high schools, the community action agency, cities and Indian tribes have all served as our sponsors. It's real interesting the OEO Act was passed in 1964; the first meeting in Oklahoma was about May in 1965; by the end of December of 1965, there were 20,000 youngsters enrolled in a Neighborhood Youth Corps program in Oklahoma. Some of the other states did not choose to begin at that time.

Oklahoma got more than their share. The same was true in Texas. This was fine and helped a lot of the youngsters out. The next year or so we had to reduce the number because of funds and all states participating. Incidentally, the Neighborhood Youth Corps, the in-school program, was the first federal program concerning training or work experience that was represented in every county in the state. I have been quite interested in the comment we heard about the drop-out problem of youngsters. Although I had formerly been a school administrator, I really found out some of the significance and underlying effects in this problem, in that schools have been overcrowded and teachers have had more pupils assigned to their classes than they could properly handle. Administrators have had problems, as far as discipline is concerned, and it has been by common consent when youngsters became sixteen years of age, particularly if they were a problem, they would be permitted to leave school without calling in the officials. This was sort of a mutual consent arrangement. The administrators were glad to see the youngsters leave and, unfortunately, there was no record made or no follow-up made for those who dropped out of school. Some school officials were a bit reluctant to discuss this and even to reveal the information on the number of drop-outs. I even found in one of the large metropolitan areas where the school officials even refuse youngsters who had dropped out of their school the privilege of returning to the evening school in vocational or even academic courses. They felt this would influence other youngsters to drop-out, and go ahead and continue their education in this way. Through persuasion, we had that ruling changed, and one of the requirements in our out-of-school program under Neighborhood Youth Corps would be for those students who had already dropped out who had not completed high school. That program was a bit more work oriented in that they would work up to thirty hours a week. One of the requirements was they had to return to school, either in vocational training or regularly enrolled in high school or some type of concentrated training at least six hours a week. It was on this program that I was

working with schools, trying to get these youngsters in some sort of class that would meet in the evening, or some other time, and utilize the facilities of existing schools. This program has not been as large as the in-school program, but we have sixty-eight projects at this time in five states. The projects will vary in size from fifty up to two hundred enrollees.

CHAIR: Is this in the Dallas-Fort Worth area?

MR. WOODARD: Yes, there are projects in both. Now, unfortunately, the Dallas Independent School District has not participated in this program. I believe there will be a different attitude with the present administration. The county superintendent was formerly a sponsor here. The present sponsor is the Community Action Agency, both insofar as the in-school and out-of-school.

CHAIR: The school board, then has approved and would be in agreement with it?

MR. WOODARD: Right. In larger areas such as this, some very meaningful work stations can be established in public agencies in which the work is directly related. There would be better training as far as the work is concerned. It would be more like the youngsters working on a full-time basis than in some of the smaller towns where there are very few job opportunities. In the in-school program, the youngsters work in such jobs as aides to the teachers, maintenance aides at many of the small rural type schools, and small schools have had their buildings completely refurnished, repainted, and equipment repaired through the work of these youngsters. They had not been able to do this otherwise. Quite an improvement has come about in the number of school systems in their physical facilities because of the work these youngsters have put in. They work as maintenance aides, some of them work in the cafeterias, grading papers, assisting teachers, working with the younger children and, in many cases, these have been quite meaningful jobs. In the summer program, we made an attempt to get as much placement in business offices, county offices or city offices, where their work experience would be related to real jobs.

CHAIR: Excuse me, do you know the reason why the Dallas system didn't accept this program?

MR. WOODARD: It's principally a policy of the Board of Education and the superintendent. There has been a change. The present administration is more vocationally oriented. In fact, they have under construction a real fine vocational and technical high school that will be one of the best in the nation. Incidentally, this is one of the areas in Oklahoma. It has been real fine in that a number of small schools are unable to provide workshops with all of the necessary equipment in teaching

trades at the high school level so, under the act, they have more or less pooled their resources. Several communities have gone together. They retained their basic high school -- constructed within an area of about fifty miles -- and they will go on a block basis. The students will attend the basic classes in the morning at a local high school, and then will be bused to the vocational technical high schools and attend classes in the afternoon. These classes specifically relate toward employment opportunities in occupational fields where there is a need. Some of the areas such as punch card operation, cosmetology, auto mechanics, body repair, and other trades, really have a meaning where they can really make something.

CHAIR: Mr. Woodard, we may confuse some of our audience by talking about what, you know -- if we could restrict it to the Dallas-Fort Worth area, so they will be informed of the services that they could receive from your office. Could we do that?

MR. WOODARD: Fine.

CHAIR: I'm gaining a lot of valuable information. Last night you were not here, but we had a very good session. There was some confusion -- in particular a man's interest in continuing his education while he's still working, and he wondered if there was any financing in this area. I want to know more about the new school vocational training.

MR. WOODARD: It's to be constructed in East Dallas.

CHAIR: Is there special funding for people on the lower income level? How are they chosen, what's the requirement?

MR. WOODARD: It's based on two situations. One on testing and secondly on interest. The school, as I understand it, is being established on the basis that it is for those who are interested in learning a trade. They go directly from high school into one of the trades, and it's not necessarily a school for those who simply do not have the ability to learn in the college preparatory courses. It's under construction.

CHAIR: If you were a drop-out student, would it be held against you?

MR. WOODARD: They may re-enter. They may re-enter any time, until they are twenty-one years of age in the regular program. I am sure it will be here and the present superintendnet is interested in establishing night classes, and in the utilization of the building twenty-four hours a day, if necessary.

CHAIR: And it is under construction now?

MR. WOODARD: Yes.

CHAIR: It will be in operation at what time?

MR. WOODARD: I believe 1970.

CHAIR: But there is an age limit of twenty-one?

MR. WOODARD: Yes, where the tuition will be paid by the school district. Now, as far as the evening courses are concerned, this will be open to both youth and adults; a small fee will be charged, therefore, for tuition and cost of materials.

CHAIR: This is a Federally-funded --

MR. WOODARD: Partially, on the construction, yes. Now, the operation of the program will be under the Vocational Act in some areas, and other areas of construction will be funded by the local school district.

CHAIR: Do you have adult training programs through the Labor Department in existence now in the Dallas-Fort Worth area?

MR. WOODARD: There is principally one, what we term Operation Mainstream, that took over where the Neighborhood Youth Corps left off, with adults twenty-two or over and no top age limit. This was largely older people where there was a need of retraining or for training in a skill. The reason I was emphasizing Oklahoma more was that I had worked there and had been familiar with all the programs, In the regional office I have just a general knowledge of all, and there were five Operation Mainstream programs in Texas. I do not recall one in this area because they are primarily designed for the rural areas. There is a new careers program in Dallas and this has been quite helpful in metropolitan areas.

CHAIR: How would one go about applying for this? Is there an age limit in that?

MR. WOODARD: Yes. The Community Action Agency in Dallas is the sponsor for that program. This is jobs in areas where there is a shortage of trained personnel such as hospitals, health fields, education, teaching aides, and the Police Department, city departments, police aides, and public service areas. There are four or five areas in which there has been difficulty in filling the fully-qualified positions in this program, where there are several stair-steps established. As they obtain training on the job, plus classroom training, they are advanced step by step until the program is completed and they are ready to go into full time occupation, with chances for advancement in that occupation.

CHAIR: What is the youngest age? Is there an age limit on either end?

MR. WOODARD: I believe sixteen.

CHAIR: Sixteen. If someone is interested in applying for new careers, they should go to the Community Action Agency?

MR. WOODARD: That is right.

CHAIR: We had a particular case, just for an example, let's say a middle-aged man who was being quite successful; he was going to school and was Indian; a sheetmetal worker and wanted to continue his education and go into blueprint reading, so that he could get a better job; he didn't know where to turn, and we were'nt able to advise him. In cases of this nature, could you tell us, just using that as a sample, where would a person like that turn to for assistance? He had a large family, with all its obligations, but he was trying to get out of that particular income bracket.

MR. WOODARD: Well, it's within the poverty level.

CHAIR: No, he was not.

MR. WOODARD: Oh, he would be above that because he was employed?

CHAIR: Yes, he's marginal, he was employed and had a good job, but the size of his family and all put a great strain on his income.

MR. WOODARD: I don't know of any opportunity that would be sponsored by the industrial firms themselves, and this is done with a lot of the larger firms in Dallas where they have a great need for employees in another field of operation, that the company will establish courses in this line requiring greater skill and employees may take this on their own time or, in a certain sense, as the need is sufficient, on company time and be paid for it.

CHAIR: Now, for our general information, could you tell us what the Indian desk operation is, so that we could know how to use that properly?

MR. WOODARD: This has just recently been established in our agency; Dr. Ramiro, the District Director of the Bureau of Training Programs, has been designated. I act as his assistant in that capacity. We would be glad to discuss problems and attempt to refer candidates. However, the Texas Employment Commission is ordinarily the screening agency for referrals to the various work training programs. There are several of those offices in town; there's one on Ross Avenue, I believe, for the

trades; there is one in our own building for office and professional, which is in the life insurance --

CHAIR: I don't understand the language of the department.

MR. WOODARD: The Texas Employment Commission is the state employment agency; they serve in interviewing and testing, and referring people that come into these various work training programs. They have the responsibility for recruiting, of going out into the neighborhood schools, centers, and their branch offices to recruit candidates for the program, such as new careers, concentrated employment, and the out-of-school program.

CHAIR: So if you were interested in those, you would go to that department?

MR. WOODARD: Yes, That is the state agency which is the arm of the employment service.

CHAIR: For instance, if there were someone here or someone in the Indian community, could they go to you for help to find the proper place?

MR. WOODARD: Yes.

CHAIR: And a recommendation, say, from the Indian desk to these services?

MR. WOODARD: Right.

CHAIR: I could see how that could be very helpful. We had a show of hands last night, which may not be fair to say, about who received any benefits, any real service from the employment service and there was no one here at that time. There could be several reasons for that, but we found this in our other hearing. Some of the other experiences I've had, and this is the reason I ask particularly about the Indian desk. Could this be more of a service to the Indian communities, since there seems to be some sort of difficulty in communicating or knowing how to get to the right persons? I'm sure you are aware of the past experiences where Indian people have been recommended to the next desk, or the next officer across town, or to the next town. It becomes so discouraging that in most cases they give up -- perhaps too easily -- and I think if we had some success stories, maybe the attitude would be different.

MR. WOODARD: This is one of the reason the employment office is establishing offices in each of the neighborhood centers. There are three of those under construction, under development in Dallas at this time. This was our experience in the beginning, after these programs were established. There would

be a period of time in which the quotas were not filled, and this was because of a lack of communication, and also that a number of people in the poverty area had not heard of it, or were not accustomed to coming down town, finding their way down town to the right offices. There was a need to get offices located out in the various parts of the city where it would be more convenient and where the word would spread out through all the different programs in those centers. This was very true.

CHAIR: So to your knowledge, they do go out and recruit for the new careers program?

MR. WOODARD: Yes.

CHAIR: How do they go about that? I'm sure there are a great many people in Dallas that don't know. They have a large Indian community and just because of their not knowing that, they would be overlooked. How do we go about correcting that or bringing it to their attention?

MR. WOODARD: The social agencies, working very closely with the Department of Welfare, with church groups, other organizations such as the YMCA, YWCA, and neighborhood centers -- those groups that are in contact with the people to get this information out. We've found that in some cases, television is not even effective. In some cases newspapers are not effective because they might not be available in the homes that we need to reach most.

CHAIR: Other than your program of having these area offices in the neighborhood centers, is there any other direct way to the client that your department --

MR. WOODARD: One of the most effective has been direct word of mouth from other enrollees. They would be solicited to give the names of people they knew in their neighborhood who might be eligible or interested and in many cases they have themselves, on their own time, gone and knocked on doors. It's my understanding the employment service is presently involved in an exhaustive survey along this line and is really making a house-to-house campaign, but it will be some time before this is completed and the facts are available. Really, this is what was needed back about two or three years ago in the beginning of some of the programs, but it was not done at that time. It was not recognized that it would be a necessary step at that time.

CHAIR: Well, it's not a stigma. I think that may be too harsh a word. Maybe the lack of success with the state employment service has kept other people from going down there and trying to take advantage of their services. My point is not just to say in Texas; I find this to be a national problem, and I think these departments should make a little more effort to be

of more service. I know they may be overworked or understaffed; I really don't know just what, but we find this over and over again. It's not just the Indian community, but we find it more so in the Indian community because of the lack of -- moving from the rural or reservation areas, they are not accustomed to making this type of inquiry or knowing how to go about it, and from their own experience, they say to others, "You may as well not go down there because they won't help you, anyway." I appreciate your coming here because we called on you without giving you any time for preparation. I appreciate it. You were here all day yesterday. I hope the people of the community can call on you. You are located where?

MR. WOODARD: In the Fidelity Union Tower, 9th floor.

CHAIR: How are you listed in the phone directory?

MR. WOODARD: Under Government Agencies, then under U. S. Department of Labor; then our particular office is the Bureau of Work Training Programs. Perhaps a program that will become even larger in the Dallas area is the program we refer to as "JOBS", under the National Alliance of Businessmen in which training opportunities are located and training programs are arranged in private industry. This is also open to adults, twenty-two or older, with a preference given to those over forty-five, or to the disadvantaged. There are a number of local Indians participating in this program. The person goes directly to work on a training basis in industry; their salaries are paid by the industry, and our agency assumes the additional training costs. This is the program that will be more likely to increase and enlarge in size and scope and that has been quite successful so far.

CHAIR: This is under your department?

MR. WOODARD: Yes.

CHAIR: I think it's very valuable to know a real source of information. Reaves, do you have any questions? We certainly appreciate your coming.

MR. WOODARD: Thank you for the opportunity.

CHAIR: Mr. Claude Watson, Social Security Administration.

MR. WATSON: Good morning. Claude Watson; I'm the branch officer in charge of the West Dallas branch of the Social Security Administration. Social Security, as far as this discussion is concerned, would be rather general. I'll have to be general; it wouldn't be of any sound purpose to be too specific. Social Security is one of a series of interlocking systems of government insurance. I think almost everyone is familiar with unemployment insurance, our welfare systems. Social Security is a

part of this same system of insurance programs. However, it's apart and separate from all others. It is a branch of Health, Education and Welfare, but it's not a welfare program. That's the point I would like you to remember. Social Security is an earned right. Almost everyone here must be familiar with the withholding part of Social Security. Out of every pay check you get, a certain amount is withheld. These funds are kept in a trust fund and they are specifically, by law, used only for Social Security purposes. Now, the money does draw interest by being used by other government agencies, such as the Department of Defense. They pay the money back with interest and all the money paid in is spent for Social Security purposes. Now, the basic programs are based on a rather simple matter of fact. For any person who does begin to work, there are three ways that he is going to stop. Either he's going to become old enough to retire, he is going to die, or he's going to be hurt or become disabled so that he cannot work. Therefore, there are a retirement insurance program, a survivor insurance program, and a disability program. In keeping with the fact that medical expenses, generally, do go up as either disability when people get over the age of sixty-five, the Social Security Administration has also been given the responsibility of administering the medi-care program, as it is commonly known.

Now the main problem you would be concerned with is what Social Security means to you individually. That's the basic background of it. Our relation with the Indian population, with the black population, with the white population, mexican-americans and others, is that the general principle of Social Security is not known. The general principle being that when the work income of an individual stops, the insurance should take over. Now, the program is extremely complex; it's tremendous. There are all kinds of special benefits and laws that govern how the program is going to run, and I simply can't go into all the specifics; it wouldn't be any help. I heard a statement a moment ago that did strike me, about someone's having gone to an agency and having been turned down, and that individual having gone back to his community and told people of his experiences, of other people telling a lesson from his experience and being reluctant about coming in themselves to see what the program has to offer. I must say very sincerely that Social Security depends on the individual knowing his rights. Social Security depends on the individual to come in and find out about his own case. That's the only way we can work. The greatest mistake anyone could possibly make is to think that someone's else experience with the program qualifies to him. It simply is not so. Every case is unique. The same laws govern everyone. The law says that if you are a certain age, if you have worked a certain length of time under the program, you will become entitled. It says that if you are unable to work because of certain conditions which can be established medically, then you and your dependents can draw Social Security benefits. But these are individual things. The fact that someone came in with an injury like yours

and did not draw a benefit does not mean that you could not draw a benefit. The most famous case, for instance, is that of former President Roosevelt. He was paralyzed from the waist down. Now, to him it made absolutely no difference. He was most vigorous in pursuing his job as President of the United States. I could continue to work with an injury like that, but a railroad worker or a man on a construction gang building this building I was looking at out there would be disabled under such circumstances. It is very much an individual thing.

I do have to get in a little bit of a commercial about certain benefits that have been changed recently. We feel that the word is not getting out on them as it should. We have a special age seventy-two benefit. A person who is seventy-two years old and who does not draw any kind of government check, even if he has not worked under the Social Security program at all, could be entitled. That is very specific. There may be somebody in your neighborhood or in your family who could qualify for that who has never heard of it. If so, I would advise you to advise that person to go into the Social Security office and talk about it -- that's specific.

We have disability benefits for young people. It used to be that a person had to have a great deal of work, five years of work, under Social Security to qualify for disability benefits. That is no longer true. An individual now can qualify for disability benefits, specifically young people who are in the military service, and come back disabled and may not have had a chance to work under the program for five years. Some of these kids are only nineteen years old, so a provision has been made so that if they are disabled, they and their parents can draw Social Security. If you know of someone who is young and disabled, even though he has not worked for a long time, you should specifically advise him to come in and see about his case with Social Security.

We have new disabled widows' provisions. It used to be that a widow had to be sixty-two to draw benefits under Social Security, based on her husband's account. Then the age was lowered to sixty. Now the age has been lowered to fifty if she is unable, herself, to work. So if you know of a widow who is not old enough to draw the regular Social Security benefits, if she is unable to work herself, she should come in and talk to someone at the Social Security office. That's very specific.

Social Security pays student benefits. Previous to the changes in the law in February of 1968, when a child became eighteen, he was no longer considered a child for Social Security purposes and his benefits were cut off. Now that has been changed. If he remains in school and remains unmarried between the ages of eighteen and twenty-two, and if his father or mother was entitled, then his entitlement continues also as long as he stays in school full-time.

There has been a major change in the law that corrected one of the inequities having to do with sex. Previously, a woman who died or who became disabled had to have worked at least one and a half years within the past three years or her children were not deemed to be dependent on her and, therefore, they could not draw Social Security benefits on her account. Now that is no longer true. If she worked between 1937 or 1941 through 1945, then stopped and began to have her family and something happened to her now, we will go back to those previous years the same as we would for a man. If she was insured at any time, then her children are deemed to be dependent on her and can draw on her account. If you know of a family where the mother has died, the father is still alive, but the mother had not worked recently because she was staying at home and raising a family and the children are not drawing, the chances are that they should be drawing. In such a case, the father should go in and talk to someone at the Social Security office, or if the mother has become disabled, she should go.

The Social Security Administration has taken into account the effects of living in certain neighborhoods, the effect this has on some people and for that reason the branch office concept came into being. The Social Security office already has branch offices in most major population centers. In the City of Dallas there is one main Social Security office on Rawlins Street. There is a branch of the Social Security Administration in West Dallas, located at the corner of Hampton Road and Singleton Boulevard. I should know that since it's my office. The idea is simply to bring the services out to the people. There is also an office in South Dallas, right in the center of South Dallas, and there's also one in the center of South Oak Cliff.

Now, the Social Security, as I said before, is a come-in type of business. I can give you very graphically a picture of what I mean. The people they're trying to get help to, they're generally willing to go out and see them in their own homes. However, the last survey I took showed that there are forty-five to fifty-five thousand people in the area that my little office serves. I have five people to do that work, including myself. We do not go out to the peoples' homes to do the work; they have to come in. Therefore, my major job is to make sure that the information is in the community somewhere so that when a person becomes entitled, he at least knows that he should come in and talk to me. I will never be able to reach him -- not in all cases. Sometimes people will come by and say they know of someone who is in this situation or someone who is in that situation who probably could be entitled to something. We can follow up on it and we will, but in general this is not good enough. Now, the West Dallas area is called a disadvantaged area. The per capita income, according to the

latest survey that I did -- was less than $1,000 per year. I am not sure that still prevails, but the last one I did showed me precisely that. Now, that seems kind of low, but I also have done a survey on the benefits being paid out in that area, and it amounts to about $12,000,000 a year, that is being paid out in that area.

CHAIR: From your agency?

MR. WATSON: From the agency. There is also quite a bit of money that's leaving the area in payroll taxes at 4.8 percent, plus the 4.8 percent that the employer pays. That's a substantial amount of money coming out of that community. Those figures are meaningless by themselves, but look at it this way: If I miss one person out of one hundred who is entitled, how much money does that amount to being taken out of that community and supposed to go back, but does not? That's my concern. In other words, I can make the figures look good. I talked to "X" number of people, a hundred people came in, and we did this and that, but the basic fact of the matter remains, even if I miss just one out of a hundred, an amount of money has been taken out of our so-called disadvantaged neighborhood that can never be replaced in any other way. In a sense, I regard it as criminal. Therefore, the informational part of Social Security receives a great deal of stress. That's what we're trying to get at.

Now, there are only about, as well as I can understand, two hundred and fifty Indian citizens out in the West Dallas area. However, I have not been able to find the touchstone or the center where all the wires converge and someone knows how to pull a string and get aid to someone else. As a matter of fact, I have found among the black citizens in West Dallas the same problem: No centralized organization or no central point where you can pick people out who will really get things done. If I have served no other purpose today than to find out who I can talk to so I can get more information out and get in touch with people to whom we might be able to give assistance, then, of course, it would give a great deal of gratification to me.

Now, so far as employment opportunities are concerned, Social Security is of necessity a fair practice employer. Right now, there is a general freeze on all government employment. I think everyone is familiar with the deal made by the President and the Legislature, a tax cut in return for certain economies. Government agencies in general are not hiring right now. However, Social Security does have it as an established purpose to try to make the local offices reflect as nearly as possible the racial breakdown, ethnic breakdown, and other special interests breakdown as far as I can see of the population that surrounds them. It would be of great help to me. I don't think we could operate

without someone who could speak the Mexican-American language. I did mean that, because Spanish and Mexican-American are different tongues. Of course, we need someone there in this office particularly who is black to translate the black language, too, because sometimes it comes across scrambled if you're not accustomed to hearing it. I don't know when we have openings, but I suppose if anyone of any race is interested in working for the Social Security Administration, the established policies are uniform and the chances of getting employment are as good there as anywhere.

CHAIR: I must say that was most impressive. I learned a great deal myself and I feel the audience did, too. It's one of the best presentations we have had. I might also compliment you on your own attitude about the type of services you render and how you see your responsibilities. I think it's very admirable and I want to commend you for it

I wonder if you would be willing to have some sort of reaction from the audience in the form of questions? As you said, because of your small staff, and that of the branch offices, it's impossible for you to go out and find the clients; they have to come in. That they don't come in can probably be illustrated in this way; Let's just take a reservation experience. Living on a reservation is almost the same as coming from another country, particularly coming into an urban setting, because on the reservations you have the tribal government and the Federal government that you worked with and you really have little or no actual working experiences to prepare you for urban life. Or, even if you have lived off the reservation, you were still in rural communities and you are used to dealing with a different form of government, different layers of government than is encountered by other ethnic minority groups in the cities. Because of the nature of the history of the Indians, I think they have a particular handicap in that their lack of experience keeps them from benefitting from such services as yours. In many cases -- with your sensitivity you are probably already aware of this -- but in many cases we have found that many government agencies do not want to be helpful and will not go to the lengths you have to extend their services. I wanted to share that with you although I don't know if there is anyway you could help the Indian community overcome this. I would like for you to know it in a general way, and perhaps there might be some better reactions from those in the audience in regard to how this could be done. We found this lack of organization which you have mentioned particularly in the Dallas area. Many communities are better organized than they happen to be here right now. They have some great organizations, but in many cases they are organized for different reasons than to receive the kind of information they really need, such as what the services of your department are. So, if you don't mind, may I ask if the audience has any questions for you?

MR. WATSON: All right.

CHAIR: Mr. Nahwooksy?

MR. NAHWOOKSY: I wonder if you would give your address again.

MR. WATSON: There are four Social Security offices in the metropolitan Dallas area. The West Dallas branch is at 227 Dallas West Shopping Center. That is the intersection of Hampton Road and Singleton Boulevard which are the two main thoroughfares in West Dallas; the South Oak Cliff branch is in the Lancaster-Keist Shopping Center and that's self-explanatory. I don't know their room number, but they have prominent signs all through the arcades and the walkways, directing you to them. The South Dallas branch office is at 3013 Oakland Avenue in South Dallas, and the district office is on Rawlins Street. I can't remember the number to save my life.

CHAIR: Maybe we can look it up.

MR. WATSON: I think we're going to have to because I can't remember that street address.

MR. NAHWOOKSY: What is your regular communications system for getting out information?

MR. WATSON: We have a number of publications. We publish in every major language that we feel would be useful. Here in Dallas we have a number of Spanish publications. Of course, we take these things around by hand. I'm kind of like a newsboy sometimes. I take the things around to the shopping centers and drop them off. I say, "I", meaning we in general; the Social Security Administration has field representatives who take information around to places -- churches, shopping centers, schools -- they go out and make talks, and just in general try to get the information out in any way we can. We rely on the rule that says television and radio stations have to give a certain amount of public service time. We've tried to get some of that time for our own little plugs. There is just no end to it. As a matter of fact, I sometimes simply stop people on the street -- if you're looking too bad, look pretty bad, I'll stop you and ask if you are drawing Social Security and actually, one time it worked. I got a claim like that.

CHAIR: I have the address. It's 3716 Rawlins.

MR. WATSON: Right. Thank you.

MR. KASSANAVOID: I would like to inform the gentleman we have picked up some of his application blanks down in the Post Office and took some of them out to some of the people from the Indian community. That was one of the churches. We took both the white cards for the people to apply for jobs and the green

cards -- some of the ladies are married and changed their names. We wook some of those out and took some of the yellow cards where they could apply to see how much they had earned. We offered that service on a voluntary basis, probably without your knowledge, to our people in the community. That is the extent of that service. We have also planned to schedule for the latter part of 1969, one of the representatives of the Social Security Administration to come and speak to our Indian-American Society to tell us about Social Security benefits.

VOICE: I would like to ask you a question. When I return from the Post Office Department and if I should go to work for a public concern and I have to pay Social Security, will I be able to draw Social Security benefits, less my retirement?

MR. WATSON: Yes, sir, you will. The simple rule of thumb is this: If you will take the year you were born and add fourteen to it, you will know how many credits you're going to need under Social Security. Now, you can't earn but four a year. You earn on a quarterly basis, so you will know exactly how much you're going to need -- how many credits you're going to need -- to draw Social Security by simply taking the year of your birth and adding fourteen to it. Now, for the ladies -- don't count yet -- for the ladies, it's eleven. This is the simple rule of thumb. The same thing is going to apply to me and a lot of other fellow-workers because I'm not under Social Security so if I want to retire, I would have to know that. You can count it up in your head, how many years you're going to have to work and as soon as you become entitled -- in other words, as soon as you have reached the quarter where you have earned enough -- then the Social Security will begin to pay, regardless of the other annuity or pension incomes that you have.

CHAIR: That was Vance Tahmahkera. Are there any other questions?

MRS. HENSON: Out of the two hundred and fifty families, how many are actually on your program?

MR. WATSON: I don't have a breakdown. That's not two hundred and fifty families, that's just two hundred and fifty individuals. That is an estimate. I hate to keep qualifying it. I'm going to keep qualifying the thing until I've said nothing at all, but as near as we can estimate it, there are two hundred and fifty citizens of Indian descent in West Dallas and we have no breakdown as to the number of beneficiaries.

MRS. HENSON: Do you have any suggestions for central organizations? You said there was a lack of central organizations.

MR. WATSON: I don't think I should venture anything there. Probably the organization does exist. I simply have not been able to find the center or the place where I can talk to someone and get things done. I would scarecely venture advice to somebody else about how to do that. The black community is pretty fragmented, too.

CHAIR: From your estimate, apparently, you're pretty close to what was testified to last night by Mrs. Johnson. She does mission work with the Indian community there and she estimated about 300. I don't know if that included children, or what, but families is what I gathered she meant. Mrs. Johnson might be a good resource person for you.

MR. WATSON: Who is she with?

CHAIR: She's with a church.

VOICE: Mrs. Henry Johnson, and her telephone number is CAnal 4-2408.

CHAIR: Is there anything else that anyone would like to ask? We certainly appreciate your contribution. It was a major one and we thank you very much.

MR. NAHWOOKSY: Reverend Bobb.

REV. BOBB: I'm Bertram Bobb. I live here in Dallas. I'm a fullblood Indian. The tribe doesn't matter, but for the record I'm a Choctaw. I'm thankful for Mrs. Harris and Reaves. I don't know Reaves' last name yet, I haven't been able to pronounce it, but in time I hope to. I kind of hesitated to get up here bevause I am a preacher. I might get up and start preaching. I do think we need a break. I hear an Amen over there.

First I would like to say we have had a testimony in that we would, as Christians from the Dallas area, commend our government for having taken the Word of God, the Bible, around the moon. Also at the inauguration of President Nixon, we had prayers which was a real good thing, which was back toward Christianity for which this nation stands. Of course, you know, there were several comments that it was like a Sunday morning church service, but I think this is good, because I feel this nation is getting away from God. As an Indian working here in Dallas and also ministering to our Indian people since September of 1958, I know many of the people who have come here under the relocation service. Many have done good, but many have also become discouraged and gone home. I feel that the greatest problem for them and the greatest challenge for us is to get them to know God and to have faith. When you have faith, you trust in the unbelieveable, and this is what God does. If we would have faith in our fellow man, then I believe that would build up our confidence. This is what, I feel, the Indian people

don't have -- confidence in themselves. This is where we need a real dedicated person to spend time with the individuals. This has been my experience. I have worked with them and have gone into their homes and sat down and talked with them, and this helps more than anything else. I feel we do have people here in Dallas that are able to do that -- take the time to visit with our Indian people and to help them. If they want to discuss their problems, we can help them along these lines. In my case, I work, but but on the other hand I take the time to do that and I feel if I can do it, anybody can. I believe this should be a challenge to all of us, to help our Indian people in this way. Now, a challenge in another area is among the teenagers. I know you probably have discussed several means of helping teenagers. We need people really to work with teenagers, to stay a step ahead of them. This is the problem we face today. Teenagers today have more money than I ever had as a teenager, and they have more talents. They have more of everything. So. they are further advanced than we were at their age, and we need to stay ahead of them. This is the problem of teenagers. When they get ahead of something, they get restless. They want to get into new areas, exploring, and this is where they get into trouble. This is where, if we are to help our young people, we need people that are interested in them and know them and can stay a step ahead of them. So, I believe this is a real challenge again, as Indian people to help Indian people.

Now, by profession I am an accountant, but by calling, I am a minister of God. I do public accounting and I have come in contact with several people that employ Indians. Some of them don't like the Indian people because they say they get drunk, and miss so many days of work, and you can't depend on them. But, on the other hand, the Indians are not the only ones. There are a lot of other people doing this same thing, so we just can't hold that against our Indian people. Then there are some employers who say the Indians are fine workers. As a matter of fact, there's one construction company called the office. I might mention the man I work for is a certified public accountant and he is an Indian. Two other Indians, myself and his brother, work in the office. The Murray Construction Company called up one day and wanted to know if we knew some Indians he could employ. Mr. Nelson knew I worked with the Indians so he referred him to me and I referred him to Mr. Beames, and they talked awhile. I guess he referred him to Window Rock, Arizona, some place out there. Anyway, he placed an ad in the paper in Window Rock and within a week's time, he had forty applicants for jobs so he said, "Come on in," and in two weeks he had seven Indians from Window Rock, Arizona. He was real pleased with them. He put them in the Texas Hotel over there, a real fine place, and they lived there and worked for him. He said he was going to get some more Indians to come out. I don't know whether they came here under the relocation program or

what, I never inquired. They are working for him now. He is inquiring -- well, he asked me again, which I don!t know a thing about -- I thought you might be able to help me along these lines. He wants to train these Indians as foremen and wanted to know if the government or the Bureau of Indian Affairs had any money they could use to help along with the training. In other words he was going to work them during the day, then have classes in the evening, and then, of course, he would probably instruct them along both lines in the daytime. I don't know exactly, but you might make a note of that and maybe you could help along those lines. This is something like on-the-job training under the G. I. Bill of Rights. Another thing I've learned in counselling with the Indians, and with the employers -- I think if we could find someone to act as a go-between, not to go into private affairs or anything, but on working conditions. The Indian people can do good. I feel the main thing is to get a little confidence in themselves, and a little ambition, and the actual wanting to do the things that will be good for them and their families, and of course, for their employers. This is what I wanted to contribute, Mrs. Harris and Reaves. If there are any questions, I'll be glad to answer them if I can.

CHAIR: Your congregation is principally Indian?

REV. BOBB: Yes, it's an Indian church. I'd like to add here that this is an Indian church and the Indians themselves are buying a building which we are real thankful for. The building payments are $150 a month and the Indians are doing it. We are not connected with any denomination. We're working more or less inter-denominational or non-denominational. I came down into Dallas in 1958, and in my experience I have pastored the Methodist church for three years. The Indians coming into Dallas were from all over the United States and they were from different backgrounds. If you approached them with any particular denomination, some of them would close the door; there would be a barrier. I just went and visited with them and got acquainted and just told them I'm interested in their welfare. I have reached many people in this way. I thought perhaps this would be the most effective way to work with the Indian people, just on personal contact without any denominational work. Of course, I don't have anything against denominationals. They're doing a wonderful job and actually they can do much for the Indians.

CHAIR: I gather from what you say, most of your congregation are doing fairly well economically, they're not destitute?

REV. BOBB: Well, I would say fairly well economically; they're on the average. In other words, they're not better off than Indians in other churches.

CHAIR: But they are not in real bad poverty?

REV. BOBB: Well, no, they're not in a real bad situation. There are one or two families we try to help where I think the problem is, again, drinking. If we are able to help them in that, then I think they can get along financially. Again, the answer is, I feel, that they know Christ as their Savior.

MR. NAHWOOKSY: Then your major recommendation is more counselling?

REV. BOBB: More counselling, right; and to take an interest as a go-between with the Indians and the employers. More personal interest is what they need, personal interest in their welfare, not just to get involved and find out everything about them, but to help them along these lines on a confidential basis.

CHAIR: With our agencies here, with the company he just mentioned, who would you refer that agency to as far as --

VOICE: Mrs. Harris, I believe the Department of Labor, Bureau of Apprenticeship and Training, works with companies to train anybody who want training.

CHAIR: On-the-job training?

VOICE: Yes, and they have a regional office and a state office here.

VOICE: Doesn't the Bureau of Indian Affairs have some type of program -- I mean, not in your particular area, but don't they have a program where they do finance training situations.

MR. BEAMES: They do, but this on-the-job training that he's speaking of is designed to assist industry to relocate to Indian reservations, on or near Indian reservations. It is not available in urban centers such as Dallas.

VOICE: What about,for instance, the Sequoia Mills situation?

MR. BEAMES: That's Anadarko. I helped negotiate the contract that brought them down here --

LOLA HAYDEN: So it's relocation of industries?

MR. BEAMES: In this case it was a new industry starting up. It was bringing them or starting them up in the Indian country, but the contract with the Bureau of Indian Affairs to train Indian people is what brought them to Anadarko and they're going great.

MR. WOODARD: There's a possibility of this on-the-job program and I have made a note to contact the officials.

CHAIR: We appreciate your contribution.

REV. BOBB: Thank you, Mrs. Harris.

MR. NAHWOOKSY: The next person is Joe Miller with the Dallas Park Department.

MR. MILLER: I'm Joe Miller. I'm with the Dallas Park Department. I'm sorry, I woke up with a sore throat this morning and I sound like a frog. The Dallas Park Department has a lot to offer, but there are a lot of qualifications to it. I remember somebody mentioned something about summer employment for the students. Dallas Park Department has summer jobs for kids going to school and even though they are not in school, it works both ways. They get a salary. I think it's $1.60 an hour. For my part, I work with kids of different nationalities. I'm a recreation leader and I work in West Dallas. I work with Anglos, Mexicans, colored, and Indians. I haven't run across a Chinese yet. We deal with all different kinds of people, teenagers to adults, senior citizens. I find a lack of communication with the Bureau of Indian Affairs. I have into a lot of people who say, "What can we do?" Even today I work with Haskell Institute, and a lot of kids come from different schools all over the United States. They come to Dallas. Some have played ball. They don't know where to go. I think this is where the BIA should help. It has people coming into the state who have never lived in a city before, and I think they could be more helpful to the people. We have a lot of young people and they need to know where they can go for recreation before we can be of service to them. That is where the BIA could help those who come in from all parts of the country -- to let them know about services that are available to them in the city. I think some Indians are bashful and they don't ask as they should. There has to be some sort of central agency to direct these people to the services. The Dallas Park Department has sixteen recreation centers where they offer free art oil painting classes, basketball events, soccer, golf, bowling, and ceramics and beading for the ladies.

CHAIR: Do they have to pay a fee?

MR. MILLER: No, these are free sections in the centers. The City pays us and we do the teaching, then we have some volunteers. Volunteers are important. These people volunteer their services to communicate with the people and acquaint them with the local area. Like myself, I teach beading. I also handle the basket ball events. Right now I have eight Indian basket ball teams with a tournament coming up next week.. Six of these are from Oklahoma, one from Houston and one from Denison, Texas. Since most indians are a little backward about mixing with other people, it would help if they could have a center by themselves. The Dallas Park Department offers a lot of different cultural things such as painting in the centers, but I still think it would help the Indian people to have a center of their own, both cultural and sports oriented. They need to have

a place where they can get together from time to time. I know a lot of them have gotten discouraged and have gone back to their homes states because they didn't fit in. I think the BIA, since it brought these people down here, should do something about making it easier for them to stay. It's not just the young people. The adults and senior citizens need this help just as much.

CHAIR: What are park fees, like using the buildings?

MR. MILLER: They're free.

CHAIR: They're free?

MR. MILLER: They're free.

CHAIR: There's no rental on them?

MR. MILLER: No rental except for reservations if you want to rent the whole building. I would give you the phone number and address of who to talk to and from there it's your part, that's your fee. As far as taking part in the community recreation centers, they're free.

CHAIR: But the building itself --

MR. MILLER: The facilities, the equipment is free.

CHAIR: Well, say you wanted to have a meeting in the recreation center -- say we wanted to hold this meeting -- would that be free to us?

MR. MILLER: Any organization coming into the building has to pay a reservation because there are classes going on at that time. Sometimes we have to tell people that we are having classes with the kids.

CHAIR: What's the going rate for reservations?

MR. MILLER: Well, it's different rates for each room in the building.

CHAIR: The testimony was brought out yesterday. I don't know if you were here.

MR. MILLER: No, I wasn't here. I didn't know about it until this morning. I read about it in the paper.

CHAIR: We really appreciate your coming because we have a great deal to discuss. It was brought out that the different organizations that have used the facilities have found that they

have been charged from $25.00 to $35.00 a night for making a reservation to hold a meeting.

MR. MILLER: Well, like this pow wow, we have this Inter-Tribal Association. What we did, see they came to us and they asked to have the pow wow. So, in order to avoid having to pay the reservation, we sponsored the pow wow; then they wouldn't have to pay. This is how we work. And there are different --

CHAIR: But the park sponsors it?

MR. MILLER: Yes, ma'am, and this is the only way to avoid paying the reservation. We sponsor the pow wow so they won't have to pay, then they go ahead and have the program without interference form us.

CHAIR: You were talking about the youth employment program. If there were families in this room who felt their children might be interested, where would they go to apply?

MR. MILLER: Well, City Hall would be the best place, because that's the center of the whole City of Dallas.

CHAIR: Where in City Hall, what department?

MR. MILLER: They would have to go to the Park Department.

CHAIR: Park Department of the City Hall. Does the City take any responsibility to notify, to use a term I don't like which is referred to as the disadvantaged. Do they take the responsibility for notifying them of what the park services are? You heard the testimony, for instance, of the Social Security person, and also the fact of how difficult it is to get information to people who aren't organized, whatever their nationality. Does the City make an effort to make this information --

MR. MILLER: No, the City doesn't put out information, they don't do this. Anything political, they kind of hold back on.

CHAIR: I wouldn't consider this political.

MR. MILLER: This they don't do.

CHAIR: But this is community services that you are offering. How will the people in the community find out that these services are available?

MR. MILLER: Well, I think a person who wants to work, he can go out and find one, myself.

CHAIR: Yes, but he wouldn't know that the parks had jobs. How would you know if you were a teenager living here, or maybe just moved here with your folks and didn't know the town, how would you know that you could do this?

MR. MILLER: There are ads in the papers, that's the only way you're going to find out, either that or you go to City Hall and find the bulletin board. This is what the city does, they don't put out--we have a youth program here, they don't do this. All they do is just advertise in the papers, and person-to-person communication. Say, if I know somebody needs a job real bad and said, "Can you use this boy here?" I take this boy to this person and he would hire him.

CHAIR: It's kind of word of mouth?

MR. MILLER: Yes.

CHAIR: The reason I ask, since you didn't come through the BIA and not all the Indian population here in the Dallas-Fort Worth area came through the BIA, and their services are actually restricted only to the people who are relocated through their services, so they really don't have contacts. You heard Brother Bobb say that he knew of seven families that came from New Mexico. There's no way in the world that BIA would even know these people are coming in, that they're here, so, actually, I think that the community itself would have the responsibility in notifying them of what services are available because this, you know--every agency is limited to a certain degree. You are

offering a service to the community which the taxpayers of the community, people living in the community, are actually paying for that--it seems that the City would have some responsibility for getting this information out to the public.

MR. MILLER: If a person had participated in the events of the local community, I think the persons always--because persons always talk, and I think you're right on that part. Then I think there ought to be a set organization--there's got to be somewhere where people can know what's going on, what's taking place.

CHAIR: I think everybody's pretty much in agreement with that. If such an organization was formed, do you feel like they could go to the city? Last night a suggestion was made that perhaps once a month a facility, you know, one of the park facilities could be made available or every other month, on some sort of basis, be made available for the Indian community to use however they saw fit, whether it be a pow wow or a church service or a give-away, or whatever.

MR. MILLER: You see, the City policy, this is what they put, any organization. I can form an organization, Indian center anywhere in Dallas and that would be under my activities, would be under my program, and so I would list this in my activity sheet.

CHAIR: And they would be free to use it?

MR. MILLER: Free to use it as a local community center activity program or organization, but then any income that comes in, it would be under my jurisdiction.

CHAIR: Well, it was very apparent, through the testimony that we have had, that the services aren't known to the Indian community.

MR. MILLER: Well, a lot of people live three or four blocks up the street, I don't think the people really know the building exists.

MRS. ATHONE: Mrs. Harris, I'd like to clarify something. He mentioned the Dallas Inter-Tribal Association, the center sponsoring a pow wow. They have done this for us on two occasions. This isn't done all the time for us. We have another friend in another park, Mrs. Upmeyer of Cedar Springs, and she has sponsored two boys at her center. We have been on the calendar like he's saying, "Down on the calendar, once a month, this is for you." Well, something comes up so you are knocked off the calendar. Now this I know from personal experience. I have had the job of going to find places and making these arrangements, and maybe we'll go along two or three months beautifully, and

then something will happen and we'll be knocked off the calendar. Now I don't know what the reason is, and if we have $35.00 to rent a building--well, the auditorium we can rent, this very same place that he's talking about, when he helped us in getting it sponsored, then we can have it free, we can have the whole building. If we go in there and want to schedule something, then the whole building costs $85.00, this price has been quoted to us over the telephone. It's just hard to find a place. He has a good center, he has a good summer program, like he says, softball tournaments out there and we all attend them. It is a good place, and we do like to use it but we can't always afford it. I wanted to clarify that.

CHAIR: Thank you. Have you made any personal effort, particularly because you are of Indian descent, to notify the BIA of the summer program?

MR. MILLER: Yes, I go to the BIA and communicate with them once in awhile. Yes, I do. But, I'd like to emphasize again I think this center should be available to the people, myself. I think it will be real helpful because I know from experience--I have been with the Park Department five years and I feel with Indians, you know, all over Dallas, Garland to Waxahachie and Fort Worth and most of them in Dallas, and I know all the kids; I know all the girls and boys from different schools that are taking part in the sport activity. I wish I could see more people, youngsters, taking part in activities, because this is the only way that you're going to get them off the streets. This is what our main goal is in the centers of Dallas Park Department.

MR. NAHWOOSKY: How many buildings do you have in the City Park System?

MR. MILLER: There are sixteen.

MR. NAHWOOKSY: How many employees do you have?

MR. MILLER: Well, it varies. If it is a big center, it will offer more, but a smaller center, there are at least three employees.

MR. NAHWOOKSY: You mentioned that you did make contact with the BIA; have you attempted to work out any formal program with them?

MR. MILLER: No, I haven't. I don't know, maybe it's because I never tried to communicate with them as much as I could, but I think this is where--you don't know the policy. Maybe if a person finds out, really, I think this is very important.

MR. NAHWOOKSY: Have you attempted to stabilize any program with any of these groups?

MR. MILLER: Yes, with Dallas Inter-Tribal, but I never have associated with American Indian Association.

CHAIR: What about community action?

MR. MILLER: Community action, are you going into the Park Department--no the City won't allow me, the City won't allow a City employee to interfere with the war on poverty, any government aid.

MR. JIM JOHNSON: Excuse me, how was that again?

MR. MILLER: The City won't allow us to interfere with government aid any time.

MR. JIM JOHNSON: What about participating?

MRS. HAYDEN: What about cooperating with them?

MR. MILLER: They try to stay away from the government aid as much as they can, because they're trying to deal with the people, the local community. They think they can do, in other words, they kind of isolate themselves, this is what I ran into, the war on poverty program, but we will cooperate with war on poverty, but then we're kind of limited.

MR. JIM JOHNSON: Would you explain how you feel they have kind of isolated themselves? I gather you're speaking to the Indian himself in the area--

MR. MILLER: I'm speaking for the Indian myself, because I think the war on poverty--you have to know, you have to live in the low income bracket, but this is what we deal with, we deal with people, all different kinds of people.

MR. JIM JOHNSON: Your job takes you, generally, across the City with the Indian, regardless of his economic status, is that correct?

MR. MILLER: That's right.

MR. JIM JOHNSON: What about the Indian in the low income?

MR. MILLER: We deal with those, too.

MR. JIM JOHNSON: What are your problems here? You indicated your programs were centers, which I gathered--you said deal with Indians, Negro, Mexican-American, Anglo, all together?

MR. MILLER: Yes, sir.

MR. JIM JOHNSON: What problems here would you identify that your Indian lad and lass would have, say, as they participate in a program of this nature on one of your playgrounds or gymnasiums, are there any?

MR. MILLER: I'll say it this way: I would like to see more Indian people taking part in the local community centers. There are several incidents, the people from the University of Texas came over and made their research on Indians and the City of Dallas went out to me where I work, I deal with a lot of Indians, more than any other place; but I don't know. There may be some Indians going to different spots in Dallas, but I wouldn't know. I have more Indian people coming to my center than in other places--

MR. JIM JOHNSON: Is this in a low income area?

MR. MILLER: Yes, West Dallas, and the name of the place is Jaycee Recreation Center.

MR. JIM JOHNSON: This is a low income area?

MR. MILLER: Yes. The center itself is located--and the Latin-American people mixed with the Anglo people.

MR. JIM JOHNSON: How far are you from where a lot of your Indian children live? Is there a matter of distance involved?

MR. MILLER: The majority of the Indians live in East Dallas, toward this way, in East Dallas (indicating). Some are located in Oak Cliff and South Oak Cliff and most of the Indians live in South Oak Cliff and West Oak Cliff.

MR. JIM JOHNSON: Are there low incomes in these areas?

MR. MILLER: I think Oak Cliff is in the middle bracket, I would say. And there are different sections of higher brackets in Oak Cliff and East Dallas in the same way.

MR. JIM JOHNSON: Well, I'd just like to present this one point here. You indicated--at least I'm hearing you say, that you would like to see more Indian youth participating in the programs. To me, what you're saying, then, the Indian youth aren't really turning out in any numbers at all to these programs.

MR. MILLER: That's correct.

MR. JIM JOHNSON: Why do you think this is?

MR. MILLER: I think because it make a bad influence to the City of Dallas. I think parents don't know what's taking place in the City because he's away from home. This is his first chance to get away from home. When you're young, you want to do this and do that. Now, I think they should be notified; I think if they have been notified, they will take part.

MR. JIM JOHMSON: What you're saying is that you feel that so far we haven't managed to build the bridges to youth coming off reservations --

MR. MILLER: Yes.

MR. JIM JOHNSON: They kind of hang together and have not really utilized community resources because the community hasn't made an extra effort to reach out to them?

MR. MILLER: Correct.

CHAIR: We have found in our testimony, we have a whole generation that was born here--came here at a very early age. They aren't just off the reservation, actually --

MR. MILLER: Well, I was referring to the ones that came off the reservation, but the City of Dallas, I think they are aware of this.

MR. JIM JOHNSON: But you still think they're holding back, they hang back?

MR. MILLER: Yes, I think they do. I think people have surveyed the Indian people, and they ask me where all the Indians are, and that was a good question. Myself, of course, I'm an Indian, I thought what I would be doing if I wasn't there, and usually I'm home, this is where they more likely would be.

CHAIR: Bob, do you have anything?

MR. BEAMES: I hesitate to respond to many things that I have some concern about, but this is so important, it's come up so many times. I must tell you how the Bureau of Indian Affairs locally feels about this problem. Number one, we do try to encourage our young people and older ones to get involved in City recreation programs, the YMCA, YWCA. We have been able to secure free memberships from Y's for young Indian people. We have not been charged with the responsibility or provided funds to direct and lead a recreation program. There is a very dire need, as has been brought out many times. We are presently in cooperation with the gentleman who was here today working up a questionnaire. He submitted a basic questionnaire. He's a graduate student at the University of Kansas and he's concerned about recreation in this area, and intends to make this available

to all of the Indian families and single adults he can, and find out what their interests are. We are checking with the City of Dallas and finding what facilities they have,and where they are located. We know many of these, but we want to know how we can fit in. That's been the point with Mr. Miller here. We are in contact with him from time to time. We do make referrals out there. They may not identify, "the BIA told us about that." Some of them do go out there, I'm sure, as a result of our conversation with them or some of the other Indian people, and the best way to get the kids to a recreation program is to have a friend who's been there and had fun and invite them along. Now, as has been brought up, our Indian people tend to want to congregate where there are other large groups of Indian people. So, if they live in an area where there aren't many Indian people, they don't go to the parks, they'll go there, maybe just two or three--they don't feel at home. They may not go back. We're trying to contact these people and develop some leadership from within the group, the young ones in particular, to see if they are willing to organize and let us guide them in the utilization of the facilities. I think we can work out a program with the Park and Recreation Department that will make special nights--if we've got a group of Indian people that come and say, "We want a part in your program," and make it a part of their program and not a reservation thing, I think that facility will be provided if there is space available. I think we've got to get the Indian population interested enough to go and do these things and we're going to try to guide them along these lines. There's a definite need for this kind of thing. We are very much concerned. Many of our problems in school and on the job come out of how these people use their leisure time. We're very much concerned, but, again, we have not been told this is our responsibility to lead this, but we are concerned and we're working on it.

CHAIR: I appreciate that. I think there's an important element missing here. It sounds like it's all the Indians' responsibility--I feel like the City ought to--not the City--well, the citizenry of Dallas--there's no reason why Indians shouldn't feel comfortable here.

MR. MILLER: Well, I think that an Indian feels that wherever an Indian is, that's where he wants to be.

CHAIR: He'll be most comfortable, right. I agree, particularly after --

MR. MILLER: If you go to a center yourself and we have one center that is in a very rich location, North Dallas. Now, I don't think an individual would go up there, and do this and do that, because he probably won't feel at home.

CHAIR: In my opinion, I think that's a shame, that there's any place in the United States that would occur.

MR. MILLER: But they will take you. As a City policy, they will accept you, but it's up to the individual.

CHAIR: But socially, whether you feel comfortable or not is what I'm saying. You know, I'm not just saying the park services. I'm saying the whole community.

MRS. ATHONE: Mrs. Harris?

CHAIR: Yes.

MRS. ATHONE: We're from Oak Cliff. He mentioned Oak Cliff. I do know of two parks that you can find any number of Indians. You can go up there and if you can't find them, they'll tell you they're at the other one, because it's closer to home. These two places have a bus running right by there. Now, Jaycee Park, where Joe Miller is from, has no bus service. It's way out, it's just barely in the City limits and transportation is one of the problems, going out there. It's not around the Indian community, where these other two parks--I know that on Monday night, there are four or five girl's, completely Indian girl teams, who play at one gym every Monday night. And on Thursday nights they have Indian boys' teams. I don't know how many there are. I've never gone to any of their games, but I do know they have after-school programs that my children participate in and other Indian children participate in, but they just happen to be where there are so many Indians and it's convenient for the children to get there. It is a little more convenient that these two places. On Sunday afternoon, you will find all the kids from any of the churches, they all congregate at these parks because they come home from church, eat, and go and play, then go back to church.

CHAIR: I think we need each other for reinforcement. To see each other and tell jokes, talk about our home state or talk about situations, share our mutual problems. I also feel at a certain period we're also part of the larger Dallas-Fort Worth community. I have a feeling that there is no give and take. It's just all kind of on a one-way--maybe I'm reading into it. I'm not criticizing you and your agency, I'm saying I have a general feeling this is so. The hearings we had in Los Angeles, the school board was there and made one of the best contributions to the hearings. You know, it was a whole different atmosphere. It seems there is a whole element of the local community--it's like a one-way effort, like it's all the BIA's responsibility or all the Indian's responsibility to push himself in that community. I don't think that's so. I think this is a community concern and people are a part of this community and the community should respond to them. Maybe I'm overstating or maybe overemphasizing,

but it just seems like from the things I'm getting it's kind of a one-way street. The Indian is giving, they go to the opening ceremonies for the library and they go and perform free. They volunteer their services for civic activity, opening of art shows, things like that. I don't see anything coming in the other direction. Maybe the City itself isn't knowledgeable of the Indian population.

MR. MILLER: The Dallas schools, I think they just call it a recreation department, it's the only thing they offer. Now, Saturdays they will offer just a recreation department and this is as far as they offer after-school programs.

MR. JIM JOHNSON: Madam Chairman, may I ask just a couple of more questions?

CHAIR: Yes.

MR. JIM JOHNSON: Part of this communication and bridge we're talking about here, is it your feeling that one of the blocks to the bridge is the fact that many of your recreation directors on the playgrounds have not really been given an accurate idea, any formal or informal training with respect to Indian culture or heritage which would turn the kids on. There's a very few Indians in recreation. You're not going to be able to go all over the City and take care of all the areas, apparently, where we need rapport. Is there any effort made, or do you think it would be helpful to give some kind of training background to the people who are going to be on the playground staff. If the kids felt that the people who directed the program knew something about the back ground, besides what they see on the television shows.

MR. MILLER: This is the way we do it. I have to say it this way, we will set up a class and it's up to the individual. Say a youngster or a young person, a teenager or an adult comes up to us and maybe they have two or three people involved in this. Three is better than nothing to us because this is what we deal with every day. This kid comes to me and says, "Could we organize Indian culture?" I said, "Sure, let's start one." Now, I will work with them, all different clubs, in the center. They are there hour after hour and every day or maybe twice a week to have meetings on whatever it's going to be. Now, we will work with these people, even the different parts of nationality. This is what we will do. From there on, they are in activities and they will go ahead and do what their objectives were. We will supervise and help out as much as we can. In other words, it will be a volunteer instructor or volunteer helper that would be united as a team to do this job or objective.

CHAIR: It's sort of like Reverend Bobb's youth group would say, you know, they want to have an Indian cultural study group at your park; you would work with them?

MR. MILLER: Yes, this would be my program, they would have to pay no reservation. I would help them as much as I can and also I would be happy to work with Latin-Americans, Anglo, colored or whatever it's going to be. This is what the City's supposed to be doing and what my job is; I have to work with different kinds of people in different organizations.

CHAIR: I think we had one more question back there.

MR. MABRIA: Well, it was more of an observation. I'm a professional photographer.

CHAIR: What's your name, sir?

MR. MABRIA: I've spent the past six months in research.

CHAIR: Your name, please.

MR. MABRIA: Mike Mabria, I'm sorry. I work locally and nationally. I have been trying to do a story on Indians in this area mostly because I live here and was concerned with what was going on. I was concerned with how Indians live in this City, what the problems they faced were and if they did face these problems, who was trying to help solve them or were they helping themselves, or what organizations were available. An interesting thing you brought up a second ago was when you told this gentleman you felt there wasn't communication, and most of the responsibility seemed to lie on the Indian. I've got to say from my observation, this is the most Indians I've ever seen in my life. I've had to look like an Indian myself to find them. I've gone all over the City. The only ones I've come into contact with are the pow wow Indians. Unfortunately, there were more strayed whites dressed up like Indians than there were Indians. I couldn't believe it; it was more like a Boy Scout thing. The things I shot I had to scrap. It was like taking a bunch of grown men out there playing. The Indians there knew what they were doing; they were very serious. It was like the whites, trying to break into another's bag to find something they could get involved in. That shot part of the story, but the Indians have to have the worst PR system in the country. You don't have any trouble finding Mexicans, or blacks, or I could find more Chinamen, but you never read about the Indians. I scan the papers daily. I know I just finished a story, on trade schools, and I've found over on Industrial, there was some Indians that were studying to be automobile mechanics. It was just out of pure luck I ran onto these Indians. Well, I looked a little further

and ended up at a place called the Trinity River Mission. I don't know if anybody has told you about this or not. I started to say it's a pathetic attempt, but it's one of the only attempts I have seen where people are trying to do something for people that have just come to this area and aren't familiar with life in the city. I certainly couldn't call it pathetic, only in the surroundings it's set in, but they're certainly trying to do something there. There's no publicity on Indians here. You can't find them, you know. You could have 25,000 here or 25, I don't know, and you can ask other people around the city, "Do you know where Indians are living and do you know an Indian." It's like asking where the buffalo herd is. There's no press relations. I think people would be very interested in knowing more about the Indians, but you can't accept what you don't even know is there. Most people aren't even aware that there would be this many in Dallas. I understand from what I read in the paper last night there are about 1,000 in the Dallas-Fort Worth area. I was in Washington last week and told a friend of mine this and she said she had lived there all her life and she said she didn't know there was eighty. She couldn't believe it. You do need some spokesman to say, "We're here and we want part of the deal."

CHAIR: Well, we find this all over the United States. The real invisible American is the American Indian in the urban setting, and you can see--of all the testimony last night, you missed a larger group.

MR. MABRIA: Yes, I didn't even realize it till this morning.

CHAIR: We had a very good group, and a good one this time. I had this feeling and it was one of the reasons I asked to serve as Chair on this particular committee, to bring it to the attention of the general public. I think we're making a contribution to the Council by the fact that we are focusing our attention on this. As I mentioned earlier, we find various degrees of organization in the urban setting. We have a friend here from Chicago, a group that was formed there. The American Indians United, who are Indians themselves, have formed their own group to try to do the same thing you just said, to focus attention on the fact that Indians are in the urban setting, and this needs to be brought to the attention of not only the Federal and state people, but also the local community.

MR. MABRIA: Well, I would think on a local level there are so many things that can be done. I think many people would be willing to help bring a lot of problems out in the public view if they were aware they were there. One of them would be, the white-eyes as they say, have this fascination about Indian dress, Indian culture. All my life, I have; I've gone to the point of

learning how to make arrowheads. I've almost lost one of my fingers trying to learn how to do it, and I'm taking a course now on the origin of the American Indian at SMU, just out of curiosity. There is so much interest in this; and there are so few places people can go to find out except from some college professors; it's his life work and he's hung up on it himself. He enjoys it and it's a good deal. I'm sure I've got a college professor sitting over here. One of the best things you could do is with the kids. Other kids are always fascinated by any of the kids in a group they are not familiar with. They've only seen a distorted view on TV or movies. You've got groups here like the Boy Scouts, boys' clubs, YMCA. If some of the older Indian men and women would say, you know, we'd like to volunteer our services to you, we'd like to tell you something, we'd like to set you straight. If you had an Indian man that came in, say, part of his life he had lived on an Indian reservation, and he knew about the outdoors; he had this atmosphere about him, why, it would turn the kids on, it really would. They'd get the biggest kick in the world. All you've got to do is get kids interested and it's not too long, they'll either get their parents interested or they'll drive them out of their minds. The parents generally fall in line and get interested. These little things can be picked up, can be publicized. I haven't seen any of this. My boy is in the Boy Scouts. He's got some yo-yo from Scotland teaching him about Indians. What does this guy know about Indians, when there could be some guy--use an Indian, he's been brought up there and he knows what he's doing. It's just an idea.

CHAIR: We're still in the process of growing and we're getting to the place, I think. There are many who are quite sophisticated or quite capable of doing this type of thing. There are others that do not have the confidence in themselves to do that. In fact, one of the groups listed on the board there are even studying Indian themselves to be more authentic. They would be great groups to be called on, for resource people or that sort of thing. Well, one thing, by the nature, by his past experience--an Indian person just doesn't go out. There are exceptions; again, I'm generalizing--but he has to be made to feel comfortable and as yet apparently he hasn't been made to feel comfortable in surrounding communities.

MR. MABRIA: From what I've seen, I agree with what you've said. It seems that you do need some sort of--I hate to keep saying PR, but somebody to sort of get these ideas together.

MR. NAHWOOKSY: This relates to something I wanted to ask you. Aside from yourself, how many Indians do you have as leaders, either paid or volunteer in the recreation program or park program?

MR. MILLER: I, myself, this is my job.

MR. NAHWOOKSY: Well, excluding yourself.

MR. MILLER: There isn't any, as far as I know. There may be, I don't know. This would be real helpful.

MR. NAHWOOKSY: Could you propose through your summer program or regular program that Indian students or leaders be--

MR. MILLER: Yes. But here's the thing, it is my profession. Any youngster that's going to college is accepted, but in our requirements we have to have college education to qualify for this.

MR. NAHWOOKSY: Well, you don't rely on college-educated people to run your program completely, do you?

MR. MILLER: No, we use volunteers, it's the only thing we can do, but they're going about that without pay. This is the only thing.

MR. NAHWOOKSY: Without that, well, this wouldn't go.

CHAIR: I see some people getting faint from hunger and making all kinds of signs--the Indian sign language is kind of falling to pieces, but they get the message across. They have been very effective. I think we should adjourn. Since we are adjourning late, we'll resume our meeting at 2:00 o'clock. Those of you who haven't testified and would like to, we have one left from this morning, and how many this afternoon? Three that have asked to testify this afternoon.'

MR. BEAMES: May I make one announcement?

CHAIR: Yes.

MR. BEAMES: We have a gentleman over here from the Dallas Police Department, Murray Rhodes by name. He came to Dallas in 1952 on our employment assistance program from Anadarko, before we had an office. He probably has given more of his time voluntarily and money out of his own pocket assisting Indian people in athletic and recreation events here in Dallas than any other individual I know of. I just want him to get credit because there is a lot going on that hasn't been brought out. I'm sure if he's here this afternoon he may have some contributions.

CHAIR: Will you have an opportunity?

MR. RHODES: No monetary (laughter).

CHAIR: I hope you will, and we're very pleased that you are here.

(At this time the luncheon recess was taken and the session resumed at 2:00 o'clock p.m.)

CHAIR: I think we should convene and start to work. We have friends from out of town that need to go back, and the weather is bad. We have a lot of interesting people that we want to hear from. ,I'll turn it over to Mr. Nahwooksy.

MR. NAHWOOKSY: The first speaker this afternoon will be Bess Tittle with the Creative Learning Center.

CHAIR: Would you please state your name and address for the record,please?

MRS. TITTLE: Bess Tittle, 1616 East Illinois, the Creative Learning Center. I thought the people would like to know what we have. It's a unique operation. As far as we have been able to find, there is not another project in the country aimed at this target. We have a non-profit pre-school for the gifted child from poverty homes. Our school has children from all four ethnic groups in the county, Indian, Spanish-American, white and Negro. They have a bi-lingual environment. We have a full-day program from 8:30 to 4:00, a twelve-months program. We open the end of October. Most of our children are on scholarships. Needless to say, we're still finding our money as we go along. If anyone has any questions they'd like to ask, I'd be happy to answer them. Right now we have seventeen children. Three of them are Indian, four are Spanish-American, two are white, one an Italian-American bi-lingual child. The rest are Negro. Out of the seventeen, four of the children are middle class, we do not segregate economically, and these children are educational models. The children are, roughly speaking, from two to four, though we have a six year old by accident. That's about it.

CHAIR: It sounds very fascinating. Someone that would be interested in sending their child, could you help them obtain the scholarship, or could you direct them to people that could grant scholarships?

MRS. TITTLE: Well, we take the children in and then we worry about the scholarships.

CHAIR: An exceptional child, you might describe--

MRS. TITTLE: Well, really we don't use the word exceptional because it's an accepted word for a retarded child. Our children are above average in intelligence. The Indian Bureau has been very cooperative and we have three children through the

Indian Bureau. I might say at this time it has been a revelation to me to work with all of the progessional people with the social agencies. Our children are all initially spotted visually by these professional people who know these families. We picked this method because we thought it best. I don't know anyone else that has ever used it. We're going lots of places no one has ever been before. The only problem I had at all is these people sometimes care too much about their families. They will fudge a little when they tell me this is a child who is above average because they care so much about doing things with the families.

CHAIR: Does anyone in the audience have a question they'd like to refer to --

MRS. HENSON: What about transportation?

MRS. TITTLE: Well, we made the statement, we will get the child there from anywhere in the county. So far we have managed it, one way or another.

CHAIR: It's a special project to show what different minority or ethnic groups' capabilities are. What's the main --

MRS.TITTLE: Rationale? I'm reading this statement. This is a statement that Dr. Haswell, the regional director for research for the Office of Education, wrote to Washington. I'll just read you the rationale that he has written: "The rationale behind this center rests upon the assumption that leadership for the elevation of poverty must come from the ranks of the under-privileged. Also that such leadership must draw upon the keenest intellects of the sub-culture. The mission of the center is to identify gifted under-privileged children at an early age and expose them to an exceptional educational experience, orientated toward leadership. We're really trying to save a brain drain that goes down and is lost because of cultural deprivation. We try to identify early for that reason."

CHAIR: Have you had any of your graduates from your school go on into public schools?

MRS. TITTLE: Well, we just opened in October; when we have a child who is eight, we'll examine our current research, and the current scene in Dallas and see if it's feasible or practical to expand the school. No, we don't plan on putting these children in the first grade at the public school.

MR. NAHWOOKSY: I wondered about that because I have heard of experiences in the Head Start program where you have such an exceptional program and they even get set back in public schools.

MRS. TITTLE: I wouldn't have opened my door today, if I had to put them in the first grade in Dallas.

MR. STATON: Did she state how they identified these different children?

MRS. TITTLE: We have a screening process. Our first step, we get referrals from the professional people who are working with the families. They tell me when they have a child they feel is above average in intelligence. We then observe the child. We ultimately give him psychological testing, but we do not rely on testing. It's not valid. We use a lot of intuition.

MR. STATON: You say the professional school working with them. To whom do you refer?

MRS. TITTLE: The welfare case workers, public health nurses, the Children's Medical Center, Child Guidance Center, Dallas Day Nursery Association, the Indian Bureau, anywhere where there are professional people working with the families. I try to go to every place I can think of and it's certainly worked very well. Oh, I forgot, the West Dallas community centers have given us our last three children. We are bearing down, particularly, on Spanish-speaking children right now. All of our children are going to speak two or three languages, Negro dialect, English, Tex-Mex and Spanish.

CHAIR: Well, I compliment you on your effort. I think it would be an exciting adventure or experiment and I think it would disprove a lot of myths and stereotypes that the general public has about minority and ethnic groups. I compliment you on your effort.

MRS. TITTLE: I just wish you had an opportunity to come see the most attractive, exciting children we have.

CHAIR: I hope to have the opportunity.

MRS. TITTLE: I'm going to leave this with you to see if you can do anything to get us scholarships.

MR. NAHWOOSKY: Our next person is Mr. Joe Carmouche.

CHAIR: Would you give us your name and address, please?

MR CARMOUCHE: Joe Carmouche, 522 Bullington. Since I was only notified about this sometime this morning, I'll talk more or less from the top of my head. In some discussion prior to entering the room, we spoke about Indian problems within the poverty areas of Dallas. It's a fact we know approximately

where the Indians are in Dallas because of a survey we ran last year. It began December, 1967 and ended the latter part of January or first part of February, 1968. They're primarily located in far West Dallas, East Dallas, and the section in Oak Cliff. With reference to the Indian population, I find in going to neighborhood council meetings, I can't remember any council meeting where I observed a person of the Indian origin present. Now, needless to say, the whole structure of the war on poverty depends upon the needs, the requests and sometimes, unfortunately, protests of the people. Now, the voice of the people, as far as their needs, requests, and priorities, are heard through neighborhood council meetings. From the neighborhood council meetings, the opinions or desires are made known by what we call the board of representatives. One representative might represent four or five different councils; he has the interests and the knowledge of the needs, priorities of the people in his particular sector, be it West Dallas, Oak Cliff, North Dallas, far South Dallas, or in the counties. The problem here is simply that if the people are not involved in presenting their problems in the first place, then there's little or no knowledge of the real need of some of the people in our community. If this is presented where it can be worked out in a workable manner to please at least a majority of the people, then we can see what problems can be solved. As far as programs, there are many programs which I am pretty sure would help all poor people, regardless of color. Just to give you a brief resume of the type of programs we have, we have an NYC in-school program for children in high school who need job stations while working through schools.

NYC out-of-school programs for children who may or may not have completed high school, gives jobs to them. New careers program. Pertaining to the new careers program, last semester we got twenty-two participants in El Centro Junior College. Of these twenty-two participants, eighteen were not high school graduates so what we have to do is train these young people in some phase of education, maybe English or mathematics, train them to be able to pass what is called a GED test. After they train and pass the GED test, then we process them and get them in El Centro. Now, as I said, eighteen did not finish high school and probably never thought they'd have a workable or beneficial future, outside of just common labor. They were in a sense complacent with just that. In other words, it's a thing of striving to better yourselves. Pertaining to striving, we have our OIC program which is involved with, number one, outside of recruiting people also, getting rid of what many minority groups have, a negative self image.

CHAIR: Excuse me, let me interrupt. I happen to be familiar with the terminology, with the initials, but I'm sure there are a great many here who aren't.

MR. CARMOUCHE: OIC, it's commonly known as the Opportunity Industrialization Center. In that respect, they have a program by which they train people on an education level and on a level by which they can break down a negative self image. There are many people in target areas that have a negative self image. There are some people in the West Dallas community whom I have had a chance to talk to who have been living out there for some fourteen years. Thye have never crossed the viaduct to come down town. If they haven't done that, how can they come down town to the TEC office to look for a job, when they have such a negative attitude, not to go down town in the first place. Now, once this person has gained self-confidence and says to himself, "I can," instead of "There's no need," then the person is trained in a pre-vocational spot and, depending on whether he has an interest in attending college or obtaining a good job. The point today with most of the minority groups is not only of getting a job. It's nice to say, "Okay, I can put you on a job today, but what I'm interested in now is if you put me on today, how far will I be next year or the next two years? Is there a step increase, a process by which I can better myself, both in a financial point of view, and experience point of view? What advance could this position be for me and my family?" Also in job development programs, our job placement program, it's not a matter of putting a person on a job and forgetting them. It's a matter of adequate follow-up. How is this person doing once he is on the job--talk to the person and talk to the supervisor and, say, after two or three months, it he's still employed with that same job, find out from him if there are any other services he might need. He might need legal aid. There is another component we have called community organization, which their primary purpose is to go out into the community and organize the people, and try to get them interested in joining a neighborhood council. This is done by work of mouth, it's done door-to-door knocking, it's done by pamphlets and leaflets, and news letters that inform him about the program. However, the war on poverty is not a large agency. I think it would take every agency in Dallas to completely inform the people of all the facilities and all of the opportunities available to them. It takes a composite total involvement effort, whereas we are, in a sense, one slice of a complete pie. Any one agency in Dallas can't beat the problem or win the war on poverty as such. I think it will take total involvement and coordination between all the agencies.

There have been other programs within the component we have. Of course, I could sit down and talk all evening about the respective programs, but if anybody needs any information pertaining to this specific program, their objectives--the people have met some results, some success stories, some unfortunate stories--I'll be glad for anybody to come down to the office at 522 Bullington, and we'll be glad to show you what we have. By way of

informing the people we have right now, I understand, what we call multi-purpose centers. One proposed center is in the North Dallas area. The four centers are located one in North Dallas on Bexar Street, one in West Dallas on Gentry Street, one in East Dallas on Haskell, and there's one in Oak Cliff on Eighth Street and one in North Dallas proposed right in the center of the North Dallas area at the old B. F. Derrell School.

In addition to this, we are trying to get seventeen community houses to supplement the five multi-purpose centers. The seventeen community houses will be both within the City and in the county area. For example, if someone in Irving or Grand Prairie needs to know--quite a few families need jobs. Due to transportation or finance, they may not be able to come to the Gentry Street Center to be processed or considered for jobs. What we do, in turn, is either send the coordinators out to their community house, and explain job opportunities or job slots which they know are available, or try to recruit people or develop job slots for them. This would be the purpose of the community houses, to supplement the five neighborhood centers because of, shall we say, georgraphical or man-made cutoffs like the Trinity River, some freeway, or something like that. Briefly, that's it. Any questions?

CHAIR: First of all, I think we owe you an apology. Our records show we had invited--I don't know if it was specifically you or the director. It could have been a mistake at our office, but I apologize, anyway.

I took something out of context, but your were saying about kind of block organizations. For instance, you talked about West Dallas. Then you said later on in your discussion you had people who would help go out and go door-to-door to help organize in specific areas.

MR. CARMOUCHE: Right.

CHAIR: To organize, to bring their needs to the attention of your service.

MR. CARMOUCHE: Right. Not enough people, though.

CHAIR: Not enough people. Well, that took care of my first question. Something you said made me feel that people had to come to you or organize themselves to come to you.

MR. CARMOUCHE: No, no. I'm sorry if I gave that impression. The process by which people are organized into a formal council--for instance, here's neighborhood "A", as such, which we know to

be a poverty pocket. Now, we can see that the neighborhood needs quite a few things, but the things as far as priorities are concerned are best determined by people who have to live in these conditions, their desires, what they think. I might go out there and think transportation or recreation is a problem, whereas they who live there every day might think garbage pick-up is a major problem. Something they want to get rid of, you know, right fast. The process that the community organizations go through is a simple door-to-door house knocking. For instance, there on the street you might get five or six people to meet at Mrs. Jones' house to talk about the program. On the next block you might get five or six more people to talk about the program, et cetera. Then you venture into the fact of--okay, now, we have tapped quite a few areas within this neighborhood. Now, let's form a council, see, a neighborhood council, which you have your president and your secretary and schedule either weekly, bi-weekly or if possible, monthly meetings. Number one, the people themselves--because there are many people who have become complacent in their condition of poverty, and there are many who you ask about neighborhood problems and they say we have no neighborhood problems because of their complacency. It's become, in a sense, the way of life. To try to help the people, number one, to recognize their needs, to try to help them set priorities. For instance, what should be taken care of first? Is there a higher crime rate because of lack of light fixtures on the streets? This is something that does not necessarily have to come through the war on poverty, but if a council is formed and the council member is elected to go up to City Hall and say, "We have a very high crime rate in this area, I'm so-and-so, I represent the council in this area. We'd like for you to come out here and investigate, and see can we get more street lights for this park or this street which we think would reduce the crime rate." This is all it takes, for people to organize, recognize their needs, set priorities, and then determine the source to go to about getting things done. This is how councils are formed.

CHAIR: This is the type of information some of this group needed to carry back to their communities, or to some of the people they're working with.

MR. CARMOUCHE: But the main point, too many people won't come forward, as such. Now, door-to-door knocking, we can reach a few. Some people will hear about it and will not come forward. Well, this takes more door-to-door knocking, more word of mouth, not only by our workers, but from the next-door neighbor or somebody who has been helped and knows somebody that needs help, you know, methods like this.

CHAIR: I think we can verify from the testimony here earlier, that from the Indian community you're not going to see a great many people coming forward.

MR. CARMOUCHE: Yes, this is what we need, though. This is exactly what we need.

CHAIR: But it's because of their own experience and background.

MR. CARMOUCHE: Exactly, and that was what I was speaking about before. It may not be a negative self image, it may be pride, as such, see, but regardless of what it is, if people are poor and have problems, we have to try to find some means to make their problems known and help in any way we can.

CHAIR: For instance, if we knew of a specific neighborhood that was unorganized and it was brought to your attention, do you think you'd--

MR. CARMOUCHE: Try to organize them?

CHAIR: Yes.

MR. CARMOUCHE: We could try to organize them, yes, very much. Are there any other questions?

MR. EFFMAN: This OIC training, how many weeks do you have (inaudible) or pre-ed? What is your stipulation for that?

MR. CARMOUCH: Well, we have what is called a feeder program. As far as the skills program, there are skills with reference to cash register usage, reference to, you know, type of positions that will enable a person to get skill and be employable. The feeder program is the initial intake. If we see that the person is not ready to be placed on the job, see, he may have a very serious negative self image. To break that down, give the person self-confidence within himself, you know, make him want to learn, want to advance himself. As far as the time table of how long this takes--(unintelligible).

MR. EFFMAN: The next question is how does a person become enrolled in OIC, what is your procedure for that?

MR. CARMOUCHE: The procedure for that, for instance, just go down to OIC and go through the intake process.

MR. EFFMAN: And the next question would be what--

MR. CARMOUCHE: One clarification on that, now. If all of the slots are filled at that time, the applicant will be placed in a pending file until they have what is called a graduation class, and new slots are available.

MR. EFFMAN: Next question would be: Would the sudent receive a stipend for going there? I work with other OIC programs and I wondered if this is the same.

MR. CARMOUCHE: In this area, I don't think the student receives a stipend, but what happens, I believe, is the fact that while they are enrolled in OIC, they try to get the person a part time job that would, in essence, be a kind of stipend.

MRS. TITTLE: I happen to be on a board at OIC.

MR. CARMOUCHE: Good, she can answer your question.

MRS. TITTLE: The feeder program, the length of time depends upon the individual.. You can go through it as fast as you can and not only improve your self-image, but you are taught how to present yourself for a job, how to fill the forms, this sort of thing. The skills programs are set rates, set length of time I should say. The main thing to remember is that anyone that goes into the skills program in OIC has a job waiting. That's why they're slots; you don't graduate and then they have to find you a job, but they have the jobs and are training you for a specific job.

MR. EFFMAN: You say a person has a job developer there for them, for that individual?

MR. CARMOUCHE: There are job developers, yes.

MR. EFFMAN: How many Indians have gone through OIC in this area?

MR. CARMOUCHE: Through OIC? I can find out for you. I can't tell you right off the top of my head. I'd say this: Very few. Very few. The process of out-reach we have is limited because of the few people we have. There are many people who will not just voluntarily go in, so that's why I say very few.

MRS.TITTLE: I'll say one further word. We're trying desperately to bring men into the program. It's predominantly female and we are trying desperately to get men into the program. There are jobs waiting.

MR. CARMOUCHE: I think what we have here is a problem of under-employment because the males already have existing jobs, they are in job slots. Thye may have been working at this particular job for some five or six years; they are making a minimum income which, you know, naturally has their family in poverty. They've been working at a job five or six years, so they have a little hesitancy in quitting that job and trying to find something new. However, based on a survey, there was some 57 percent

of the families we surveyed that said they would be willing to quit their present job to go into training for a better job or go to a better job. There is a small percent that will even go out of town for it.

CHAIR: They do get support while they are in training?

MR. CARMOUCHE: In what?

CHAIR: They do get financial support while they are in training?

MR. CARMOUCHE: Financial support while they are in training. As I explained to this gentleman, what we've got to do if they're training for NYC is try our best to find them a job while they are training but, as far as a stipend is concerned, I don't think that exists at all.

CHAIR: So you are working and going to school at the same time?

MR. CARMOUCHE: Right.

MR. EFFMAN: In Oakland we work it through the Department of Labor. I don't know if you have a set program or not here.

MR. CARMOUCHE: We don't have a set program. I wish we had.

MR. EFFMAN: It would be beautiful if you did.

MR. CARMOUCHE: I sure wish we did have a set program. It would solve quite a few of our problems because of the fact there are quite a few people unemployed. They say, "Why should I quit a job here and then take this time going to school for some training, how am I going to get this minimum income which I have been receiving?" This is a major problem. We try our best in some instances to find them part time jobs on our own.

CHAIR: And people would have to come down to your down town office or wherever it's located.

MR. CARMOUCHE: No. The main OIC office is down town. But say I live in West Dallas, I could go to the West Dallas center and make an application to go to OIC. There is a manpower team within each multi-purpose center, and they can refer them to OIC, and when they refer them to OIC, to make sure they get there, they will in many isntances take them there themselves, to see that they are properly received.

CHAIR: You are aware of a community of Indians--I was concerned about, from the testimony that was given earlier, there seems to have been no effort to involve these people in the program and from their particular background, they need that extra--

MR. CARMOUCHE: I'll tell you what may be the problem here. They may be of the opinion that there are not many Indians within the City, primarily because of the fact that when some people look at an American Indian, he'll quickly say he's a Mexican-American. It's not that there aren't that many Indians in the City, there are in the three areas that I spoke about.. Now, a particular effort to reach a particular race is a problem within the limitations of the workers we have. We just go into the neighborhood to door knock and find and recruit in all our job efforts. As I said, we're limited and we're just trying our best, but I think it takes total involvement of all of the agencies, especially the total population, to make the general public aware of where all these locations and opportunities are. Then they'll know. Our door knocking, plus their knowledge of what exists, them coming in, will speed effort up.

CHAIR: I'm a little concerned because from my own experiences, when the concept of OEO was first created, the Indians off reservations, for instance, Oklahoma--we thought, "Well, great, this is a real opportunity." When the policy, the decision came down, the Indian desk was only to take care of Indians on reservations which excludes Indians in Oklahoma or in the cities. We had a little state-wide program which was created before the OEO came out with a book. It showed a list of the resources like labor and all these things so they would know what agencies to turn to and then informed them about the CAP organization in their counties, hoping they could participate in their own community. From their past experience and other reasons, and the attitude of the community, they were not functioning as a part of the CAP agency. We found it necessary to create a whole state-wide organization, a training program to help provide training skills. A person could get up and represent the Indian community in a CAP organization because their past experience didn't give them an opportunity to do such. What I'm saying is if you're not careful, your Indian community will just be left out because they have not had the experience or the organizational help. They haven't had the movement like the black people have, like the Spanish-Americans are now doing, because of the tribal differences and the regional differences, it's very difficult for them to organize into one group. I say this as a source of information, not as criticism. I would hope you would take this into consideration in your activities, because I think there is an exception in the Indian community, in the off-reservation urban centers.

MR. CARMOUCHE: I agree totally. This is why I say I wish more of the Indian community were involved in these community councils or even on the general board. These are where your griefs, or desires, or requests will come from.

MR. NAHWOOKSY: Do you have coordination with other agencies on some of these programs?

MR. CARMOUCHE: We have relationships with other agencies, the associations within the City, for instance, the Texas Employment Commission; within our manpower teams within the centers. There is a TEC counselor at the site, out in the neighborhood. We have cooperation with the County Welfare Department. What we're trying to test right now is the process of receiving commodity foods instead of going out on Harry Hines to pick up commodities, to outstation these commodity foods in the centers and provide transportation for the people to the centers. We have the cooperation of the Department of Labor by the mere fact that several of our programs are either partially or totally funded by the Department of Labor, the WTI program, which is a labor program, is working out very well. The State welfare, the same way. There are many organizations we have cooperation with, but I think there is a need, as I have said before, for one central bank of information throughout the City. I think there is a need for an effort to coordinate all of the activities of all of the agencies to beat the problem.

CHAIR: Thank you very much. We appreciate your coming. Oh, I'm sorry.

MR. STATON: I was wondering, you have about 8,000 Indians in the City of Dallas, according to estimates we've gotten the last couple of days. The State of Oklahoma, which is the Indian state, you don't have eight times that many. In other words, right in the home City of Dallas, you have 16 percent as many Indians as the entire State of Oklahoma. Yet, there is no evidence that the Indians have been involved at all in your community action program. Is that correct?

MR. CARMOUCHE: I'd say this basically is correct.

MR. STATON: You mentioned the community councils and various structures of your OEO organization, community action organization, through which these people can participate in the activities of the community. Listening to the two of you talking, I was wondering if you were really communicating. If the Indian is not going to fit into the structure that even OEO--we have imposed a structure on the community by saying, "If you want to work in community action, you're in this neighborhood and therefore, you

must belong to this neighborhood council. This neighborhood council must meet and you must be elected, and then if you go higher than that, you must be sent as a representative." In the community here, you have an Indian community that cannot be reached through that that kind of structure. Do you in communitv action have the flexibility or are you so static that you cannot accomodate the Indian community?

MR. CARMOUCHE: Well, we have the flexibility.

MR. STATON: Could you organize the Indians of the City of Dallas as an Indian community with a representative on the community action board?

MR. CARMOUCHE: To the best of my knowledge, there are three different individual sectors of the City where the Indians are located, far West Dallas, Oak Cliff and East Dallas. It's very possible to form just an all-Indian council if this is what is required, you know, what's needed. As far as the structure of the board is concerned, see what we have to look at, is the breakdown of the board in one-third, one-third, one-third categories as I mentioned before. I'd say it is possible that the board could be restructured by which all groups are represented, see. Now, the technical procedure for this right now, you know, I couldn't just say it right now.

CHAIR: For instance, what's the percentage of the Mexican-American community?

MR. CARMOUCHE: You mean as far as the board members are concerned?

CHAIR: Well, as a total population and then how many of them are on the board, just roughly?

MR. STATON: How many Mexican-Americans are in Dallas, that's the first question?

CHAIR: Yes, that's my first question?

VOICE: Something like five percent.

MR. CARMOUCHE: Something close to that, five percent total.

MR. STATON: How many do you have on the board?

MR. CARMOUCHE: On the board, I believe two. Maybe one, I'm not sure, but I know definitely one. There may be another. I can't say right now.

MR. BEAMES: I want to pursue your discussion a little further. Do you think there would be some way to accomodate the needs of the Indian of the community where he wouldn't be the unheard minority in Dallas?

MR. CARMOUCHE: Definitely.

MR. BEAMES: How do you envision this could be accomplished?

MR. CARMOUCHE: This could be accomplished, to my estimation, through our community organization component. Now, if the Indians, say, in West Dallas, North Dallas, or Oak Cliff want to form one council or three individual, separate councils, this can be easily done. If they want a representative on the board, shall we say, this can be made known to the board, because, as I said, all or our meetings as such are public.

CHAIR: But if they're not organized, if they don't have the awareness to organize to accomplish these things, what would be your suggestion in overcoming these problems?

MR. CARMOUCHE: Well, there would have to be a total effort of publication, not only from our agency, but from all agencies.

MR. STATON: Let me address the same question from a different angle. In organizing the Negro community and the Mexican-American community, or the white community, your community organization component, you've mentioned, has gone out into these communities and organized them. Would the community action program here, the war on poverty, be willing to exercise the same initiative to organize the Indians?

MR. CARMOUCHE: I don't see why not because they're all within the same neighborhood. I don't see objections to it.

CHAIR: It's not a matter of objections. It's the idea, if they don't come to you, would you feel a responsibility of going to them and helping get them organized?

MR. CARMOUCHE: We'd have to.

CHAIR: Yes.

MR. CARMOUCHE: We'd have to.

MR. JIM JOHNSON: Madam Chairman, possibly there are two routes that could be considered and looked at at the same time. The one-third, one-third, one-third representation of the board which was referred to as one-third of the political sector, one-third of your civic and your civic leadership, your organizations,

public and private organizations, I believe is the way it's stated, your public and private organizations are one, and your other, of course, is the low-income participation itself. You have here two organizations that would certainly already qualify, as private organizations from the private and public sector, which would be one method, I would suggest you consider for leadership in this program. And then your low-income participation itself out of the neighborhood is something that seems to me, from what I heard here many times, Indians saying the only people that can really go out and communicate with low-income Indians right now are Indians. If we're talking about organization, you mentioned knocking on doors. In fact, one young lady said in testimony that she knocked on a door and if she weren't Indian, she knew this person wouldn't even talk to her, didn't matter if she was Choctaw, Chickasaw or whatever it was in Dallas like it did back in Oklahoma. It may be, we need to think in terms of coming together with the local community action agency and helping them. Volunteer bodies to go in and knock on the doors, and establish rapport possibly where your Anglo, your Mexican-American, or your Negro can't do it.

CHAIR: I agree with you. I don't really feel like I should offer a solution to your particular problem.

MR. CARMOUCHE: I'll tell you what, I'd be glad to bring it back, if you do, or even if you don't, I'll bring it back, anyway.

CHAIR: I feel strongly that some method, whatever is derived, whatever is decided on, some method should certainly be applied to this particular area of your community. It's quite evident they have been neglected and particularly in the poverty section of this group. The others have done well to a certain degree, but they could still use the services. The marginal people that could take advantage of your services and are not aware of the programs, and whose fault is that, you know, that's--

MR. CARMOUCHE: I think one other thing would help. In line with what he said, both by a voluntary effort and, if job slots are available, new employment efforts, see that American Indians are employed and specifically assigned to these particular neighborhoods.

CHAIR: I think that would be remarkable.

MR. WOODARD: This had relation to my question. Do you have any of your paid staff of the Office of Economic Opportunity or OIC or Head Start, NYC, New Careers that are Indian?

MR. CARMOUCHE: Yes. Now, if you want a specific breakdown, you'll have to come down to the office. I don't have the figure right off the top of my head.

MR. EFFMAN: You mentioned organizing the Indians. My question is, organize them and then you get the, for instance, get one on the board; what's the total board?

MR. CARMOUCHE: The total board at present is fifty-one members.

MR. EFFMAN: So they organized. What would stop this group of Indians from writing a proposal and submitting it to the Dallas area and stating they would like to have an Indian referral agency, which would be appointed by the OEO office?

MR. CARMOUCHE: Indian referral agencies? Well, how would an Indian referral agency be any different from the referral processes that we are using now? This is what I don't understand.

MR. EFFMAN: Well, number one, we heard testimony that Indians would not open a door for people making house-to-house calls and so forth. Now say, for instance, we had an Indian association whereby it would be a Dallas Indian association and let it be known as the referral agency, for counselling, the whole bit, you know, and let it be specifically for Indians. I was wondering if this could be a possibility.

MR. CARMOUCHE: If we could get a program like that, fine. However, I believe the existing projects we have as far as our referral systems within each individual agency, in each multi-purpose center, we have something called an in-take and referral section. Number one, you know, just like your TEC, when you go for a job, you're initially interviewed, the person comes into the center, and let them try to determine what their needs are.

CHAIR: Let me interrupt you. I think maybe this might be helpful. Apparently the referral centers you have established are not meeting the need or have not been utilized because the Indian doesn't know how to use your referral centers. This is another problem that has to be looked into. This is why, you know, in the Indian referral center itself, he can become accustomed to using your referral and other agencies. He's not agency oriented to a large scale.

MR. CARMOUCHE: Well, this goes back to informing, if possible, on a voluntary basis. If at all possible on an employment basis, informing the people.

CHAIR: Are there any more questions? I hope we have made a point--that we have got a problem.

MR. CARMOUCHE: You made the point. If at any time you want to find out more detailed facts, please come down, just one block away, 522 Bullington.

CHAIR: Since you didn't have an opportunity to be prepared for this testimony, if you feel like there is something you would like to have in the record, get the address from Mr. Nahwooksy and feel free to have it inserted in the record.

MR. CARMOUCHE: I'd be glad to. I'll just get his address.

MR. RHODES: I'll ask you one question: Do you refuse help to anyone?

MR. CARMOUCHE: Do I--

MR. RHODES: Does your organization refuse assistance to anyone, and in what cases?

MR. CARMOUCHE: If help is refused, it will be primarily because of the fact they don't meet the poverty-level income criterion. Now, if you're talking about refuse help because of race, no.

MR. RHODES: I was referring to economic situation.

MR. CARMOUCHE: Yes. The size of the family and as it relates to the total income.

MR. JIM JOHNSON: Joe, do you have those guidelines from the top of your head, do you know what they are now?

MR. CARMOUCHE: I'll make one statement here. Quite a few people have the idea and ask the question, how many families in certain areas make below $3,000.00? $3,000.00 is not the cutoff. A family could be making $9,000 and still be poor.

MR. JIM JOHNSON: You mean $7900.00?

MR. CARMOUCHE: I'm sorry, $7900.00 and still be poor. I've forgotten right now what it starts off at.

MRS. BEEZLEY: Joe, I've got these guidelines.

MR. CARMOUCHE: The OEO guideline starts at $1600.00 for one person, this is the OEO cutoff. Two persons, $2000, $2500--these are single figures. The guidelines I have are between brackets, you know, from like $1500 to $1999, etc. These are one single numbers. For instance, the number that's here, $7800.00, 13 persons, and it goes up to a point where you add $500.00 for each additional member of the family, so the $3000 is by no means the cutoff.

CHAIR: That's good information.

MR. CARMOUCHE: There are quite a few that use this standard and it's not necessarily so. Does this answer your question?

MR. RHODES: Yes, pretty much.

CHAIR: Thank you very much. We appreciate your coming.

MR. NAHWOOKSY: We'll hear from Dorothy Henson.

MRS. HENSON: Mrs. Dorothy Henson, 10649 Sylvia. I do want to commend you on this excellent meeting for all the Indians. I think I've learned more in the last two days than I've learned in ten years since I've been here. We try through pow wow and church organizations and things of this sort, but being a half-Choctaw Indian and wanting to help the Indian people, I feel I'm up to a blank wall. At home in our den, we have seven huge boxes of clothes, furniture and luggage--I was planning to take them back to Oklahoma with no references. I didn't know who to go to, what organizations, and like I said, I've learned more this last two days than I thought possible about the Indians. I think my questions have already been answered through some of the speakers. But I do feel like there is a communication gap, the Indian people, maybe they're poor, without food, but they have the pride and dignity. They won't ask for help, you know, unless you're there, personal contact and letting the people know, whether it's through newspapers--sometimes they're so poor, maybe they don't have radios, TV's and newspapers and things of this sort. There needs to be a reaching of the people. A lot of them are people here, they're leaders of the Indian community and they're well above the average, and we need to reach the poor people. The BIA is doing an excellent job on jobs and so forth, but after checking on them, one or two follow-ups, that's when somebody needs to take over, somebody to help these one-third that are going back to the reservations. We need to find help for these people. How can we help? Any suggestions? We have bankers, during Christmas, we didn't know--they collected money, clothes, and things of this sort. At that time I didn't know who to send these to, who to go to. I did call the BIA and received a few church suggestions. They weren't allowed to give any family names, so we had to take them back to Oklahoma and the welfare agency gave us the names of Indian families, needy ones, you know. We helped about thirty-one families that way. But it's lack of communication, I believe. I've found more help these two days--information, and people--I feel like we can band together and get something done. That's all I had to say.

CHAIR: I thank you for your comments. I think, if we serve no other purpose, we have helped to pull people together to organize themselves to take care of the needy in this community. We've done some service. I appreciate your remarks.

MR. NAHWOOKSY: Do we have someone here from the League of Women Voters?

MRS. BEEZLEY: Mrs. Glenn Beezley, 1216 Lausanne. Some of my thunder has already been stolen and it's probably just as well. I'll skim over some of the things that have already been pretty well covered. As a resident of Dallas for forty years, I'm fairly well acquainted with my community and thought I could list briefly some of the needs and problems, that might add to what others have already said. I have been involved recently though the League of Women Voters with some in-depth studies of housing supply, the problem of whether all people have equal opportunity to live where they choose, of where minority group people live, and here Joe Carmouche has shared some of his information with us. We studied also health and welfare services, problems of job training and employement. Also over the past five years, I had rather close contact with the West Dallas area, with a number of Indian families who live there. I would echo what Joe Carmouche said and what I am sure others have said, the fact that Indians seem largely invisible in Dallas; the problem of unawareness of many people I encounter who are quite surprised that there is a substantial number of Indians in Dallas. Also, the confusion which I think Joe Carmouche mentioned, people not knowing the difference between Mexican-American, with which they are more familiar, and the Indian. I have even inquired at the school offices where I know Indian children attend and have been told, "We have no Indian children, only Latin-Americans." Indians are not only not seen by the larger community, but as has been inidcated, they have not been heard. The Negro and the Mexican-American have had their spokesmen. The Indian in Dallas has had little attention given to his problems.

I was visiting this morning with Billy Medina of the neighborhood organizations and he mentioned the fact which has just been outlined--that there has been very little participation by Indians through the community organizations set up. After long effort by a citizenry group, Dallas has recently obtained an unofficial human relations commission. Several people who were involved in the formation of that were concerned about some representation for the Indian community. The only name I came up with hastily was that of Danny Whitekiller. I don't know whether his name was a strike against him, but there's no representation of the Indian community on that board. This has been newly formed. The plan is to have a number of task forces which will specialize in education, employment, housing, and police community relations. I hope this will be an area in which Indian people can be involved at the task force level since they are not in the board. It's obvious, of course, that the really painful problems are thos of the low-income Indian who is new to city life. He shares the problems of other poor people, of course, who are coming in large numbers from the rural areas into Dallas. I certainly see the validity and the need for

Indian centers to ease this shock of sudden change for many Indians from rural life to the complex and confusing city life. There is need not only for easing the problems of loneliness, but the fact has been mentioned, too, of a place to go to find out what city and county services are available; how to get them; what health services are, legal aid, welfare, job training, counselling and employment, information about the schools, help in participating in a democracy, registering and voting.

Some private groups have tried to help. My concern is that these have been very spotty in quality. They have not always been where the greatest need is. Sometimes it is the well-meaning who maybe is patronizing or may consider the Indian as a child-like person who is to be kept in dependence. This is not an indictment at all, but this has been my concern in many of the efforts. I want to say, too, often a limited number have been showered with a great deal of attention and they are the very shy and the very proud who need really to be sought out. They fall between the cracks of all these services that are offered.

All our people in poverty have these problems, of transportation to Parkland Hospital for availavle health services,or to the central distribution center for surplus commodities for which some of the families are ineligible and, as mentioned, work is being done to improve these services. But voices need to be raised as these decisions are made. Housing is another area of great concern. A large number of low-income Indians have started out in public housing in West Dallas and many are still located there. At a housing and urban development seminar in Fort Worth just about a month ago I heard one of the HUD staff men say that our large public housing area is an example of poor site location, too heavy concentration of low-income housing in an area which is not considered as a desirable place to live. This is now thought to have been a mistake by some people. It's a little late to undo it. Families having a place in this environment of high crime rate, high truancy and high school drop-out rate have, in my own personal knowledge, faced an uphill battle in rearing their families as they hoped. Now in public houses, when income passes a ceiling allowed, families must move out of the public housing. Dallas shares this national problem of a shortage of decent low-cost homes, particularly for the large family. As in other cities, the poor pay more for poor housing than the better off do for adequate, decent housing.

Two years ago I drove a Choctaw Indian friend who had been evicted from public housing in an effort to find a rental house in the Oak Cliff area for the $80.00 which she thought she could pay for her family of six. We found only much too small, dilapidated houses. The $80.00 was for unfurnished quarters with no bills paid. I went to a real estate agency along and inquired about possible rent houses. I was told, "We do not rent to

Indians and the Latin-Americans; try over on Ewing." Well, Ewing and many of the other areas to which Indians have been referred have tended to be the run-down areas of town with dilapidated housing. Now, with an open housing law in effect, Indians need to be informed of their rights and what action to take when there is apparent discrimination. Some landlords still say they have no vacancies when someone with brown or black skin applies.

Another serious problem for Indian families in the West Dallas area has been school policies on desegregation. During the first years, Indians were settled in West Dallas--there was no junior or senior high school in that area. Youngsters went directly from elementary school to Crozier Technical High, requiring the expense of bus fare and a ride out of their neighborhood to down town Dallas. That's a school just a few blocks from where we are now. A few years ago Pinkston Technical High was built in West Dallas, but under Dallas stairstep desegregation plans, high schools were the last to be integrated, and Pinkston was designated as a Negro school when it was opened. Indians and other non-Negros living in the shadow of Pinkston High still were forced to go by bus to down town Dallas until desegregation reached the high schools. It reached all grades a couple of years ago. About a year ago a junior high was also opened in West Dallas, but these policies greatly encourage drop-out with damage that cannot be undone to families with which I am familiar. Many of the needs which I have outlined call for making the problems heard in a loud, clear voice. I think we have discussed some of the ways by which that might be done. It calls for a will to find some solutions and, I am afraid, for a great deal of money, as many problems do.

I will suggest that Dallas has many groups committed to justice, equality, and opportunity for all people, and the communication problem which we have mentioned might be overcome so that we can find each other and work for these common goals. In this way overcoming our separate smallness and weakness, and not knowing about each other.

CHAIR: I certainly want to compliment you on your remarks. I think they were very well organized and very informative. They gave back-up to much of the testimony we heard here yesterday and last night. Your sensitivity and your usage of words which very few people have nowadays, it's really commendable. I am very moved by your statement.

MRS. BEEZLEY: Well, thank you. I hoped I wouldn't duplicate too much because I didn't hear the testimony last night, but I appreciate the opportunity to share these concerns of mine.

CHAIR: I would also like to compliment your organization for the work it is doing. You happened to be the only civic

local organization to testify in behalf of the Indian community in this area. We appreciate your interest personally and in your organization. I also commend your organization for what it is doing nationally. I'm very much aware of programs that you've committed yourselves to, with our domestic problems here in the United States, and I commend you for that. Thank you again.

MR. NAHWOOSKY: Delores Seckletstewa.

CHAIR: Could I get your address?

MRS. SECKLETSTEWA: 3406 Sylvan Avenue. I don't know much about English, so I'm just going to say something. What my problem is--I have never been to a court like this, so that's why I am scared.

CHAIR: Well, just feel like you are talking to another Indian because that's what you are doing.

MRS. SECKLETSTEWA: Well my problem is that we all like to have better housing and I would like to have a better and bigger house for my family because I have a big family. I have eight boys. We cannot very well afford to get a bigger house because of this big family I have. Every time it seems like I find a bigger house for ourselves that would suit us, we try getting it, getting information for it. They won't let us have it because of the big family that I have. They tell me big families are the roughest families. That's why they won't give it to us. That's the reason I would like to have that big house and for my family. We'd like to have them grow and get an education. One of my sons wanted to go to college and that's what I would like to have for them. I would like to raise them in a better home and all that, and better things most of them would want, too. Schools, my kids are going to different places for school, and from them I hear a lot of things I get sore about, but then I don't do anything about it because of my poor English and all that. One boy goes to Pinkston and I would like to have a policeman around this area where he goes through to school, and coming home. These colored and all that, they would jump them and take their money away, or transistor radios or watches. I would tell them not to fight back because these coloreds are just broad and big, and I wouldn't want my kids to be hurt by them or anything like that. I don't want them to be bothered by them. Every time we try to get them transportation of this ticket, the coloreds would take it away from them, too. That's how come they are scared to go to school. Of course, they wanted to go to school, but that's a problem, it's holding them up. We try our very best for them to go to school and my husband would take them and bring them back home. That way they will be in a safe position. In our area that I am living in, it's a problem, too. Seems like the only things we pay for is the rent and the utilities bills and other times we'd like to have them improve the housing. They won't do it unless we pay more for it, and

that's what we can't afford either because my husband works for this Long Mile Rubber Company. I heard this Mr. Church, their boss, was here last night, but we couldn't get here. He was talking here and I don't know what he said, but then my husband was telling me he has been trying to get some raise from there, but seems like they won't give it to him. The harder he works, and a lot of this overtime, he would put in, some of these men won't even get their pay for the overtime. Once my husband had overtime, but he couldn't even get paid for it. They won't pay him for that and he was fighting for it, and fighting for it, but they won't give it to him.

CHAIR: How long have you been here?

MRS. SECKLETSTEWA: We've been here going on our sixth year, I think. We were relocated over here in 1964--no, 1963. They told us that we were supposed to choose our own houses when we were relocated, but that wasn't true. We had to be settled at the housing project which I didn't like because our home we are in houses just like around these areas here, not in an apartment. Like I said, I like beautiful things and all that, and to improve my living conditions. The reason for that is the income out here. Sometimes we just can't afford many things we want.

CHAIR: Was your husband placed on this job by the--

MRS. SECKLETSTEWA: No. First when he was placed on the job, that was drillers, and he tried to ask for a raise, but they won't raise him. They won't give him a raise, so he quit that job and he went to another job they found for him from the BIA. This job won't give him a raise, either, for about six months, I think. He's been working--no, a year. He's worked for this Peter Hand Foundation for a year and they won't even give him a raise. He had to quit this job because he was only getting $57.00 a week and that would only go as far as our rent in West Dallas, and that's all. And other times we just have to--.

CHAIR: How do you get through periods like that?

MRS. SECKLETSTEWA: I don't know, but I think it's God's will that we just go by, and sometimes we just can't even--I don't know how to say it. But then he quit this job and there was this man that was working for this rubber company who told him there was a better income there. So he quit this job and went over there and applied for this job. For awhile we could get by with it, but then we had to move from the housing project because of the back rent, they would charge us for that. The things we have heard, if we won't pay for it, they would just throw us out from those apartments. We didn't like that. We didn't want to be thrown out like that, so that's why we had to

move. We had to move to this Sylvan Avenue where we are renting the house now, and still this house isn't in a good position for living in with my big family.

CHAIR: What ages are your children?

MRS. SECKLETSTEWA: The oldest one is seventeen and the youngest one is four.

CHAIR: The oldest is the one that is interested in going to college?

MRS. SECKLETSTEWA: Yes. We would really like to have help from somewhere for him to go through.

CHAIR: Were you here last night?

MRS. SECKLETSTEWA: No, I wasn't here.

CHAIR: Before you leave, if you will give your name and address to Mr. Nahwooksy, we'll put you in touch with Mrs. Hayden from Oklahoma and see if she can be of help.

MRS. SECKLETSTEWA: Of course, my husband and I both are not very well educated. That's why we came to ask anybody about anything like this.

CHAIR: We appreciate your coming and expressing yourself. I think you did very well in expressing yourself, and I think yours was the type of testimony we need to hear more of from people in your particular income bracket.

MRS. SECKLETSTEWA: We had applied for the housing they were granting those Indian people, but I don't know why they won't give it to us. Maybe because--I mean, the one thing they asked us was if we had many credits or something like that or we owed too much. By that time we had just borrowed about $1700.00 from the Pacific Finance Company to get us a pickup because we needed the transportation for the kids. I guess that's included in the credit we have, that we can't even get the house. The thing that I really want for the kids is a bigger house and better living. That's what I want.

CHAIR: To get out of that particular school district.

MRS. SECKLETSTEWA: Yes.

CHAIR: Reaves, do you have any questions?

MR. NAHWOOKSY: No.

CHAIR: I don't know how to comment. I think what she said might be helpful to us in developing ideas that would be helpful, but for any immediate answers to your problems, maybe some of the agencies that are here--that are listening--could maybe make some recommendations on come of the things that could be helpful to you. I sympathize with you as a mother with your children, and what your desires are for them. I think you are entitled to this and I hope things do turn out and I appreciate very much your coming and testifying.

MRS. SECKLETSTEWA: Thank you for listening.

MR. NAHWOOKSY: I think maybe a follow-up to this might be to encourage those agencies who are willing to give her some attention and give her some help. Feel free to do so.

The next person we'll hear from is Peggy Larney.

MRS. LARNEY: Well, everything I would like to say has been said.

CHAIR: Would you give your name and address, please?

MRS. LARNEY: I'm Peggy Larney, 5808 Oran. I came from Haskell and I graduated in 1963, and I came here through the BIA. My husband has done the same thing, too. I've been here nearly six years in June. Right now, I don't have any problems I'd like to present. I'm working with a church interested in helping the Indians whose condition is worse than ours. I think everything has been said. I'm glad we're having this meeting and the Indians can get together. There's always a phrase, you know, too many chiefs and no Indians. I think it's kind of the opposite among the Indians. Maybe we can all get together and we can organize a council for guidance, that we can help Indians here in Dallas. Some of us were talking at noon-time. There's quite a few of the Haskell alumni here, and we were talking about organizing the alumni to help Indians--the young kids that come from Indian schools and Haskell--to get them started on the right foot. And that's about all I have to say.

CHAIR: I just wanted to say, I think that's a great idea, and I think you have come up with some ideas, the Haskell alumni group and the organization working with the churches. I think having one major organization that might volunteer as counsellors for newcomers, and helping them find appropriate housing, I think that's very noble, and thank you for your comments.

MR. NAHWOOKSY: One final person, we've saved the best for the last. Murray Rhodes.

MR. RHODES: My name is Murray Rhodes and I live at 2816 Leonard. If you need the zip code, it's 75228.

I'm kind of like Peggy, we don't have big problems. My problems, I feel, I can handle myself. I'm not real up on this meeting business here. I'd like to ask the purpose, for what did you people come here?

CHAIR: Well, Mr. Nahwooksy, at the opening of the meeting, described how we were created, through recommendations by executive order of President Johnson. There are six members of the Indian council who are Indians, and the rest of the council is made up of members of the cabinet. We are chaired by the Vice President of the United States. The purpose of the council is to coordinate the efforts of all the government agencies to recognize Indian where they are. I chose this specific area as Chairman of the Committee on Off-Reservation Indians and Indians in the urban areas so that we can bring to the attention of the general public and also to the government agencies, which as you have observed today, are not wholly aware of Indians in the urban centers. I knew from my own experience, I had a strong feeling that half the Indians in the United States are now in the metropolitan centers and no attention is being focused on that, and that they've become invisible. Many of them have become invisible in the larger community and no one knows they're there and government agencies that are supposed to serve all the people are not even aware of the Indians in the community. Our purpose is to focus on this and gather information we can take back, and make reocmmendations to the whole council who are cabinet members, so their departments can change their policies toward Indians, or improve their policies toward Indians, show what their shortcomings are, how they could improve their program so that Indians could get better services. Even in the Federal Government there's a general attitude that Indians are owned by the Bureau of Indian Affairs. Hands off for everybody else, and we're trying to make people aware that Indians are first American citizens and entitled to all their services, and how to improve those services, and make the local and state agencies aware that they have Indians in their communities. We have made arrangements now for practically ten different locations throughout the United States. We had hearings in Los Angeles and each community varies with their particular problems or how they are approaching their problems. Some are organized, some are not. Minneapolis is going to be our next stop; then we go to Phoenix; then San Francisco. No one will admit--because if you call down here to any of the agencies, for instance, unless you call Bob, nobody knows that there's Indians in the community. These are Federal agencies. Oh, there might be a few, a handful down here, but they don't know their number. We know just through the Bureau alone that there are so many Indians, and then we know there is a natural migration, people have come down here on their own. We've got to be able to prove this and be able to have it down on paper for the

Federal Agencies so they can change some of their policies, to make them more flexible, to serve the needs of the Indian community as well. Does that answer your question?

MR. RHODES: We.. it sure does. I have a better idea now what's going on.

CHAIR: We want to know, an overall opinion of what you see the needs of this community are, any recommendations of change in government policies, or programs, or how they could be of more service to you.

MR. RHODES: I see what you mean. I think Mr. Beames knows what they're talking about, getting his ears burned a little bit. Well, I'll be here fifteen years this month. When I first came down, there were only very few Indians in this area. Now, I've heard, hearsay, there's five to eight thousand. I was here yesterday and I'm here today. I wasn't here last night. Unfortunately, I was fighting poverty; I had to work last night. To me this representation is real minor. Don't look like you have anybody, and not to be critical or criticizing, but the way this meeting was brought about was -- let's say it was sort of poorly publicized, you know. Mr. Nahwooksy called me, maybe a month ago. He was going to call me back and tell me where and when, and he never did. I know he's busy. I get that way and I forget a lot of things, but I'm sure if you had had a little more publicity, I believe you would have had quite a lot more.

CHAIR: You're right because the group last night, and several people here, actually heard it on television and radio and came down. That's justified criticism. One explanation, we're going through a transition in Washington and we have to make several adjustments, so we'll apologize to the Dallas community. We did send out advance publicity, but the papers weren't interested enough, until we actually got here, to do anything with it. Then, of course, I believe it has been revealed, the lack of organization in the Indian community -- we didn't find these problems -- we didn't realize that communication was that big a problem in the Dallas area. I think that should be one of the explanations.

MR. RHODES: Well, I'll say I've been hearing first one thing and then another. Before any action, I think, timewise, how soon or how near in the future will this area benefit from what we're finding out today or the last two days?

CHAIR: Well, I think for one thing you're going to see some agencies responding a little bit differently.

MR. RHODES: How about through y'all?

CHAIR: Oh, through us? We're not set up to --

MR.RHODES: Excuse me, let me interrupt. I was just going to say that before any action takes place, before anything takes place, there's always expense to be incurred. Do you have money allocated for this program and is it a long-range program and so forth?

CHAIR: It's set up for two years; we have certain funds, I think, for a year's activities. I think a great deal will depend on the new administration's attitude toward the council and the possibilities of the council. We were created in March and got started. We're just actually getting hold, the council itself is getting staffed, getting hold of it. I'm just one segment of the whole council. There are members working on national Indian employment. One council member is working on Indian education on a national basis. So I'm just actually one committee out of six committees. My particular interest, because of some of my own experiences, is in the urban Indian because I know they do exist and I felt like a lot of people were not aware of this. As far as action is concerned, I think you're going to get side effects from our being here. You're not going to get any direct immediate effects from us, I mean, from the Council itself. There will be some small side things we can do. First of all, we've got to prove there's a point, that you're here. People don't believe you're here, so we've got to prove that. Then we've got to go back and give them information from you and say, "These people are there. These are the facts we found out, here's what we feel the needs are, and these are our recommendations." We set up a year's program and we hope to have an interim report to the committee within -- let's see, we decided after Minnesota. We think we've got enough information to have a report all ready to go, then we'll do some follow through on what's happened. In the Los Angeles area, after our meeting they did all sorts of things. It wasn't that we did them, but they, after getting together, saw what their needs were and carried through on them. We also found what the agencies were not doing or could be doing better in that area. So that's what we hope to find from you. Your circumstances here in Dallas are different than they are in Los Angeles, you know. We don't want to say, "Just go to Los Angeles and say this is what ought to be done," since you are different down here. We've found out a lot of new facts here. Actually, percentage-wise, you all are better off financially.

MR. RHODES: We are?

CHAIR: You are.

MR. NAHWOOKSY: Let me make a correction here. The Indian council members are appointed for two-year periods, and the

council itself was established by executive order; and it doesn't necessarily exist for only two years. There is legislation pending now to make it a permanent council.

MR. RHODES: Well, like I stated, I've been here fifteen years and during this time, like you said awhile ago, you could hardly find an Indian. I could go down the street and say, "There's an Indian," and invariably, he wouldn't be, you know, so I finally gave it up. I heard a guy say awhile ago about the Spanish people, but you'll find just practically everybody you meet is part Indian, you know how that is. You meet a lot of Caucasians who say they're part Indian, you know. But, anyhow, I've seen a lot of Indians come and go down here. I've had relatives and pretty good friends and some people are still here. Now, some people are doing real well, you know. Some people have a rough go from time to time. Some of them don't make it, some of them go back. I realize the Indian problem itself is a real established problem and it's going to be years and years -- only time and education will take care of our problems. A lot of these people, I think, or a whole bunch of them, come on this relocation thing, and it sounds like a good program. I think it is a good program, only if the individual will apply himself. Some lack character, somewhere down the line, some of these guys give up, they go back. They seem to think nobody cares and maybe nobody does. I'm glad to say that someone does care, I mean this organization here.

These people who are doing well, can they expect any type of help from you all? I mean, a person who is adjusted, made this transition from what the Government calls a reservation Indian to people who are buying homes and cars, have good jobs, and are on their own, and are paying taxes just like anybody else?

CHAIR: What I hope to see, and I think some recommendations will come out of here, is like small business loans, you know, starting your won business, working to improve your conditions, more schooling or whatever it takes to improve your economic conditions. Yes, I think definitely you don't have to stay on this economic level all your life with this one salary. I think there will be a great many things come out of this.

MR. RHODES: I believe that's a good idea. I don't believe there's an Indian in this area for any number of years, relocation or by their own hook, I'm trying to think of a man in business, a man on the Chamber of Commerce or something like that. As yet, we're all employees, you know, we haven't gotten to that stage yet. We'll get there sooner or later.

There is one aspect to city living, of course, we have people going to church; we have any number of churches. My pet project is athletics. Your relocation people brought here seem to like

this recreation, this area home life. They may think they've got an ideal set-up, but to my way of thinking, they kind of neglect that part a little bit, you know.

CHAIR: In the program?

MR. RHODES: Yes. You heard the old boy this morning speak on the community athletic things, you know. Well, you'll find maybe there's about twelve or fifteen centers in the City of Dallas. All you've got to do is go over there. They've got Girl Scouts, Boy Scouts, basketball, volleyball, wrestling, karati; all you've got to do is go down to the Y. I'm sure most of these people know that, but again, it's that character thing. I'm Indian, I do the same thing, I hang back. I don't push myself when I could, when I should.

CHAIR: Let me interrupt you there. How do you account for that?

MR. RHODES: I don't know what it is. I kind of feel bashful or different sometimes.

CHAIR: I'm asking it as an honest question. I know what you mean -- do you think -- we are not born this way, we don't inherit this feeling.

MR. RHODES: Among Indian people I feel pretty confident in myself. Among the white-eyes, I'm a little bit unsure of myself. That's the way I feel, and whether I'll ever get over it, I don't know.

CHAIR: How do you think that could be improved for your kids, for instance?

MR. RHODES: I hope they don't go through it. I don't think they are aware of it. I don't think they know they are that different yet, but I think they'll learn it. Anyway, when you're Indian or otherwise, you soon learn you're different. They treat you different. You're talked to differently automatically, somehow or other.

But this athletic thing, we've got a lot of fine young people here. They need a place to go. I'm saying the centers are the place to go, but I'm an Indian and every chance I get, I go back to the Indian people and I think most Indians are like that. They tend to -- I hate to use the word 'segregate' -- but they do it to themselves; they band, clan together, you know, like that. I don't see anything wrong with it, myself, as long as you continue your everyday living. So, perhaps a movement of this kind, for a center or something like that, in a way, I can

see where you should go out and integrate, you know. Again, like this lady said, to kind of get over the shock of relocating, where you could go and meet Indians, and first one thing and another would be kind of a help. Then, if you decided you wanted to go to the white side, that's your privilege, you know.

CHAIR: What do you want for your kids?

MR. RHODES: What I want? I want education and to teach them all I know and relay what I have experienced. After that, it's up to them. You can only do so much, you know. That's the way I feel.

CHAIR: But, like you expressed awhile ago, you don't want them to go through this experience of feeling uncomfortable at certain situations.

MR. RHODES: I think everybody suffers that to some extent. I do. The bigger the crowd, the worse I get.

This housing business, which is fairly new, I read about. The BIA guy was here yesterday, he told me a little bit about it. There, again, I think we're speaking of a criteria. The main thing, I believe, is a good credit rating. Of course, they have limitations on the amount you can spend on the house, where you pay according to your salary. The main deal, if you've got a good credit rating, if you've lived and worked here a few years -- I don't know how long -- but there's a pretty good chance you can get a good, decent house which is something that I didn't get the benefit of -- something like that. Maybe they ought to make it retroactive so I could get, at least, my down payment.

CHAIR: Do you think that's a problem -- making a generalization -- do you think that's a problem with Indian people, overextending themselves, you know, buying too much on credit?

MR. RHODES: Perhaps. I was a little leary at first. I said I can't make those house payments, what if something goes haywire, but then I thought, living in a house, two, three, four or five years, at least I may get some equity back. When it's just rent, you never get anything out of it. Then I think the people won't buy, you know, they're unsure whether they're going to stay here or not. They say, "Well, we'll go down to Dallas a few years and if we like it, we'll stay; and if we don't like it, we can always come back." He's just renting, you know, no real responsibility, nothing to tie him down.

CHAIR: Because of your particular position as a law enforcement officer, I'd like to get some reaction to that. How do you think the crime rate compares with other groups of people?

MR. RHODES: Groups of people, percentage-wise, I don't see anything out of line. It's only obvious things you notice, you know; you go down town and you see a white guy bumping along the wall, nobody says anything. But if you see a member of some minority group,bumping along there, it sticks out like a sore thumb. As far as murder or anything else, we're no different.

CHAIR: Do you think they know their rights when they're taken into Court or arrested? Do they know when they should appeal?

MR. RHODES: No, the average guy, I don't believe the average guy does. I don't think we ever get that involved in big crime. Of course now, being drunk, everybody knows you're going to get in jail and you pay a little fine and you get out in four hours. That's common knowledge, you know. I think everybody knows that now. But, that's about it, fighting and drinking, but as far as -- there's a few Indians that burglarize.

CHAIR: Any narcotics?

MR. RHODES: I don't know, I'm not involved in that aspect of the thing. I'm sure there might be some. I've heard, but it's just hearsay, some marijuana or something like that. Lawwise, I think Indians are doing pretty good.

CHAIR: What could be done to help a guy know what his rights are? Okay, let's say, he has an extra good salesman that comes and sells him a set of books that he has no need for, or a sewing machine, say.

MR. RHODES: Well, I can't imagine anybody not knowing when he's overextended. Of course, it's easy to do, I'm sure. I've heard of cases, you know. You make your own sacrifices.

CHAIR: But when you're not accustomed to -- say, if you lived on a reservation or you lived on a farm, you know, you're not used to handling cash.

MR. RHODES: Well,you know, I come from a town of about three hundred people, counting all the cows and dogs, it's a little town, they can't get any smaller than that. I came to Dallas. You just do like the Romans do and you'll make it.

CHAIR: I came from the banks of Cache Creek and I overextend all the time. I find it kind of hard. I have a sympathy for those who can't manage their affairs.

MR. RHODES: Well, there ought to be some agency that could furnish information. When Miss Beckett was first here -- did you know Miss Beckett? Mr. Beames knows Miss Beckett, I'm sure.

When she was first here, I used to go down there from time to time. She thought I should inform some of our better-type guys that came in. Some of them I didn't talk to, and they're still around without anything from me, you know. Some guys I did speak to about trying to do half way right, family responsibility, not get drunk and spend all your paycheck Friday night, then call up and want to get out of jail on Sunday night or Monday morning. That's the kind of thing the BIA feels.

CHAIR: Do you feel that the education schoarship program, Bureau program, should be extended to your children?

MR. RHODES: To my children?

CHAIR: For higher education?

MR. RHODES: Well, everybody wants a handout. I think that's kind of a general thing. Being a product of BIA or Government supervision, I'm just like the rest of these Indians, I think the Government ought to pay for my children's education -- no, that's supposed to be just a half-way joke. But, if they don't pay for it, I'm going to have to do it myself, there's no question about that, one way or another. With my tribal affiliation, I probably can get several hundred dollars each year towards their education.

CHAIR: Even though you are down here, even with the fact that you're down here?

MR. RHODES: I do have some policies that can be converted to cash when I think they are ready to go. I've got a little plan of my own. Whether it works out or not, I don't know.

CHAIR: You're a better organized man than I am. Do you feel this is general, though, through the Indian population down here?

MR. RHODES: Well, I don't know what they've got figured out. Everybody's got their own bag, got their own kick going nowadays.

CHAIR: What other services do you think could be improved, Federal services?

MR. RHODES: Federal. I'm not really up on the services, other than what little I know about the BIA and that's about all I know. Like this guy who was talking over here, I knew they had that, and I know they have one for under sixteen or eighteen, where these kids can go to these camps, you know.

CHAIR: That's the OEO poverty program?

MR. RHODES: Yes. That's about all I know about it.

CHAIR: Do you have any more questions, Reaves?

MR. NAHWOOKSY: No.

CHAIR: Did you have any more comments to make?

MR. RHODES: No. I was just wondering if you had money to get something going.

CHAIR: We don't have any money, but we have a little influence, and we're not going to have money for specific programs. We hope to influence programs so people can benefit, and the programs will be more flexible --

MR. RHODES: Well, has the incoming administration jeopardized the position of this --

CHAIR: We don't know yet. We have met Vice President Agnew and were warmly received and he shows a great deal of interest. He has a staff member in touch with Mr. Nahwooksy and they seem favorably inclined. In fact, President Nixon made an oral commitment during the campaign to the Council, isn't that right, Reaves, that he would continue the Council and see that it plays an important role. Of course, it will depend a great deal on the amount of persuasion the Vice President has with members of the cabinet, on how much influence we'll have with the different agencies. We could do a number of things, the Council could do, you know, depending on the interest of the Vice President.

MR. RHODES: I would like to say this: I mentioned a number of our Indian people in the area doing quite well, or at least I think they are; then, we have people not doing so well or who could do better. They need help practically any way they can get it, any kind, money or otherwise. These people know something, they've learned something down the line. They know the secret of work, responsibility, and such as that. I sometimes wonder why some of our people can't grasp these things. Of course, I know, you know, there's an underlying reason somewhere.

CHAIR: That's what we're trying to get at. We all know this. What went wrong in our education or in the programs that were developed for us? Why didn't they work in the past, to give us this feeling we're uncomfortable in certain situations -- we're behind the other minority groups in learning how to use facilities. What makes us different, say, from the Mexican-American community who are now beginning to organize and accomplish things for their people? We're slower. We've got to find out what these little things are, so we can avoid them in the future, so that our children won't have to go through this.

MR. RHODES: Now, when you all get going and get established and get your report and recommendations made, will you have an office in this area or will you work through some other agency?

CHAIR: We'll be working through the Federal agencies. What we're going to do, we haven't even focused on all the things that are possibilities. I took this specific area because I was interested and knew people that knew you all were down here and so I'm focusing on it. The kind of information we get, we'll feed to the Labor Department, to OEO, and say, these are the things, where you could give more services. The people down here don't know that the Indians are in that community and you should correct this. We'll make recommendations to Bob over here and say, "Looks like you need more and better counselling, more follow through," I'm just using that for an example.

MR. RHODES: Well, say, for instance, like Mrs. Larney said, she came in on this program -- just talking from the top of her head. These programs are available, this relocation system is available, and all these other services are available through Federal, state, and so forth. This home buying that we've heard about -- everybody will run out and buy a house next week. Everybody ought to start taking training, you know, first one thing and then another. Here, again, we're going to go back to the Indian thing. What is it we say, you can lead a horse to water, but you can't make him drink? Well, this is one --

CHAIR: These agencies need to be made aware. Just like we went through this process with our CAP agencies. They need to be made aware that these types of problems exist and the offer is being made, because of the background and experience of the Indian. This is a sophisticated group in Dallas like yourself who can do anything he wants to, but there are others who because of his experience, can't do these things. They need to know and they've got to find ways to service these people. You don't need those particular services, but these people do. Agencies have to be aware that this is a problem, and hopefully we'll be able to do this, and bring about some change in attitude and awareness in the Dallas community.

MR. RHODES: Well, I think I've taken up enough of your time. I want to wish you all the luck and hope you can get something going. I think it's worthwhile.

CHAIR: Thank you very much.

MR. BROWN OTTER: May I ask one question? Does this group work under the Secretary of the Interior?

CHAIR: No. You see, the Secretary of Interior is on the same footing that I am; he's a member of the Council. So is the Secretary of Agriculture, the Secretary of Labor, the Secretary

of HEW, and we're all supposedly on the same footing. We are supposed to make recommendations to them. We are not under the Secretary of the Interior.

MR. BROWN OTTER: Are you in any way connected with Mr. Bennett?

CHAIR: No, we hope to cooperate.

MR. BROWN OTTER: Because, if you recall, in 1966 when he was installed as a commissioner, you all know the President asked him to clean out the cobwebs in the BIA. Since we've been expecting some results, you know, some assistance in the government. I think we've waited five years, and now I think through this other channel, we might get some results.

CHAIR: If you have specific recommendations, I want to tell you, you can write them down on paper and send them in, and we'll put them in the record. They'll be considered in our recommendations. I know your frustrations and the feeling you have, and these are some of the things we hope we can help with. We don't know how much we can do; we think we can do a lot if we put our minds to it, but feel free to do this.

MR. BROWN OTTER: I think we are all familiar with the pseudo-systems like, you know -- that come to the reservations (unintelligible) that's going to be good and effective, they've all got high hopes, but the next day, there's nothing. It's the same old thing again. So they try something else.

I think some of us are deceived on the reservation, like whenever there is something of this type on the reservation, they come and inform the people that now we've got the system we think will help the American Indian. So then, the Indian feels, well, now, tomorrow I can expect to count my eggs or my chickens, but that next day, that doesn't come. So, it's just a continual thing, you know, deceived. It's getting to a point where the story has often been used, like John, he's a Sioux Indian, wanted to sell his horse so he went to the government agent. John told him, "Well, I'm going to sell my horse." "Okay, you fill out this form." And you ask him why. Because I want to sell this horse so I can send my girl to the hospital. Okay, so he fills it out and he says, "We'll see you, John." Six months and the papers came back and the government agent said, "Well, here, John, you got your permission to sell the horse," but the Indian said, "No, my girl died and so did the horse." You see, we prolong, we put it off, you know, procrastinating and I think this is why the Indian is denied, you know.

CHAIR: Cynical, yes --

MR. BROWN OTTER: I just wonderd if this will be more effective and I think that since you clarified some of the statements

there, you said he was only from one part of this group, this segment, and this is where I'm interested because I've been waiting for the last five years for Mr. Bennett to do something. I get the impression, whether he's a helper or whether he's a scout for Custer, and I'm beginning to go along with the man who wrote that Custer died for your sins. I would add he did not die in vain.

CHAIR: Very well stated. I want to say thank you. I appreciate every one of you being here. I think you have made a contribution in your own way, each and every one of you. I know the frustration because I've been there. I worked with agencies, and it's not just in the Federal Government, it's in the state, local, and even private agencies. There's just something about bureaucracy that kind of slows down progress. I think one of our basic problems is in response to what you said. I don't think we know enough about how to do things with people. We are always doing things for people. We don't know how to do things with people. I think it's a whole simple attitude about approach to things. I think we are seeing some changes. I think the Office of Economic Opportunity, it's shaken up everybody, it's made them start thinking a little differently on approaches at solving human problems, and human problems are very difficult. We can go to the moon, but we don't know how to solve our neightbor's problem across the street. We don't know how to solve our domestic problems. I think we need a refocusing of our whole national effort in solving our domestic problems, whether it be employment, lack or under-employment, or poverty, or racial, or our problem. We just really don't know enough about it. We've had priorities over that and I think we need to focus priority on human problems. I hope hearings like this and the recommendations that come from the Council will be able to do so.

I am going to have to rush to catch a plane. I haven't seen my husband in a week and I am going to get to see him in Oklahoma, then I am going on to a poverty program. All this is voluntary on my part. My children have turned out to be delinquents and have to be turned over to the law. All my positive feelings that I have about myself -- and anything that I have had to contribute, I attribute to my Indian nation, relatives who have given me strength.

I am getting very emotional. I didn't mean to do that, but I feel an obligation. I do feel this obligation, and I wanted to express it in some way and share it with you.

It has been a hard week. I appreciate all of you. Good-bye.

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PUBLIC FORUM

before the

COMMITTEE ON URBAN INDIANS

in

MINNEAPOLIS-ST. PAUL, MINNESOTA

of the

NATIONAL COUNCIL ON INDIAN OPPORTUNITY

RC004538

March 18-19, 1969

ED041685

ALPHABETICAL LIST OF PERSONS APPEARING BEFORE THE COUNCIL:

ANTELL, WILL	Minnesota State Department of Education
BAINES, REV. RAYMOND	Minister
BAIRD, BRUCE	Consultant with State Library Proposal for Indian Resource Center, State of Minnesota
BANKS, DENNIS	Member, Minneapolis City Council
BEAVER, ALFREIDA	Resident Planner, Model Neighborhood Project, Minneapolis
BELLECOURT, CLYDE	
BEVIS, DONALD	Assistant Superintendent, Minneapolis Public Schools
BISONETTE, LARRY	Director, Project STAIRS (Service to American Indian Resident Students)
BISSON, PEARL	
BUCKANAGA, CHARLES	Temporary Chairman, Urban Indian Federation for State of Minnesota
BUCKANAGA, JOHN	
CARDINAL, GEORGE	Local 14, Bookbinder's Local, St. Paul, Minnesota
CARR, BOB	Upper Midwest American Indian Center
CAVENDER, CHRIS	Indian Upward Bound Program, University of Minnesota
CHRISTENSEN, ROSEMARY	
CRAIG, BILL	Chairman, American Indian Student Council, University of Minnesota; member, Minneapolis Department of Civil Rights
DAIR, JAMES	Supervisor of Planning Components, Pilot Center, Minneapolis
DEEGAN, CHARLES	National Alliance of Businessmen
DEER, ADA	
ECKSTEIN, GENE	Indian Upward Bound Program, Minneapolis Public Schools

EWING, CURT	Post Office Department, Minneapolis
FALLIS, JERRY	
FLOCKEN, AMY	Social Service Assistant, Hennepin County Welfare Department
GOODSKY, HAROLD	
HARTMAN, KEITH	Field Representative, Civil Rights Department of Minneapolis
HOLSTEIN, E. G.	Teamster's Union, Minneapolis
JOURDAIN, ROGER	Member, National Council on Indian Opportunity, Chairman, Red Lake Chippewa Tribal Council
LUSSIER, PATRICK	Human Resources Development Unit, State Employment Service
MAHTO, TED	Member, Urban Coalition, Minneapolis
MARTIN, LARRY	Director, St. Paul American Indian Center
McGILL, SAM	Acting Area Employment Assistance Officer, Bureau of Indian Affairs, Minneapolis Area Office
McLAUGHLIN, ISABELLE	
MILLER, PROFESSOR FRANK	Chairman, Ad Hoc Committee to Develop a Program of American Indian Studies, University of Minnesota
MITCHELL, GEORGE	Acting Director, Indian American Youth Council; Minneapolis Civil Rights Department
PEAKE, EMILY	Upper Midwest American Indian Center; American Indian Citizens Committee; Twin City Chippewa Tribal Council
RAISCH, DOLORES	Secretary, Urban American Federation, State of Minnesota; Northside American Indian Youth Council Center.
ROBERTS, FRED	Indian Advisory Committee to Board of Education
ROGERS, DOLLY	Student
ROJAS, DIANA	Pilot City Regional Center, Minneapolis
SPIEDEL, MRS. GLENN	League of Women Voters, Minneapolis
VALANDRA, CATO	Member, National Council on Indian Opportunity

WAGNER, FATHER	
WESTBROOK, JAMES	Student
WYMAN, AUDREY	Member, Duluth Indian Action Council
WYNNE, DENNIS	Minneapolis Housing and Redevelopment Authority

Minneapolis, Minnesota

March 18, 1969

THE CHAIRMAN: The National Council of Indian Opportunity will come to order. I am LaDonna Harris, a member of the Comanche Indian tribe and chairman of the Committee on Off-Reservation Indians representing the National Council of Indian Opportunity.

The purpose of this forum is to gain as much information as possible on the conditions of the American Indians living in the Minneapolis-St. Paul area.

I hope you will comment on any major concerns you have, no matter what the topic under discussion is at any given time. I know many of you work or can only attend a session at a certain time, so feel free to speak on any of the subjects at the time, you have the floor.

We will hear from one person at a time. Because we have a great many witnesses who would like to have an opportunity to speak and hopefully, we will have two other members of the council. They will have an opportunity to ask questions, from the platform.

I would like to turn the session over to Reaves Nahwooksy, a staff member. He will give the names of the other council members and the background and history of the council, so you will understand what we are all about.

MR. NAHWOOKSY: First I would like to read a telegram just received. It is addressed to:

"MRS. FRED HARRIS, CHAIRMAN, SUBCOMMITTEE ON OFF INDIAN RESERVATION POBLEMS.

"I DEEPLY REGRET THAT I CANNOT BE WITH YOU TODAY FOR THESE IMPORTANT HEARINGS OF YOUR SUBCOMMITTEE ON OFF-INDIAN RESERVATION PROBLEMS, BUT I AM AT THE ROUGH ROCK INDIAN SCHOOL IN ROUGH ROCK, ARIZONA TODAY MEETING WITH THE INDIAN LEADERS HERE.

"I AM DELIGHTED THAT THE SUBCOMMITTEE PICKED THE TWIN CITY AREA AS THE SITE FOR ONE OF THESE PUBLIC HEARINGS SINCE ONE-THIRD OF ALL MINNESOTA INDIANS RESIDE IN MINNEAPOLIS AND ST. PAUL. I WOULD HOPE THAT AS A RESULT OF THE HEARINGS WE CAN MAKE IMPORTANT HEADWAY IN RESOLVING THE GENERAL NEGLECT IN HOUSING, EDUCATION, AND OVERALL OPPORTUNITY THAT HAVE LONG BEEN DENIED TO INDIANS. I PLAN TO DEVOTE MY FULLEST EFFORTS IN THIS DIRECTIONS AND LOOK FORWARD TO CONTINUING TO WORK WITH ALL OF YOU TO BRING THIS ABOUT.

Signed, "WALTER F. MONDALE, U.S. SENATOR."

At this point, I would like to insert in the record correspondence - from Congressman Donald M. Fraser.

Congress of the United States
House of Representatives
Washington, D.C. 20515

March 24, 1969

Mrs. Lafonso Harris, Chairman
Committee on the Condition of the Urban Indian
National Council on Indian Opportunity
Federal Room, Executive Office Annex
Minneapolis, Minnesota

Dear Mrs. Harris:

I am sorry that I cannot join you today in Minneapolis but our legislative schedule keeps me in Washington.

Your committee is performing an important function by focusing on the condition of the urban Indian. Government at all levels has ignored the needs of this special group for too long. As a member of Congress I feel that I must share the blame for this condition.

Indians in Minneapolis have criticized, among needs for housing, jobs and more effective education - as you will learn during the next two days. Despite the enormity of the problems confronting Minneapolis Indians, the Indian community is showing a new determination to solve its own problems. Earlier this year I had an opportunity to meet with a cross section of local Indian leadership. I was impressed by the forceful and positive way in which these leaders described their plans for strengthening the Minneapolis Indian community.

Certainly government's greatest failure in its relationship with Indians - on the reservation as well as off - has been its inability to encourage Indian self determination. For too long, someone else has told the Indians what is good for them.

In Minneapolis we are seeing a change in this traditional approach. I think it is significant that programs developed and sponsored by Indians are now being funded by the Office of Economic Opportunity. At this point, the funding level of these programs is not adequate but I am hoping that we will see a significant expansion during the next few years.

At the same time that we are providing the greatest possible opportunity for Indian self-determination, we should be examining the programs of all relevant government agencies to see how the resources of these programs can be used for the maximum advantage of Indians. On the federal level, I would like to see more Indian staff members in the regional offices of agencies like OEO, HUD, HEW and the Labor Department, as well as the BIA. These staff members would have specific responsibilities for encouraging the development of programs like Project STARS, the Indian Teen Center and other educational, employment and housing programs for urban Indians. The new position of Assistant Commissioner for Urban Affairs in the BIA might also be a useful innovation.

This review and reorganization of government programs is just the beginning. Even more important is a significant increase in funding for ongoing programs that have been systematically underfunded for years. This committee - and the Nation-Council - can and should spearhead the new efforts that must be made if government programs are going to become effective in meeting the needs of the Indian people throughout the country. I want to conclude by pledging my support to the work of the Council.

Sincerely,

Fred R. Harris

In recognition of the lack of coordination between agencies and no clear unified policy which apply to all, President Johnson established the National Council on Indian Opportunities. The chairman of the Council is the Vice-President who has been designated to bring problems of the Indian to the highest levels of government. The council includes a cross section of Indian leaders and high government officials whose departments have programs in the field of Indian activities. Included on this council is the Secretary of Interior who has primary responsibility for Indian affairs; the Secretary of Agriculture whose programs affect thousands of Indians; the Secretary of Commerce who can help promote economic development of Indian lands; the Secretary of Labor whose manpower programs can train more Indians for more useful employment; the Secretary of Health, Education and Welfare who can help Indian communities with two of their most pressing needs, health and education; the Secretary of Housing and Urban Development who can bring better housing to Indian Lands; the Director of the Office of Economic Opportunity whose programs are already operating in several Indian communities.

The council will review the several programs for Indians, make broad policy recommendations and insure that programs reflect the needs and desires of Indian people. Most importantly he asked the Vice-President, as chairman of the council, to make certain that American Indians share fully in all the Federal programs, from all indications at this point, his policy and this emphasis will continue.

In addition to this, there are six Indian members who make up the council, Wendell Chino, president of the National Congress of American Indians, William Hensley, member of the Alaska State Legislature; Roger Jourdain, from Minnesota whom most of you are familiar with; Raymond Nakai, chairman of the Navaho tribe and Cato Valandra, chairman Rosebud Sioux Tribe and officer in the National Congress of American Indians; and, of course, Mrs. Harris.

THE CHAIRMAN: Would you like to mention the fact that the other members of the Congress sent their regrets for not being able to be here. They were informed of the hearings.

We certainly appreciate their interests and are pleased to see representatives of the Federal agencies Mr. Nahwooksy just mentioned, present in the audience. This is a real opportunity for the Indian community to get your message to them as well as to the National Council. I think at this time, we will begin our hearings.

There is one person from the Washington office, that should be recognized. Mr. Jim Wilson from the Indian Desk, Office of Economic Opportunity is here, Jim, would you stand?

(Applause.)

Thank you. We appreciate your coming.

We also have Ray Tanner from E.D.A. the Economic Development Administration. I get all my initials confused so you have to excuse me. We have, my good friend, from the Bureau of Indian Affairs now, Mr. Reilly, would you please stand and be recognized?

We are pleased you gentlemen have come to be with us today. I understand, you also have your regional people with you. We have a real opportunity to be heard today, and I hope you will make all your needs and hope for the future known.

At this time, I would like to recognize one of our own people from Minnesota, Mr. Roger Jourdain, who is also a member of the Council. I appreciate your being here. I know you are busy, Roger, and I appreciate your coming.

MR. JOURDAIN: Thank you.

THE CHAIRMAN: At this time, call the first witness we will get started.

MR. NAHWOOKSY: Mr. Chris Cavender from the Indian Upward Bound Program University of Minnesota.

MR. CHRIS C. CAVENDER: Mrs. Harris, Mr. Nahwooksy, and members of the audience, I am a Sioux from the Upper Sioux community located at Granite Falls, Minnesota. I have four parts to my presentation. One is to inform, the second to observe, the third to recommend, and the fourth to close.

First, to inform about the nature of Indian Upward Bound. Indian Upward Bound is an innovative approach to the drop-out program. It's a community action type program funded by the Office of Economic Opportunity and the University of Minnesota. The Minneapolis Public Schools have also contributed monies to our budget.

We are funded to work with 75 seventh and eighth graders from two junior high schools here in Minneapolis -- Franklin Junior High School on the north, and Phillips Junior High school on the south.

Now, I would like to mention some of the unique features about Indian Upward Bound. Of the 315 Upward Bound programs in the United States, Indian Upward Bound of Minneapolis is the only one that deals with an Indian urban community. Other programs which involve Indians usually are reservation oriented or are integrated.

Another feature about Indian Upward Bound in Minneapolis is the high degree of self-determination. What do I mean by that? I mean that we have a board which is presently composed of 24 members, all Indian. This board is not just an advisory body, but the governing body of the program. They make the big decisions and formulate the major policies by which the program is run. The staff has a nucleus of five, three professional and two clerical, all Indian. This is a program, more or less for Indians, run by Indians.

Another unique feature about the program was to keep our Indian children, seventh and eighth graders, in school. The drop-out rate here in Minneapolis is about 65 percent according to local school officials. How do we attack this problem? There are at least six ways that we approach it.

One way is through the use of a student stipend. Sketchy studies have indicated that many Indian students who were interviewed said lack of money was one problem. Lack of money for basketball games, for lunches, for other extra-curricular activities. We try to help out a little bit here, so they can buy a coke or buy lunch once in a while.

A second way we attack the drop-out problem is through a clothing allowance. We have had children in our program who have come to school wearing perhaps an older brother's pair of shoes, or a mother's coat. Some children have even stayed home because they lacked these items. So we have funds in our budget to help out along these lines.

A third way we attack this problem is by providing social activities for our children. In addition to social activities such as hayrides, skating parties, educational tours, visits to the Capitol, Minneapolis Public Libraries, the Museum of Natural History at the University of Minnesota, etc., there are also various kinds of recreational activities basketball, volleyball, or Broom ball.

A fourth way we attack the problem, is by providing tutorial services. Many of our children have some difficulty in the classroom. We are able to find tutors for them and help them out. Right here, I just want to say many of the tutors we have come from the University of Minnesota, and most of the tutors are white and come

from middle class backgrounds. Yet we have discovered that many of these tutors have a genuine interest and concern for our students. They have taken our students to their apartments, or gone to a movie with them. Some have taken them on a hunting trip.

I think their influence is definitely going to be felt upon our students.

A fifth way we attack the problem is by promoting a strong cultural identification program. As I said before, we teach the children a little more about their heritage, teach them pride in themselves as Indians, and confidence in themselves as individuals, the confidence needed necessary to meet the demands of any given situation, including that of the academic classroom, and eventually of a white dominant society.

Everybody needs to know who he is and our Indian children are no different. They need to find themselves.

A sixth way that we attack the problem is through the principle of parental involvement. In our program, parents are involved as members of the board. Sixty percent of the membership of the board is comprised of parents of children involved in the program. Parents also are involved as teacher aides, and as supervisors, as chaperones of our various activities we sponsor. Perhaps the two most important ways we do to attack the problem is the last two that I have mentioned, the cultural identification program and the principle of parental involvement.

To observe. There are certain principles found in this program which could be applied to other programs concerned with the Indian people. One is this principle of self-determination. It always has been a personal feeling any programs that affect a certain community, in this case an Indian community, the people should have a voice in the decision making, in the policy making, and in the operation of that program.

Self-determination. Another principle which could easily be applied to other programs would be cultural identification. I notice among many of our Indian children, primarily Chippewa, many of them know little, if any, of their language. English is their first and only language in many cases. This is really sad, tragic. Some of them know very little about their customs or their heritage. I think they should know more about this.

A tentative conclusion is this: parental involvement probably is the most important thing. We can give them money, clothes, tutors, and teach them about their heritage. We need to push that from home. We need that encouragement from home. I know this was true in my own case. I can still remember my father saying to me, "Son, you go to school. You get an education so you don't have to be a dummy like me." In fact, he was a successful farmer, until he sustained a crippling illness which made him a semi-invalid. He said, "You even get a white collar job and work in an office."

This is the way he talked. My mother, even though she did not express herself so verbally, said this, or did this. She would make sure we got up in the morning, breakfast was prepared, we had clean clothes to wear, and through this, she indicated she was interested that we go to school.

I was raised from, probably eight or nine years old on ADC, as it was then called, Aid to Dependent Children. Many times my mother, would save some of that money so we could attend a basket ball game or attend some extra-curricular activity at school. My dad would drive us uptown, wait for us, and then bring us back again. So I believe more and more, that parental involvement is essential, imperative to the success of any educational program that deals with Indians.

Again some of these things I am going to recommend other people have said, but I still believe in them and I would like to see something done in Indian education in Minnesota. These were recommendations at the pre-legislative conference on Indian affairs, held December 10, 1968, at Christ the King Lutheran Church in St. Paul.

One recommendation should be better teacher preparation. The universities and colleges could provide courses in Indian culture and problems in Indian education, and help to develop new methods of reaching the Indian child. Depending on whose estimate you read, the Bureau of Indian Affairs, the State Department of Education, or the League of Women Voters, there could be anywhere from 30,000 to 40,000 Indians in Minnesota. It's very possible that any teacher coming out of our teacher training institutions is going to find an Indian child that classroom. Therefore it's important that this student know something about the major reservations in Minnesota, and the problems in an urban setting.

Another recommendation, in the schools which serve Indian communities there should be orientation sessions for the new teachers. I remember one counselor, Mr. Manelli, at Granite Falls, Minnesota, he wouldn't do this on a formal basis, but many times, he would take the new teachers aside and explain to them the characteristics of the Indian

child, some of the problems which the Indian child faces at home, and in the Indian community. The teacher could then better understand that Indian student and be able to reach him in the classroom.

A third recommendation would be the elimination and revision of some present textbooks. In history especially, perhaps writing of new books with a balanced perspective. I remember Mr. Bisonette, director of STAIRS showed to me a picture of Minnehaha and the caption read, "This is the loveliest savage of them all." I don't think this is very complimentary of our Indian people.

I remember seeing a picture of an Indian, the mother was saying something about these are tame Indians, you know, they were regarded as animals. Many times there are students, when they open up a history textbook, they read the Indians sold Manhattan Island for 24 bucks, and some trinkets, and the Indian appears stupid. They read that the Indian has raided, burned, killed, and looted the settlers' homes, and they get the idea Indians are bad. The books hardly ever go into reasons why Indians did some of these things. They very seldom stress the positive aspects of Indian contribution to American society as a whole.

A fourth recommendation would be, more funds should be provided for research on topics such as Indian history, forlkore, customs, etc. This research should be compiled whenever possible by qualified Indian personnel.

Another recommendation would be seminars on a statewide basis for teachers, counsellors, librarians, administrators, etc. These seminars should be on Indian culture, and education. I feel these could be initiated by the State Department of Education or the more recently formed State Indian Education Committee.

I just mentioned these as examples of organizations which could do some of these things.

Another recommendation, there should be Indian advisory groups to schools which serve Indian communities. I think Minneapolis is making great strides in this direction. They are looking for ways to enhance the education of all children, including our Indian students. This past year, there was formed recently the Indian Advisory Committee to the Minneapolis Public Schools. Another gentleman will be talking about this later on.

Here is another recommendation, a very strong personal conviction of mine, whenever possible qualified Indian personnel should fill positions which deal directly with Indians.

For example, and I don't mean to be picking on these people, like the Director of Indian Education at the State Department of Education or the vacancy of the executive director of Indian Affairs Commission of the State Legislature. I think whoever takes this position should be a qualified Indian person to deal directly with Indians.

More programs such as Indian Upward Bound that incorporate the principles that I mentioned before, parental involvement, cultural identification.

Another recommendation, the development of new teaching materials should be encouraged, films, tapes, records, film strips, other audio visual aids about Indian culture. We have a comparatively large Indian population here in Minnesota and very little has been done in this area. I think more of these teaching tools should be developed.

I would like to see Indian cultural centers at schools which serve Indian communities. They would exhibit all aspects of Indian culture, music, crafts, folklore, tepees, headdresses, etc.

Then a last recommendation, human relation seminars which would be Indian oriented. These would provide knowledge and insight, and hopefully effect changes in attitude.

To close. I would like to say right here what my position is on methods of achieving some of these goals.

One last statement:I note with great interest and growing excitement the awakening awareness of the Indian situation here in Minnesota and more particularly Indian education.

I see stirrings of this on the various college campuses of Minnesota, St. Cloud State, Bemidji State, Moorhead State and at our own University of Minnesota. At the University of Minnesota, they are talking about more courses in various curriculums which deal with Indian culture, and the feasibility of establishing a program in American Indian studies leading to a B.A. degree. I think if teachers, administrators, various educational officials and institutions work in close cooperation with the Indian community, much will be accomplished in Indian education.

Thank you very much.

THE CHAIRMAN: Thank you. Would you stay a few minutes and let us ask you some questions, if we could. I would like to compliment you on your presentation and your positive approach.

Not only did you present the problems, by you offered some solutions.

I compliment you on that.

MR. CAVENDER: Thank you.

THE CHAIRMAN: I would like to ask, what age groups does your particular program work with?

MR. CAVENDER: I am sorry. I guess I neglected to say that, we work with 75 seventh and eighth graders, from two junior high schools in Minneapolis.

THE CHAIRMAN: Why did you take that particular age group?

MR. CAVENDER: I suppose the main reason is this, it's been said by local school officials that ninth grade is a crucial year. By this time, our Indian students are old enough to quit. If they have formulated negative and intense attitudes toward education, they will quit. Hopefully our program is to encourage them beyond the ninth grade. I don't mean to imply problems are all over with when they pass ninth grade. This is the age they will quit if they have a mind to.

THE CHAIRMAN: I agree with that. I think that complies with findings that we found in other areas. When they reach the age of, I refer to as social awareness, when they start to either date or go out, or participate in school activities, this is when the drop-outs start to occur.

One other question I was going to ask. Do you have free lunches in the Twin Cities area?

MR. CAVENDER: I can only speak of our program; we do not provide hot lunches.

THE CHAIRMAN: Does the school system?

MR. CAVENDER: The schools, yes, lunches are sold at the schools.

THE CHAIRMAN: But they are sold?

MR. CAVENDER: Yes

THE CHAIRMAN: Do you receive Johnson-O'Malley monies, to your knowledge?

MR. CAVENDER: That I could not answer. I could say no, but I stand to be corrected on that.

THE CHAIRMAN: Are there any members of the school boards where there are large concentration of Indians on the school boards?

MR. CAVENDER: Again, I would just as soon you asked other people on this question. We have some people from the reservation areas, who could better answer that question.

THE CHAIRMAN: Do the younger children to your knowledge, participate in such programs as Head Start?

MR. CAVENDER: I don't know.

THE CHAIRMAN: Okay. Thank you very much.

MR. CAVENDER: You are quite welcome.

THE CHAIRMAN: Before we ask the next witness to come up, I would like to recognize other state and government officials that are here. Would you stand and introduce yourselves, and tell what agencies you represent. We would greatly appreciate it; I think the group would be interested in meeting you. Would you please stand and introduce yourselves?

(Whereupon various officials from various agencies were introduced.)

THE CHAIRMAN: I think that is very impressive. I certainly appreciate your participation, and think it would be quite meaningful for the Indian community to know you as individuals, be aware that your agencies are interested in their particular problems and some of their recommendations.

We also have from the Council on Indian Opportunity, Jerry Hargis and Liz Liddell with us. Would you both please stand and be recognized at this time? Thank you.

(Various other officials introduced.)

THE CHAIRMAN: Thank you very much. I think we are now ready for our next witness.

MR. NAHWOOKSY: Larry Bisonette.

MR. BISONETTE: Mrs. Harris, Mr. Nahwooksy, members of the audience. My name is Larry Bisonette, Chippewa Indian born and raised in the State of Wisconsin and presently Director of the project STAIRS, Service To American Indian Resident Students.

Due to the high percentage, 64 percent of Indian high school drop-outs, the Minneapolis Indian parents, the Minnesota School Board, and the University of Minnesota have recognized the need for a one to one tutoring program. Many Indian students are one or more years behind in comprehension and reading skills. This program is attempting to motivate the Indian students to stay in school and to relate to the school system correct information about Indians. Also to inform Indian students what the school system expects of them, and what advantages there are for staying in school.

The program is based on a one to one tutoring system. The student and tutor will work together on Saturday, the first one and a half to two hours are set aside for study, reading and other specialized help. The remaining time, the tutor and the student are free to do as they please, to enrich their cultural understanding by visiting museums or with recreational activities, such as going to movies or visiting the zoo. It is preferred that the tutors used in the program be either college students majoring in elementary education or Indian students either in college or high school, or interested people of the community.

The advantage of having elementary education majors, is that the Minnesota school system has somewhat admitted they do not know how to cope with some of the problems of the school children. With these tutors being in the program, they are exposed to some of the problems that exist. It is helpful in preparing them for their future positions as teachers.

Tutors who do not meet these requirements are used, such as interested members of the community and people coming from private industry. The policy-making STAIRS board is made up of Indian parents whose children are in the program. Presently we have 13 on the board and an advisory board of 20 people. Total parent involvement is the aim of the program, not only representation on the board, but in the schools, PTA, etc. Indian parents are in

control of STAIRS.

Full cooperation has been given and will be given by the Minneapolis School Board and the University of Minnesota. We are sure that both of these institutions will benefit greatly from what they learned by information and ideas coming from the project STAIRS.

I would like to present some of the data regarding the program as it stands today.

We work with children who are in grades 3 through 6. This program started in 1964, by a group of interested parents concerned about the education of their children. They operated with no monies at all, strictly on a volunteer basis. In October of 1967, on the North Side, sessions were held at St. Joseph's Church then it exteded to the South Side of Minneapolis. In February of 1968, it began operating with some planning money from OEO. In September of 1968, they appointed a director, and at that time the program had representation in north, the south side and in some of the public schools. Since January 1, 1969, due to the budget cut affecting the Minneapolis janitors, we were not able to use the schools any longer on Saturday. Presently we are meeting in five neighborhood churches, three on the south side and two on the north side of Minneapolis. We have 85 pupils enrolled. We have 83 tutors who represent the University of Minnesota, Macalaster, and Augsburg, with some members of the community involved.

Some of the recommendations we would like to see in future planning of education, Mr. Cavender mentioned in his proposal. One was better preparation on the part of the teachers in our Minneapolis school system; the understanding of the Indian background and culture; and then, we would like to see more constructive material presented in our textbooks and revisions where we feel a negative or a derogatory reflection upon the Indian history. We would like to see greater funding for this type of program and include recreational aspects where students will be able to work through the summer months.

We appreciate the good community and school interest. We are hoping to see a greater interest on the part of the community and greater involvement of parents in our program.

In conclusion, I would like to say prior to becoming involved in the project STAIRS, I was with the Minnesota State Employment

Service as an Indian representative in southern Minnesota. One of the greatest hangups of all the people we worked with was lack of education. Even when we were successful in placing them into a good position, the lack of education was often the reason they could not adapt themselves and achieve a better position in the company. We lay great stress on the value of education, starting even with the children in the grades we are dealing with.

Thank you.

THE CHAIRMAN: Thank you very much. Could I ask you some questions, too?

MR. BISONETTE: All right.

THE CHAIRMAN: You and the last witness commented on the precentage of drop-outs, how do you account for this?

MR. BISONETTE: Well, I think there are many reasons for drop-outs. One, is we have a migration of Indian population into the cities. Many times these people find themselves in economic stress. Visiting in the homes of some of these students, we have found that the pressures of the family difficulties have weighed heavily upon these students. This has caused great absenteeism in school. We have found a lack of understanding or interest by the teacher, some of these young people have not had the clothes they felt necessary to wear to school. The criteria for our particular program is that we consider the neediest ones. We look at the economic status of the family; the social background of the family; the problems involved and the recommendations of the social workeer or their teacher in the school.

THE CHAIRMAN: Have you had any experience with or found any cases of open discrimination against children in school?

MR. BISONETTE: We have had incidents that were reported, but we have never been able to really fully investigate it. Usually the student is very reluctant to discuss such a situation with you. We have found there both sides in these incidents. I, myself, personally have never been involved.

THE CHAIRMAN: You said from the third to sixth grade, do you mean ages or grades when you said three to six?

MR. BISONETTE: Grades three to six.

THE CHAIRMAN: Grades.

MR. BISONETTE: If necessary, when we have members of a particular family represented in our program, and they have a child in the second grade that's in great need of tutoring we try to include that second grader in our program.

THE CHAIRMAN: Do you find the non-Indian tutors are successful with Indian children?

MR. BISONETTE: This is the only kind of tutor we have had so far, the non-Indian. We have tried to encourage Indian people to get involved with tutoring these children.

THE CHAIRMAN: Do you give them any particular orientation before they start their program or are you depending on their own motivation?

MR. BISONETTE: We do have tutoring sessions where we try to bring in the value of Indian heritage and culture. In fact, one of the activities of the project STAIRS and Upward Bound is that we jointly are going to have volunteer teacher orientation sessions.

THE CHAIRMAN: Did you agree with the former witness who said that usually the dropout occurs around eighth and ninth grade? Are you of the same opinion?

MR. BISONETTE: Yes, and I feel they are almost compelled to stay in school until junior high school.

THE CHAIRMAN: Have you found case histories, for instance, of students making A's or B's in the lower grades, and then from fifth to sixth grade, his average changes?

MR. BISONETTE: Yes, we have. In one situation, we found when we looked into the history of this particular individual and family, they were constantly changing schools. Apparently the differences in the school they last attended and the new school enrolled with was considerable. When they moved into the new school, they just couldn't cope with it. I think their greatest hangup was in mathematics.

THE CHAIRMAN: In your experience visiting with faculty members or teachers, what are their general concepts of the problem with Indian children? How do they usually account for the high drop out rate?

MR. BISONETTE: The greatest reason for their dropping out?

THE CHAIRMAN: Yes.

MR. BISONETTE: The greatest reason was their family status, the economic status of their family, and lack of communication. They just couldn't get across to the Indian student and they didn't know what approach to use in communicating with him.

THE CHAIRMAN: The reason I ask the question was that in some of the research I have been involved in, or some of the things that I have seen, indicate where an Indian child makes A's and B's from the first to the fourth or fifth grade, and then his grade average starts dropping, even though he is in the same school, there is a problem of lack of acceptance by the whole school, whatever his economic conditions are.

I don't know if you have the same opinion or not, but I was trying to give you my reasoning for that question.

MR. BISONETTE: Yes, I would say so.

THE CHAIRMAN: Well, it's very curious to me why Indian children would drop out more than any other minority group. I just wanted to make that point, to see if you might be interested in doing more research on it?

MR. BISONETTE: Mr. Cavender mentioned two textbooks in his presentation, that include derogatory remarks about the Indian. I haven't had occasion to check books out, but both of these books come from the school where we have our office. We can appreciate the broad-mindedness of many of these teachers in their methods of presentation. Many times these remarks are not even made known to the class by the teacher. This is one reason why we would like to see these textbooks and library books revised periodically.

THE CHAIRMAN: Very good. Thank you very much.

MR. NAHWOOKSY: What is your relationship with the State Office of Education or other state organizations? Do you work with them?

MR. BISONETTE: Yes. We work in coordination with -- you mean the State Board of Education?

MR. NAHWOOKSY: Yes.

MR. BISONETTE: With the Minneapolis Public School System, we work under the administrative guidance of the Center for Urban and Regional Affairs of the University of Minnesota.

MR. NAHWOOKSY: Your goals are consistent with the state's?

MR. BISONETTE: Yes.

MR. NAHWOOKSY: You mentioned something about the interest of parents? To what extent do they participate and what is their support?

MR. BISONETTE: At the beginning of the program the interest was good. I have only been involved in the program for three weeks and we haven't had too much parent participation in any of the community meetings. We have regular conferences and opportunities for parents, volunteers, and members of our STAIRS program to get together if there are any problems--to get together, if there are any problems. We discuss these problems and accept their suggestions and recommendations for improvements. We have had criticism from other agencies and other groups. They fail to realize we are not in this program for our own benefit but for the education of their children. These parents are not putting money into the program. It's being handed to us, and I think that we should utilize these opportunities to enhance and further the education of these children who have problems with their school work.

THE CHAIRMAN: Are the students recommended to you by a counsellor or a social worker?

MR. BISONETTE: Both. They recommend names of students within their own school who need help in some particular aspect of their homework, and then we have an evaluation made by the school social worker.

THE CHAIRMAN: Are these people of Indian descent, usually?

MR. BISONETTE: The ones who evaluate these students?

THE CHAIRMAN: Yes.

MR. BISONETTE: No.

THE CHAIRMAN: With your tutoring, is there an organized effort on the part of the University to provide these or are these just volunteers who you happen to find out about?

MR. BISONETTE: We have coordinators that are situated in each one of these colleges, and these student tutors are recommended to us. We meet with them, and recruit them into our program, and try to tell them their responsibilities of a volunteer tutor. For every ten pairs of pupils and tutors, we have a parent supervisor who works in coordination with the staff of STAIRS and the coordiators of the colleges.

THE CHAIRMAN: Very good.

MR. BISONETTE: We have meetings every two weeks with the policymaking STAIRS board.

THE CHAIRMAN: These are Indian?

MR. BISONETTE: Yes.

THE CHAIRMAN: Well, thank you very much for your presentation, it was very informative.

MR. NAHWOOKSY: Next we will hear from Bill Craig.

MR. BILL CRAIG: Madam Chairman, members of the Commission, ladies and gentlemen:

I am here today in a triple role. Number one, I am an enrolled member of the New York State Band of Mohawks. I am here as chairman of the American Indian Student Council at the University of Minnesota, and member of the Minneapolis Department of Civil Rights.

What I would like to talk about today is the University of Minnesota. Before you can really talk about the University. We must go back over what has just been said by the two gentlemen who preceded me.

The University has at the present time 44 Indians, that is 44 Indians who have acknowledged the fact they are Indians. I think there are others on the campus who do not enroll as Indians. This doesn't look well in the face of 49,000 more or less students on all the campuses of the University of Minnesota. I think it's necessary to look back and see why.

The two gentlemen both represent programs that in my opinion are very, very important. From the dropout rate, it is self-evident that we are not getting people in the University. Why aren't we?

We have to look even further back. We have to look back to people in my age group, possibly a little older, who attended Indian reservation boarding schools, established a long time ago and administered by the BIA. Some of the answer is there, because in those days prior to 1934 and 1935, people were taken off reservations and sent away to school. They were taught that everything Indian was wrong. They weren't allowed to speak their languages. They were taught vocational trades that quite often weren't applicable to the reservation they came from. Things such as being a blacksmith, where you didn't have horses, or a farmer, where you didn't have fields to plow. When they came home, they were something that was neither Indian nor white. The whites told them everything Indian was bad, so they looked down their noses at everything Indian. At the same time, they weren't accepted as white people and they became disillusioned with the whole program. I think this is sometimes reflected in the children, and it exists today.

We find Indians who, parents, it's always easy to blame the parents, say yes, the Indian children are doing bad, poorly in school because their parents don't come to the school. What have the schools really offered the parents in the way of encouragement? What have they made possible for the child to bring home that shows the Indian in a positive light? Nothing. The textbooks themselves are the thing that will convict any school board. All you have to do is just look at the school books and see that Indians are referred to as bucks or squaws, lazy, dirty, drunk, savage, mean, and hostile. All these adjectives applied to Indins are the very thing this young Indian is reading in school. By the time he is in seventh or ninth grade, he has had it. He might as well have the game as the name because there is no point in trying to make it if this is the way the white society looks at me. I might as well be one.

When the few survivors make it and graduate from high school, they come over to the University. What has the University offered them? Really nothing. In the last year in the catalogue, there were one hundred and thirty some odd classes that related to white men throughout the world, about every aspect of being white. There were 41 clases being taught in black America or Afro history. There were thirty some classes that some classes that were being taught about Oceania, Micronesia, Melanesia and Polynesia. There were only four distantly related to the American Indian, on the entire campus.

The daily newspaper on the campus - the great champion of man's rights - from July till December of last year, on two occasions had anything about the American Indian in them. It was all black and all white.

The one occasion was an article by Gerald Vizner, and the other was a caricature of a drunken Indian, advertising something for sale in Dinkytown. I think that is reflective of the attitude the University has towards Indians. Fortunately on the campus there are a number of people who feel very strongly about doing something with education that Indians may take advantage of. If you will note, I didn't say for Indians, but something they can become involved in and this is a program which Mr. Cavender mentioned. A multi-interdisciplinary institute for the Indian studies, leading to a bachelor's degree in Indian studies.

One of the most exciting things, I think, about this program is a suggestion made by Mr. Miller of the Department of Anthropology. He very strongly recommended in lieu of a foreign language, Chippewa and Sioux be used as a graduate requirement. He and others have been very strong in their attitudes towards hiring Indian people. In their departments, wherever they can work them as teacher specialists, or teaching assistants, or aides, or graduate people, they hire them.

These are all things of a very positive attitude towards the Indian in education. Unless we understand, you can't get enthusiastic about going to school when you are living in a house that nobody else wants. You are on the bottom of the totem pole, when it comes to welfare, to social services in the city, or if you live in the rural community you must compete with white students who are going to school, whose fathers have farms and trucks and cars. When you get to that age of social recognition or mobility in the community, you are left out because you don't have the car, the clothes, or the money. On top of all that, you are an Indian. I think this goes back to why we have dropouts, and why the University is not receiving the proportionate share of Indian students.

One of the very important things I think the University has included in the program has been a one-to-one basis for new students. For example, the members of the American Indian Student Council have volunteered to take the time to be a one-to-one buddy, introducing the new Indian student to the campus. We hope we will have an office where all the red tape will be rolled into one ball, and one guy will be responsible. If something goes wrong, we can get one guy. These are the kind of things

that really frustrate not only Indians but everybody else over at the campus. They run around for days trying to find buildings, papers, counsellors, etc. We feel it's tough enough if you have been born and raised in the city, but if you are coming where you haven't had the experience, the University looks like a big jumble of buildings. It's even a worse experience.

I think when people are talking about parents and attitudes, they ought to take into consideration the programs instituted by white people that have caused these attitudes. I have known a couple of young Indian boys on the campus who declined invitations to parties, simply because of the type of homes that they were forced to live in. Not because their parents couldn't pay rent, but because they couldn't find anything, being Indians.

The matter of survival of the young child going to school where the father has been forced to leave the home so the mother can get welfare --what a horrible thing we have got here with AFDC, a father can't find a job, doesn't have skills for the labor market, forced to give up his family, so his family can live.

The small child without a father is forced to fend for himself; just going to school every day is a survival for him. If the white community were really to re-examine some of the things they talk so strongly, look and see what they have done, rather than what they can do. I think many of the problems in Indian education would be eradicated. Thank you.

THE CHAIRMAN: Thank you very much.

(Applause)

THE CHAIRMAN: I appreciated your remarks. The field of welfare is a great concern of mine, and I think a great deal of changes need to be made. You have struck on several things I was alluding to. The fact social problems are the problems that make the child drop out more than the pressures of the parent. It's not the parent's fault. It's a social problem the parent faces that causes him not to respond to the programs. I appreciate those comments. I think they should be said and we should focus attention on them.

Do you know of any program that the University is offering in their education department for teachers that will be teaching Indian students?

MR. CRAIG: One of the most emphatic statements I and others have made regarding this whole program of Indian studies at the University, is that we include the College of Education and get it down from its ivory tower. These teachers get programs concerned with Indians, because many of them are going to be teaching Indian children. Let them find out what it's really like in the nitty-gritty life of the Indian community. Let them get involved in some of the community programs. We feel if we don't get this, the whole program of Indian studies at the University is lost. This also includes people in public health service, social work, the whole aspect. This is why it is a mult-interdisciplinary program. We want to include all those areas of education in which white people are going to be working in the Indian community so they do have some realization of what the differences are in being Indian, and get out of their shell and find out how it is, when you are face to face with it. They need this before they start practicing on somebody. Indians have been practiced on, studied on, till it's way up to here, and I don't see how they can do anymore harm. The worst they can do is fall over each other in the community. If they are sincere in their desire to teach, or be public health service employees, or social workers, then I think it's time they found out about the people they are going to serve.

THE CHAIRMAN: Very good. A very wise observation. From your own experience with the Indian community I would like to ask about their health needs? Do you find they respond to the health services available in the urban setting?

MR. CRAIG: I would like to lay that question over. I am hoping I can return to the podium on the matter of housing and mobile health service.

THE CHAIRMAN: All right, if you prefer that, that will be fine.

MR. JOURDAIN: Bill, do you know of any special effort being organized at the University to encourage any of the young students to come to the University of Minnesota?

MR. CRAIG: I have just been in contact with Sam McGill, Ed Demery, and a number of other people, telling them what the University is trying to do. We are encouraging the various leaders of Indian communities and other agencies involved with Indians to get Indians to come over to the University. We have the Governor's promise, that he is going to double the state funds. I am not too concerned with the Governor's promise. He has made a lot of promises to Indians that he hasn't kept, I am not so sure he is going to keep this one.

At any rate, I can say this, if there is any difficulty at all with anyone going to school, if they would see me personally, I will take it upon myself to see that person gets into the University of Minnesota.

MR. JOURDAIN: Is there any way we can invite the President of the University to visit the reservations?

MR. CRAIG: Well, I think Dr. Moos is a very concerned individual. We had lunch with him today. He has been the one who has been most suggestive of this Indian program at the University. I think if he did have the time, and things could be arranged, he would take the time out of a very busy schedule to take a trip such as you suggest.

THE CHAIRMAN: Are the Bureau of Indian Affairs scholarship funds and grants available to Indian students here?

MR. CRAIG: They are not available here in the city.

THE CHAIRMAN: They are if you live on the reservation?

MR. CRAIG: Yes. They are if you are one-quarter Indian, on the reservation. How about the Indians less than one-quarter who live on the reservation and are completely Indian as far as culture, mentality, and everything else? How about the person that doesn't qualify there? What can be done for him? I think that education for the Indian, should be served as needed, not by directives or by Presidential order.

THE CHAIRMAN: Does the same thing apply to Indian health services, if you live in the city --

MR. CRAIG: I don't know.

THE CHAIRMAN: Thank you very much.

MR. NAHWOOKSY: We will hear from Bruce Baird at this time, Consultant to the State Indian Library Proposal Resource Center.

MR. BAIRD: Thank you. Hello Roger. I am a consultant with the State Library Proposal for Indian Resource Center of the State of Minnesota. This will be the first and largest project of this type ever attempted. What we are going to do is poll 48 librarians out of the 48 heaviest Indian populated schools in the state. They will be right down to the University of Minnesota on, June 27th.

They will be given a five-week crash course in Indian culture, Indian heritage, Indian background. At the same time, we are accumulating bibliographies from all over the country on good books to use in their libraries as well as films and filmstrips. We are also going to train them to go back and implement the material they used in this course, to gain better relationships with the community, the teachers, and the Indians. To give everyone a better knowledge of the Indian and not the stereotype set up by the movies, or TV, or history. To prove to the teachers, librarians, and other people, that history books were written to justify the conscience of the white man, to show the rest of the world, what he had to do to a people.

We are going to show them the proper materials to use, and how to use them. We hope to accomplish this in five short weeks. Of course, it's a three-year project sponsored by the U. S. office of Education. It's under the Model Reservations Project. They are taking six areas, five of the areas with reservations, the sixth the Minneapolis urban area. It was decided, we would go on a statewide basis, and make it the entire State of Minnesota. This is one of the proposals accepted and funded by USOE. They have cut $20,000 out of the budget, and the program isn't even started. It will be the first of its kind anywhere in the country.

The white man built the wall and on top of the wall he put education and everyone has to climb it. How to keep our kids in school? I look for the dropout rate in Minneapolis to increase over the next two, three, or four years. Then, we will begin to feel the effects of Indian Upward Bound and Project STAIRS. This dropout rate is going to decline. If we save two more kids graduating, we are 200 percent ahead. We have nowhere to go but up.

Project STAIRS, Indian Upward Bound, library proposals. This is the only state out of fifty where the teachers are willing to sit and listen to us. This is the only state. When the people go to Washington and ask, "What are Indians doing?" They say, "Go to Minnesota." We know that we don't have very much doing here, but, we realize how much more we have than the others throughout the country.

Thank you.

(Applause.)

THE CHAIRMAN: That was a very good observation. If you feel like applauding, go right ahead.

(Applause.)

THE CHAIRMAN: I would commend you on that last comment, because, as you say, you know, what little you are doing. Then you know what's happening over the United States. One of the things we hope to emphasize and draw attention to is what is being done so that other states may be able to take advantage of your experiences. My particular home has a great barrier between the board of education and the people. We are trying to achieve such programs as you have described. I am receiving quite an education by traveling around the United States. Every state is set up just a little bit different than the other. What applies here is not applicable to other states, that makes it more difficult. Sometimes you have to overcome several walls to get up to that educational peak. I commend you on your comment, and I hope you will always have that positive approach and achieve what your goals are.

MR. BAIRD: I am not prejudiced. I just think the Indians here can do better.

THE CHAIRMAN: Thank you.

With that positive note, I am informed it's time to take a break. We'll take a stretch and we resume at 3:00 o'clock.

(Whereupon a recess was taken.)

MR. NAHWOOKSY: At this time we would like to hear from Pearl Bisson.

PEARL BISSON: I just wanted to talk on elementary and high school education. I live on the North Side, and I know what I am going to say isn't good, but I am going to say it anyhow.

I always do. I know in regards to Indians, there is such a movement between the black and the white, that the Indians are completely annihilated, and this goes into education, too. I am talking from my own personal involvement with my child in one of the North Side schools. He went to one school on the North Side and he did very well. There he had colored teachers, that made no difference to him. He was transferred into one of the other schools, where there was a large enrollment of colored children.

In that school there was so much harassment and fighting, my child refused to go to school. At that time he was only eight years old. Now he is nine. He refused to go to school.

Anyhow, I went down to the school. We did everything. They thought he couldn't adjust. Well, who in the world can adjust to circumstances like that? I can't either.

I couldn't expect an eight-year-old child to take on an adjustment like that. Anyhow, he finally finished out the school year, but I had to take him to school and pick him up every day. This year he refused to attend. They were transferred to a different school and he absolutely refused. He refused any involvement, where there was any other minority participation, because of the bad experience that he had with them. There is frightful tension, I suppose you would call it, with the teacher. They are afraid to discipline these other minorities. They let them go and do as they wish. The parents should put a little more pressure on the board of education so there is more discipline in the schools. By the way, I had to send my child to a parochial school. There he is very happy. He is going with the objective of learning, and is very busy, and doesn't have time for fighting and torturing other kids. He goes and minds his own business. It's costing money, but it costs money to have him in the other school, too - the doctor bills.

I can imagine. if there are these absentees from these other schools, if it came down to facts, this would be the findings. I don't know if everybody else is afraid to tread this path but I am not. I have lived on the North Side for an awfully long time, and this is where the concentration of the hard core is. I am just as hard as they are. They don't scare me. I raised one family already, and they went through high school, but at that time there was discipline in the schools. They didn't run around like they do now.

Everybody had their obligation to the teachers and to the rest of the staff involved in schools, but they don't have it now. If we can't have our children going to school to learn just sitting here afraid somebody is going to come and clobber them -- I don't know what good the school is doing them.

If they is going to be such a concentration on minorities and their needs, then we should make it a known that we have a few needs. Maybe we could have a school for the Indians, and they would learn something.

I know there is a lot of concern among the parents. I don't know if they are afraid to voice their opinion, but I am not. This is really an area to explore, dropouts and all of these absentees from the school. That's all I got to say.

THE CHAIRMAN: Thank you very much.

MR. NAHWOOKSY: I would like to ask, have you had any contact with these other projects that are going on, such as STAIRS?

PEARL BISSON: Well, they are on the South Side and we are on the North Side.

MR. NAHWOOKSY: It is not available in your section of the city?

PEARL BISSON: Well, my child is nine years old and he does good in school, I think he is well adjusted, he has a good average in school, and won't get involved in any activities. We have had Child Services take a look at the situtaiton, he was not this kind of a child, that wanted to do nothing but fist fighting, except participate in the program that was supposed to be going on.

MR. NAHWOOKSY: Do you know of other incidents similar to the ones that have happened to you?

PEARL BISSON: Yes, I do. I know a lot of them have taken their children out of public schools and put them in parochial schools.

THE CHAIRMAN: If I may make an observation or a comment, I think one thing we see is the evils of not having open housing enforcement. People don't have the opportunity to live where they want to, and are forced to be in a concentrated area. I think what you are seeing is a reaction by other minorities to conditions that they are living in. I am sorry that it's having an ill effect on your child or any child. It's also having an ill effect on these children. I think one of the best ways to cure most of this, if we could have open housing where people could live all over the city, and be more equally distributed. Then we wouldn't be faced with these types of problems.

I do sympathize with you and your child. It's one of the evils that we face in our society today. There should have been open housing. It should have been in existence long ago, and then we wouldn't have had such a concentration of minority people in one particular place.

PEARL BISSON: Well, it's not the only one minority in this area. There is a large percentage of all people, all races or nationalities. When the black minority has taken over everything that is on-going in the poverty area, naturally, the child is going to follow in their footsteps and figure they should have everybody bending their knees to him. I mean, this is the impression the child gets in the home. That's where the child learns. In the poverty programs, as long as we are on the subject, I will bring that up, too. In the poverty programs, there was Indian discrimination. They are not included. You don't see Indian directors, sitting on the poverty programs. I was on a planning staff of Pilot Center doing the planning of the center on the North Side. When it was terminated January 14th in 1967, I was the only one that wasn't rehired. I said there is so much discrimination by the black community from the standpoint of the directors in charge. They use available job spots to fill in with their own people. Maybe I would be the same way. Maybe I would do the same thing, who knows, if I had the opportunity. I would like to have it.

THE CHAIRMAN: Well, I appreciate your bringing this particular problem to our attention. I understand you will have more to say, particularly on welfare and health, in tomorrow's program.

PEARL BISSON: That's right.

THE CHAIRMAN: Very good. We will look forward to seeing you tomorrow. Thank you.

PEARL BISSON: Thank you.

THE CHAIRMAN: Next witness.

MR. NAHWOOKSY: Curt Ewing.

THE CHAIRMAN: Mr. Ewing, would you give us your department and your address? I don't think we have it down here officially.

MR. CURT EWING: I am Curt Ewing, Post Office Department, 512 Nicollet Avenue, Minneapolis, Minnesota.

I want to make a comment, I think. The person that spoke just before me, has made it a little bit difficult, but I still would like to say what I had in mind.

THE CHAIRMAN: Please do.

MR. EWING: Earlier in the day there were several comments that indicated a kind of a negative attitude among people speaking toward the more radical aspects of the minority movement, the black movement, I don't feel this is a positive thing. I think what we have to do, we have to do in common. I think what we have to recognize is that this movement is a total kind of a revolution, and it's going to affect not only the black minority but the Indian minority, and the very poor white people in this country. We are involved in something substantially bigger than any one group. To continue the prejudicial attitudes that have developed the kind of situation that all of us are fighting now, I think is a mistake.

I feel we ought to try to understand what's going on, recognizing that maybe the black people did take the initial and the major step, because the problems were the greatest. They did take off first, they are leading in the whole area, but it would be almost impossible for it to be otherwise because of the situation. To limit or to allow those same prejudices to stymie all of us, to reassert themselves in another direction and be divisive again, I think is a serious mistake. Hopefully, we will get to the position where we will not only be talking about black minorities, Puerto Ricans, and Indians, but also about Appalachia - the poor people in South America, -- or not South America -- but Mississippi and Alabama, where they don't eat either, or go to school, or have things you would expect a society of this type to have.

In your deliberations, conversations, and relationships with one another, if you can knockout this business of building unnecessary barriers between the Indians and Negroes; or the Indians and Puerto Ricans; or the Negroes and Puerto Ricans, or the black people; whatever terminology people want to use, we are not helping ourselves, certainly, and we are not helping the movement.

I would like to say this, only because it is as important a part of my life and my life's work as well as anything. Forty-five years of living in this kind of thing, working in it, and seeing it, having been born in an all white community. There are many things I could tell the lady who was here. What it's like to live in an all white community, and how devastating it is to a personality, to a family, or to a group. Each person has their own particular problems, but the thing of it is, we don't want to continue them. I think that's it.

THE CHAIRMAN: I certainly want to compliment you on your comments, I am in total agreement with you. I think that one thing we should learn, particularly being Americans, is appreciation for differences. That is one of our biggest problems, and one of our biggest handicaps. We can't seem to understand or have any appreciation of differences. By working together we are going to solve our problems.

I appreciate you making your particular observation. I think it's very important to keep in mind, there are so many basic problems that are so similar, that we share as minority people. The similarities overcome the differences, and we should work together in anyway that we can, and try to be as positive as we can.

There was something said today about history. What we are taught in school makes, or helps to make us, what we are. There must be some way in the whole school system, in colleges and universities, where we taught to accept differences. I am concerned about what happens to the United States, its approaches to the world, if we can't accept each other's differences, and have appreciation for one another in our particular culture here at home.

Even as Indian people, we find we have difficulties with each other as tribes, because we have different tribal customs and cultures. I think unless we can overcome those barriers we are not going to make a bigger contribution to the world. I certainly do agree with you, and I appreciate your particular comment. I hope that as the hearings proceed, we will all take this into consideration. This just shows, when we talk about what's lacking in Indian history, the same thing can be said for the Negro community, it's not in our history books, and the same way with Mexican American and the Puerto Rican community.

Thank you very much for what you said.

MR EWING: Thank you.

We have all been victimized by the same textbooks.

(Applause.)

MR. NAHWOOKSY: Mr. Will Antell, please.

MR. WILL ANTELL: Mrs. Harris, members of the council. I was a little afraid I wasn't going to get a chance to speak. I keep thinking about the time that, Roger hasn't forgotten ever since, those "jackpine" Indians or those "poor jackpine" Indians beat those Red Lakers. He always makes me speak last.

I don't have a prepared statement, Madam Chairman, but perhaps I could make just a few observations or comments in relation to what the State Department is attempting to do. Then I could answer some of the questions, from members who testified earlier and it might be helpful to the group.

Before I talk in terms of what we are attempting to do, perhaps some general statistics might be helpful to the council and to the members of the audience. It's estimated there are approximately 30,000 Indians in Minnesota. We say estimated, because we have no way of accurately finding out how many Indians we actually have in Minnesota. We have a state law prohibiting identification by race, and this makes it doubly hard, for us in school systems, to identify Indian youngsters.

The only way we can do this is by a sight count. Our sight count indicates that we had approximately 233 high school graduates in 1968. If we break this down into the urban area Minneapolis, St. Paul, and Duluth it's estimated we have about 10,000 Indians living in these areas. Now, according to the sight count in Minneapolis in 1967, they had roughly 1300 boys and girls in school. They had ten high school graduates. In 1968 they had close to 1500 boys and girls in school, and less than 20 high school graduates. The drop-out rate as estimated by local school officials range anywhere from 40 percent to 80 percent. We feel it's pretty accurate to say that in the urban centers the drop-out rate ranges between 60 and 65 percent.

Some of the testimony from earlier witnesses indicated that there are many, many problems involved with Indian education in Minnesota. I suppose we could deduce, or generalize, or conclude that the major problems revolve around the lack of information between school systems and the Indian community. We say this, perhaps from the point of view, that the school systems in the position they are have never taken any initiative to involve parents. During the last few months, we see some awakening on the part of school districts to involve Indian people in planning curriculum and applying programs. This especially is true in the Minneapolis area. They have an advisory council. It would be our hope, that we could have

people on the school board in Minneapolis, that it would not become only an advisory council, but would hire some Indian staff to actually plan and implement programs as it relates to the Indian communities on the North Side and the South Side.

So the problem of parents and school has to be resolved, in my judgment, before we are going to make school relevant to the needs of Indian boys and girls in Minnesota. At this point, I don't think it is relevant. It is not meeting the needs of these kids, and we can rationalize all we want about economic conditions and social conditions. These may have a bearing, but at least in my judgment, I don't think that schools are reaching these youngsters. It's middle class orientated and their values and attitudes being forced upon kids who do not know what they are talking about. As they go through the schools with this type of teaching and learning experiences, they become disinterested and parents themselves cannot relate to this situation. We are finding that the drop-out is not necessarily only in the junior high. We find it's very prevalent in upper elementary school. It may not be drop-out, it just may be not attending, but it is playing a very strong role in the Minneapolis-St. Paul area.

It's especially true when we talk about the migration or the mobility of the Indian people from reservation areas to the Twin Cities.

We are finding, there are young boys and girls who are transferring from schools as many as 13 times in one year. These are elementary boys and girls. We are not sure what the attempt on the part of the school is to keep these kids in school. They pass it off lightly many times. The reaction we get is they don't know where they are, but we know they are in the Twin City area.

The other areas have been talked about and emphasized, the curriculum certainly is a major factor. No youngster wants to go through the school system seeing himself depicted as something less than a human being. We have a lot of work to do with curriculum.

We talked about teacher training. There are so many misconceptions and misunderstandings about Indian people. Wherever I go people are always asking what am I doing with all the money the Federal Government gives me. People are very concerned about the fact the Indian is getting everything on a gold platter. The Indian community knows very well that this isn't true.

So misconception, misunderstandings on the part of the school systems, and people in general, have certainly carried over to teachers in the school system. They relate the same information either to themselves or among themselves. Many times these attitudes are passed on to the youngsters they come in contact with, not only Indian youngsters in Minnesota, but other youngsters throughout the state. This is very tragic. We feel it's just as important for school systems, in areas where they have no minorities, to teach positive things about minorities. We are finding that these people react, "We don't have a problem here. We don't have any Indians. We don't have any black people. Why should we teach anything about minorities?" We are finding that 65 percent of these young people are coming into the urban areas, work world or Armed Services and their whole way of life is changed. They have no concept of these people at all.

During the last several months, the State Department of Education has come to a rude awakening, that they have not exerted any leadership on the part of Indian education, although they had an Indian education unit within its structure. Commissioner Mathis asked me and a number of other people to try to assess Indian education and project some potential needs. We found that our efforts were centralized around school systems around or near Indian reservations.

We further examined the record and determined this was because of the role of the State Department of Education and the Federal Government. Policy from the Department of Interior, carried out by the Bureau of Indian Affairs, and agreed upon in the latter 1930's, by the State of Minnesota, assumed the responsibility for educating Indians. All school systems, except one or two, became part of the public school systems in Minnesota.

At the present time, all schools, other than parochial schools, are under the jurisdiction of the State Department of Education. With the contract or agreement between the state and the Bureau, they have enacted a policy that goes something like this. The state would assume the responsibility and the Bureau would contribute financially to the program for educating Indians on or near reservations.

The Johnson-O'Malley Act, passed by the Congress, stated it was to offset the lack of local revenue which public school systems in Minnesota were based on along with state aid programs.

This policy was carried out through the years strictly as a contract, a negotiation process between the Department of Education and the Bureau. In turn the Department budgeted its

money to various school districts on or near reservations, until the latter 1950's, when Public Law 874 came into existence.

At this time, it was suggested to the State Department that Johnson-O'Malley become more of a special need program. This was suggested by the Bureau of Indian Affairs, but the State Department did not agree with this. They continued to use this money for the general operation of the school, because of lack of local revenue.

They couldn't operate their schools without Johnson-O'Malley funds for these purposes, so the special programs needed in these schools could not be implemented.

We have had several meetings with the Department, the State Board, and with the Bureau of Indian Affairs. We are going to hopefully change from a general operations program into a special service program for schools on or near the reservations.

What we mean by services are areas where we find Indian youngsters have difficulty. One is reading. We feel these schools should have adequate reading specialists, a meaningful reading program. It may even be bilingual. It doesn't necessarily have to be only English. This would be a major breakthrough if we could accomplish this in Minnesota.

We know the Indian youngster has these difficulties. We also know he has some talents and we are not capitalizing on them. Hopefully by the use of specialists, we can correct the problems and take advantage of some of the capabilities that he does possess. This program will heavily concentrate on special services.

The second phase would be to expand this program on a statewide basis. We want to help Indian youngsters wherever they are. Whether they are in Red Lake, Preston, Duluth, Grand Portage or Minneapolis. We are asking the Bureau to adjust their Johnson-O'Malley program accordingly.

In the department, we have committed ourselves to lots of additional Federal monies for this. We hope we can come up with some educational centers in Bemidji and Duluth that will act as an intermediate unit, to provide these services on a regional basis. Hopefully these schools will apply for special grants for services within a school district.

At the present time, we are very optimistic. We are positive the State Board will go for the program, and our meetings with the Bureau of Indian Affairs indicates they will support this program as well.

When we are talking about a program that has roughly $500,000 from Johnson-O'Malley funds in 1968-1969, we hope we can contribute to this financially, upwards to one and a half to two million dollars. We are very optimistic about the programs we have already in this state. The word we are getting from the U. S. Office is they are willing also to support programs. Bruce Baird indicated the library proposal was funded. This was the first one funded and it means roughly another half million dollars for Indian education in Minnesota.

We have word that a drop-out prevention program submitted by the Minneapolis Public Schools, is going to be finded. They are asked to plan a further program that will take place over a period of several years. We are very optimistic about it.

The drop-out prevention program will initiate in Minneapolis, but will have a statewide effort behind it. This program emphasizes a large number of Indian people acting as assistants on a local level, working with school officials trying to set up meaningful programs and keep kids in school.

We have another program that is getting strong review: the Adult Basic Education Program. This program is also on a statewide basis. It compliments our total family educational program proposed in the state. The reviews we are getting on it are good. We got a call yesterday from Senator Mondale indicating his support for it, and he is very optimistic about its potential. These are some of the things we are attempting to do.

We know we haven't been doing a very good job at it.

We are going to shoot high for Federal monies, state monies, and we are strongly committed to the involvement of the Indian community itself. We are supporting and assisting the Minnesota Indian Education Committee which in its very early stages is contributing significantly to the progress in Minnesota.

It's largely through these people who went into Washington last November and appeared before the U. S. Office of Education, they actually went in and told them what we are trying to do and what we needed. They did it so emphatically and so conclusively that these Federal programs are beginning to come into Minnesota now. We know the only way we are going to solve these problems is to involve the community and we are committed to do this.

Let me just conclude by commending Mrs. Harris at this time. I would like to relate to the group here some information what was passed on to me some time ago in Washington. The Senate Subcommittee on Indian Education was near total collapse after the tragic death of Bob Kennedy. She took it upon herself to spearhead a drive to get this thing going. We are finding that the testimony presented to the U. S. Senate, through the efforts of the staffs of Senator Kennedy, Fritz Mondale, and others, is having a strong impact on the nation. We are really tickled about this, LaDonna. As a matter of fact, this morning we got a call from Fritz Mondale saying they have hired Harold Fenn, a student from Moorhead State College, to go in and act as a research assistant to Senator Kennedy's committee. We are really happy and proud of the fact they would select a Minnesotean for this particular work.

This concludes what I have. I am sure there is other information. I know reference was made earlier about Johnson-O'Malley, it does not include Minneapolis, St. Paul, Duluth or any school that is not on or near a reservation at the present time. We hope this will change when our program goes into affect this fall.

THE CHAIRMAN: You are making recommendations to this effect?

MR. ANTELL: Very definitely. There are two priorities on this program, one is a special service and one is a statewide effort.

THE CHAIRMAN: I certainly compliment you on your far reaching vision. You are seeing years ahead to what, I think, will have a great effect on our community.

There are several things I would like to know, for my own information. I am very pleased to hear about the cooperation particularly from the different Federal agencies that you are receiving. This is a far reaching step. If I am not mistaken, I understand from Senator Mondale's telegram he is at Rough Rock school. This is a special project in which all these agencies are working together. Perhaps he will come back with something that will be helpful to what your problems are, though I know he and his wife both are sensitive to the problems.

I am also pleased to hear you have a Minnesotean on the Indian Education Subcommittee staff. We recently have gotten an Oklahoman there too, so we are going to do pretty well, I think.

Maybe we will solve some of these problems.

Indian education is something that has been neglected in many ways. I think your approach to the curriculum aspect of it is very meaningful. It's one that hadn't been touched on, tutoring in itself is very effective, but what you are tutoring is also a very important element in the aspect of Indian education.

I would like to get a reaction from you. You said that reading was one of the big problems. Is it the fact that the child has to read aloud orally, or is it just reading in itself is a problem?

MR. ANTELL: I am not sure I could answer that question correctly. We do find that the reading programs, as they are taught now, are based on continuous drills. When a youngster misses school and gets behind in these programs in elementary school, it's very difficult for him to catch up. Our schools haven't been flexible enough to reach every youngster at a level. They try to go to the middle, and then go from there. In many of the schools we are talking about, they do not have reading specialists or developmental reading programs. In some of your larger systems they have this, and the reading problems aren't quite as severe.

THE CHAIRMAN: One of the reasons I asked that particular question, I've been involved in a recruiting program for another agency of the Federal Government. We find a great lack of verbal skills, which limits the Indian young person from being able to take advantage or become involved in these specific governmental programs. He doesn't have the same verbal skills to compete with his non-Indian counterpart. I find verbal skills are very important, particularly nowadays with communication being such an important factor in getting along in today's society. I just mention this as one of the prospects to focus some attention on.

Another conversation I had last night several of the mothers that were at a reception was that school income was on an attendance basis. The way the state issued money was according to how many days you were in school, not on the number of students enrolled. How is that justified, and what was the purpose, the philosophy behind that concept?

MR. ANTELL: I really can't tell you the philosophy behind it, but it's a problem in every school system in Minnesota. It is based upon the average daily attendance of youngsters. They take this average daily attendance, and use a

formula for a school. What the State Department has been proposing for several years, is average daily membership, but the Legislature has not responded.

We think this year we may have a good chance of this passing. We find when you talk about attendance, the average in the state is between 95 and 96 percent. We find in schools that are heavily populated with Indian youngsters it may drop as low as 85, 86 percent. You see when it's based upon this, these school districts lose a lot of revenue on state aid formulas. We are hopeful the Legislature may change this formula and go from ADA to ADM

THE CHAIRMAN: Actually what you are doing is penalizing the poor, the low income people who because of health or other reasons cannot attend school. The elder child has to stay and take care of somebody.

MR. ANTELL: I think traditionally, it was a sort of lever used upon local school districts, to see that kids went to school. That's the only way I can see them justifying this.

THE CHAIRMAN: Mr. Jourdain, do you have a question?

MR. JOURDAIN: No.

THE CHAIRMAN: He doesn't want to talk to you, he said.

Father, did you have a comment?

FATHER WAGNER: Did I misunderstand you or did you say you are going to try to get the Johnson-O'Malley Act enlarged so they will help Indian children attending schools in the Twin Cities that are not on or near reservations? If you are going to say no, you are not trying for that, why don't you?

MR. ANTELL: I think our position is, we are going to develop a program on a statewide basis.

FATHER WAGNER: Good. That's fine.

THE CHAIRMAN: I appreciate this, and I again compliment you for your broad range approach to the problem.

Thank you very much.

MR. ANTELL: Thank you very much

MR. NAHWOOKSY: Rosemary Christensen.

ROSEMARY CHRISTENSEN: Ladies and gentlemen, Mrs. Harris, I will be very brief. First of all, to prove to you that a woman can be brief, and secondly because I have a bad cold.

Since September of 1968, the laboratory where I work has been engaged in a literature search on the American Indian. We have been focusing on values. We hopefully will have an annotated bibliography by May. As the search goes on, and as dialogue and discussion between the communities, teachers, pupils, interested groups and Indians goes on, a number of items become apparent.

First, it is necessary for teachers and the community in general to be aware of the Indian's attitudes and preferred life style. These may differ in some aspects from the mainstream goals and attitudes, perhaps only in intensity, but the difference still seems to exist.

Some of the tentative conclusions of Indian drop-out studies and Indian education studies place the blame in part on the cultural conflict. Some of the studies, such as the Northwest Educational Laboratories study located in Oregon, places the drop-out rate at 47 percent and they cover a seven-state area.

In the State of Minnesota, the Mondale staff report to the Senate Subcommittee on Indian Education placed their figure at 50 to 80 percent. Whenever you ask and whomever you believe, still the figure is mighty high. Some of the authors we have been studying, such as Bryde, Gulich, Joseph Powers, Miles Zintz, Forbes, Waxes, and others, cite the cultural conflict as one of the reasons for this drop-out.

For example, John F. Bryde says, "The findings of modern social scientists would seem to indicate it would have been desirable to use the system of rewards and punishments in the Indian culture. That is, their values, to assist the Indian to adjust to the only area in which he must adjust. The modern 8:00 to 5:00 world - that he must face. It would appear that the large drop-out rate could be attributed to one thing: value conflict."

So says Father Bryde, and many other authors come to the same conclusion.

More research is necessary in this area. Research that will be acceptable to scientists, since the bulk of the information on values today is not, because of a lack of a systematic measure. The problem with Indian values as presented in the literature by various Indian groups and/or individual Indians, is that it seems to be an expression, merely, of opinion. These opinions and expressions are true on the part of the individual, or they take them as true. However, scientists accept these only as opinions. There does not seem to be a verification of these Indian values or attitudes in a tightly designed research study.

The laboratory's component on Indian education realizes this shortcoming. Along with the literature search on Indian values, which is continuing, it has initiated teaching techniques in two classrooms on the Red Lake Reservation in Minnesota. These techniques employ individualized learning activities reinforced by high probability behaviors unique to each individual. Early research on this technique indicates it is a-cultural, which means that there will be an easy transition from a reservation school to an urban school or to whatever mixed group you may have.

At the same time, a research design has been written into the project, testing two Indian values. These are the so-called future orientation values. One other, which is a manifestation of several common Indian attitudes, withdrawal, peer pressure, and not wanting attention drawn to the individual, that is, verbal reinforcement. The literature shows that most Indian children do not respond to verbal reinforcement because it draws attention to the self, it puts self above the group, and, as a final result, the child withdraws.

This type of study and research will help further the cause of Indian education by answering some of the questions. We need more study in this area.

Meanwhile, it would behoove us to keep dialogue and discussion going in all areas. Our meager start in Minneapolis in discussing Indian values in various schools, the TV media, discussion groups and other interested groups is merely a beginning.

THE CHAIRMAN: Thank you. I am very, very impressed. This is an area I am personally very interested in. I have been involved in this in a very amateurish way, not having background to do it properly. I am very glad to see that your particular laboratory is doing something of this nature.

I might add my observation of some of the other laboratory groups has not been as impressive as yours appears to be.

I was wondering, why would an Indian student not want to draw attention to himself? Self is a very important thing. But why? Do you consider this an Indian value or is their self-esteem not strong enough?

ROSEMARY CHRISTENSEN: I would consider this as partly my opinion, and partly what I found in the literature. This goes back to the old historic Indian value of not putting yourself above the group for various economic, social and political reasons. When the tribe still existed, and as most anthropologists, sociologists and psychologists admit, these values, although they don't remain in their pure form, still we are in a state of transition. We still have vestiges of these values. This is what we are seeing, in the areas where the Indian students are having problems. They are taught at home to act one way and this is the right way. They go to school, and the middle class society acts in an entirely different way. There is bound to be a conflict.

THE CHAIRMAN: Then, in your opinion, in developing programs directly involving Indian young people, the students, the Indian group process is a necessary growth step that they need reinforcement on?

ROSEMARY CHRISTENSEN: I think there are other ways of reinforcing a child besides the verbal reinforcement. This is one thing that dominant society uses all the time. If this is the case and the Indians don't respond to verbal reinforcement, then we should find some other thing to use.

I guess what I am talking about is techniques. We are talking about the techniques of teaching, and they are middle class teachers. They go to middle class colleges and have middle class values. It is bound to reflect in the motivation they use with the children. We should find out if this is true, and if Indian children are motivated from a different set of values, then we should find a different kind of motivation. First, we have to find if it is true or not.

THE CHAIRMAN: I am interested, for your own reaction, if the non-Indian society puts so much value on verbal skills, are you focusing any attention on how you could bring about verbal skills that wouldn't be harmful or wouldn't have a negative impact on a child?

ROSEMARY CHRISTENSON: I think so. I couldn't possibly give you one right now. This is the problem we have, when we are talking to teachers about values. They say right away,"All right. If you don't like our values, what do you have to suggest?" then right away we are supposed to quickly suggest a bunch of techniques that have taken many years to come up with.

We are still in the stage of just discovering if this makes any difference.

THE CHAIRMAN: Well, I am very pleased to see you in this particular area. As was said by the witness preceding you, you can make recommendations on curriculum that will be more meaningful to an Indian student and will provide him an avenue to be able to participate in today's society.

ROSEMARY CHRISTENSEN: I think we have to start where the student is. If the student is over here with Indian values, this is where we have to start motivating him.

THE CHAIRMAN: I certainly agree. Thank you very much, Rosemary.

(Applause.)

MR. NAHWOOKSY: Charles Buckanaga.

CHARLES V. BUCKANAGA: I would like to thank you for inviting me to attend. Ladies and gentlemen, this is kind of impromptu. I really haven't prepared anything. I have been listening to Mr. Antell and Mrs. Christensen discuss the phases of Indian education. I, too, am a school teacher and this is what I am very interested in, plus other challenges dealing with the Indian in the urban setting as well as in the rural areas.

I don't know how to get started. Perhaps I should give some of the political background for Minneapolis.

At the present time, I am temporary chairman for the Urban Indian Federation for the State of Minnesota. This is an organization which is rather new and which was started, I believe, in 1967, a year and a half ago.

We are trying to organize the various Indian organizations which are in town to come together for sort of a focal point. Thus far, we have been very successful in getting together. We have been working on our Constitution and by-laws; these two items have been the major point of interest thus far, although there are other areas we are concerned with.

I say this because some of the organizations are well advanced already in regard to police-community relations. We have people working with the Minneapolis school system. We have people working with the Health Department. We have people looking into housing. We have people looking into the college curriculum, so we are well advanced in these areas. I, myself, am on Indian Community Citizens Center task force, which is

presently being directly by Emily Peake. At the present time I am on the Minneapolis Indian Advisory Council for the Minneapolis School System, and that's it.

In regard to the Federation, we are looking to the future. I don't know if this is somewhat in disrespect to the Indian person or his culture, but we are doing something that is going to be a little different. Generally, Indians have lived sort of in the past and present, and haven't been too future-oriented. However, all the people who are taking part and participating in the organizations are gearing themselves for something in the future. They are looking at their children, at the education, and at the health standards.

We are attempting to make the adjustment from the reservation to the city. This is one of the major hangups, in my opinion, as to what is confronting or wrong with the Indian person. The lack of training, the skills -- maybe I shouldn't say this pertains to everyone, but some of my personal friends have told me this. One of the things which bothers them is their training. They have dropped out from school. They haven't had the courage or the confidence, and this is one of the things that seems to be bothering them. I know, speaking for myself, it bothers me a lot, too.

This appears to be one of our differences dealing with the city of Minneapolis. I shouldn't say Minneapolis, I was going to say the Minneapolis school system. Minneapolis itself, because city life is so different from the reservation, where it's a lot quieter, a lot calmer. Here in the city, we have nothing but go, go, go. Everybody seems to be getting tied up in this money bit, and there seems to be some kind of a toss-up here in regard to the philosophy of the Indian person.

I don't know what else I can say. I think I have sort of summed up everything in a nutshell rather hurriedly.

We talk about the Indian drop-out problem. We have one here in the school system in Minneapolis, as well as Northern Minnesota. However, I do feel there is a greater drop-out problem in the city system than exists in Minnesota. I think somewhere around ten people graduated in 1968 from the school in Minneapolis and I think 238 graduated over-all throughout the state. We have approximately, I'd say one-third the Indian population of Minnesota residing here in the Cities, Minneapolis and St. Paul. Just how many kids graduated from St. Paul, I don't know, but that's a pretty low percentage, or number of people who will graduate from high school.

Speaking in relation to police-community relations , we have made contact with the police force. The American Indian Movement has a patrol going on at the present time. They had it last fall. This has eliminated a number of problems which have existed, particularly in the Franklin Avenue area. A number of organizations, for example, another organization is the North Side Concerned Citizens Center, have gone downtown and talked to the mayor and the police force. Communications are being set up. We hope the Federation can get going. We are figuring out what we have to do, and this is the thing that is stopping us right now.

As far as participation goes, I think we have excellent participation.

With that, I will stop, and let you ask me questions, if you so desire.

MR. CHAIRMAN: Thank you. You are to be complimented as a federation. I know it is very difficult to accomplish this with any given group of people. to have a federation, I think is much to your credit and the community's.

For instance, you mentioned your friends and yourself lacking the self-confidence, perhaps with a background of dropping out from school. Do you feel there is a vacuum in that particular area, in trying to solve your community's problems? Do you feel there might be some sort of program the community might develop to reach the people that have dropped out already, the young adult?

MR. CHARLES V. BUCKANAGA: Would you say that again please? You went around in circles here. I followed you at first, but then I got lost.

THE CHAIRMAN: Do you feel in the community there is a vacuum with your federation programs? All these programs and people you mentioned, like yourself and some of your friends, perhaps with a drop-out background, do you feel there is a vacuum that needs to be filled in this particular area?

MR. CHARLES V. BUCKANAGA: You know, we are talking so much about the Indian person. We are looking at his psychological make-up. I have heard Rosemary talk and I have heard a number of other people talk about the Indian value system. This is true.

I think one thing that we haven't touched upon, and this has a lot to do, in my way of thinking, is the reservation and the concentration there. This thing has hampered the Indian people more than I think we realize. I speak of this from my own personal observation, looking at it myself. I think this is the thing that bugs a lot of us.

I look at the self-image, the self-respect, the personal worth, this kind of thing, and I don't know what it was like before the reservation got here. This is one of the things that has done a lot to harm the Indian person. I think this is the thing we are talking about when we talk about some of the people with their drop-out problems. I think this is very evident. I would have to consider this one of the strong points.

THE CHAIRMAN: Perhaps I am jumping to a conclusion. I gathered, from what you said, there is a certain group of people that aren't being touched by your federation? This perhaps is the young adult who has dropped out of school, who doesn't find reinforcement in the specific programs now in action.

MR. CHARLES V. BUCKANAGA: Are you asking me, are we exploring the drop-out problem?

THE CHAIRMAN: No. I don't know how I can word it any differently. The community isn't recognizing the particular group of age people, say, 20 or older, who have dropped out of school and who find it difficult to get jobs. Do you feel there is a vacuum concerning ways to meet their problems.

MR. CHARLES V. BUCKANAGA: I see what you are getting at now. I am kind of new to the city, I only have been here seven months. Attempts are being made to get to the people who have dropped out. There are programs set up, such as New Careers, which are being set up, which do not require the person to have a high school diploma.

Is this what you are asking me, as far as job training, these kinds of skills?

THE CHAIRMAN: Yes.

MR. CHARLES V. BUCKANAGA: Adult courses are being offered, also. I don't know what we are talking about here; if its education, I would say it goes deeper than that.

It's a lot deeper than that. When I talk to my friends and we sit around,it's not the fact that they are unedcable or that they can't read or write, it deals more with view of their personal worth.

THE CHAIRMAN: Their self-image?

MR. CHARLES V. BUCKANAGA: Yes.

MR. NAHWOOKSY: What is the role of the Federation with the Government agencies and various projects, the University and the OEO programs, etc.?

MR. CHARLES V. BUCKANAGA: Well, the Federation is attempting to get all the organizations to come together, to meet, be a focal point, and to get to know one another. The groups in the Federation have a lot of contact with the OEO programs. We have Project STAIRS. We have Upward Bound. We have the Northside Teen Center which is working with the OEO program here in the city. Speaking as a Federation, we have no control over these people. They come in and participate and are working for common goals and causes. That is what we are attempting to do.

MR. NAHWOOKSY: Then the Federation would be more advisory to them? Is that right?

MR. CHARLES BUCKANAGA: You say, "more advisory." Do you mean are we, the Federation, a group of people who are advising? No, I wouldn't say that. What we are trying to do, is look at the same kind of goals. It's the way to reach these goals and how we are going to attain them.

One thing we are very interested in in the city, is a cultural center. We hope within the next year or so to develop an Indian cultural center which will house the organizations, if we can work out our differences of opinions. We would like to get this going. Where the funds will come from remains to be seen, but there seems to be a feeling that we can do this.

MR. JOURDAIN: I suggest that you get the funds from Oklahoma.

(Laughter)

As I understand, Charlie, the main objective of the Federation is to organize all the existing organizations that we have in the Twin Cities into one unified organization, is that right?

MR. CHARLES BUCKANAGA: That is a hard question to answer.

MR. JOURDAIN: This is your main objective?

MR. CHARLES BUCKANAGA: Well, it's a meeting place. That is what it is going to amount to. The organizations which are active and participating in the Indian community, in dealing with Indian education, and housing where Indian people are involved. We are getting together and trying to work out solutions to our problems.

MR. JOURDAIN: The reason I bring this up is because Los Angeles has umpteen number of organizations. We were out there the second week of December, and their biggest drawback is not being unified and having all the different organizations in one city Indian organization. That is why it should be. Years ago, when I was here, the mayor suggested the mobilizing of all the different Indian groups together. We met at the City Hall many, many evenings and suggested names of people to come forth. We had a couple more meetings, and then pretty soon we had the same drop-out problem. There was no follow-through.

However, I think you people are on your way.

THE CHAIRMAN: That is what we observed in Los Angeles. They were all fragmented; some were duplicating their efforts. That is why, like Mr. Jourdain said, you are to be complimented on the fact that you are coming together to have one voice in the field, in whatever endeavor you want to emphasize. I think that is a very important step. I might add that you are about ten steps ahead of most states in this regard. We still have many cities who haven't gotten to this particular step yet.

I thank you very much.

MR. CHARLES BUCKANAGA: Thank you.

(Applause.)

MR. NAHWOOKSY: Professor Frank Miller.

MR. FRANK MILLER: Mrs. Harris, Mr. Jourdain, ladies and gentlemen. I want to speak very briefly about some of the University's plans for developing new programs in the general area of Indian affairs. There's been some mention of these plans already. I want to speak briefly, as chairman of

the committee which was appointed this morning by President Moos to work on this matter. I cannot speak officially for the committee which has not met, but I do want to say that I think there is some general agreement about a number of important points. One, is that Indian students at the University and representatives of the Indian community be on the committee and help in planning a program. Now, the nature of the program is something that I cannot report, since it is the committee's job to develop. There may be a great variety of things. It is not necessarily limited to a Bachelor of Arts degree in Indian studies, and, as a matter of fact, it might take a little time to develop that, because at the moment we certainly don't have enough courses to offer such a degree.

I think there is general agreement that we want to move ahead as rapidly as possible, recognizing that it will require some time to plan a program academically sound and relevant to current interests.

One of the general problems in this whole domain is that Indian affairs are a highly complex matter. It takes considerable understanding to appreciate all the various aspects. I don't pretend to understand many aspects of Indian affairs. My own field is anthropology. There is the fantastic cultural and linguistic diversity of the American Indians, some of which has persisted down to this present day. There is a long history of contact with non-Indians which has had similar effects in many parts of the country, but different effects in various places.

There is a history of over 100 years of inconsistent Federal policies that have deeply affected the fate of Indian reservations and other sorts of Indian communications. There are many legal problems which I don't pretend to understand. There is a good deal of confusion about questions of State versus Federal jurisdiction. It's a highly complex area that has to be dealt with with great care.

I think there's some kinds of new courses that we can develop immediately, to be offered next year. However, I imagine a full scale program will require a few years to develop.

Another point on which I think we agree, is that the program will not be limited to Indian students, or primarily for them. It certainly will be open to them, but there are many other kinds of people who need education about Indian affairs. The program is designed to benefit the entire population of the State of Minnesota, and we hope open to all.

The committee will be concerned about matters other than course offerings. It will be concerned about recruiting additional Indian students by questions of admission; about what the need might be for tutoring services; the need for more scholarship assistance, etc. It will review this whole area.

Finally, I think we agree any new program of this sort is going to cost some money for additional scholarships, for new courses, for new faculty, etc. We will do what we can with the existing resources. They are severely strained in all areas of the University at the present time. I think that statement could be extended to virtually every educational institution at whatever level in the United States.

I think one aspect of the problem is, obviously, that this nation has to invest more money in education at all levels. I don't see any lasting solutions emerging until we do that. I hope we can develop an exciting program at the University which will be worth supporting with adequate funds when the time comes.

Thank you.

THE CHAIRMAN: Thank you, Dr. Miller.

Are you taking under consideration, perhaps a more flexible entrance examination? The students that come from a small school, as you heard earlier, because they are financed by attendance, the poor schools with the lower economic background seem to be affected more. I have had an opportunity to visit with some universities on the East Coast which are considering extending another year of studies if Indians, or members of the minority groups don't come up, "to the standards of entrance to the University."

Are you considering this?

MR. FRANK MILLER: Yes, we will certainly consider that extensively. I am not the best person to answer questions about admission policies at the University, because they vary according to different colleges. That is a highly specialized area, but I believe the University has already made efforts to make its admission procedures more flexible. I know there are many people interested in furthering that process.

THE CHAIRMAN: Very good.

MR. JOURDAIN: Frank, welcome to the club. You are the chairman?

What is the name of this committee?

MR. FRANK MILLER: I think the full name is going to be something like the Ad Hoc Committee to Develop a Program of American Indian Studies. Blame President Moos for that.

MR. JOURDAIN: Well, it's a good thing the season is closed on moose. I am glad to hear of that new development, Frank. We will be calling on you for some resource people at the expense of the University. Can we arrange that?

MR. FRANK MILLER: Yes, if you will call on the State Legislature to worry about the University budget. We will have some resources, and we will do what we can with those. It is up to us to develop a program that will attract more.

I also should say that we agree that we want to cooperate with other educational institutions in the state. No mechanism has been formally worked out for this, but we are certainly very interested in doing that. We also will be considering questions, such as the statements made today about the need for better preparation of teachers. We don't have any official standing as a committee in the College of Education. We are an all-University committee, but we will consult with people in Education and perhaps make some recommendations about this area, as well as other areas of particular colleges in the University.

THE CHAIRMAN: Have you made any approach to the Bureau of Indian Affairs for funding?

MR. FRANK MILLER: No, we haven't. This whole process has just begun recently.

THE CHAIRMAN: Of course, they are just like you, they have a hard time getting funds. It might be a possibility.

I would like to commend your institution for its broad viewpoint. I hope other institutions, particularly in the Midwest with large Indian populations, will follow suit.

MR. FRANK MILLER: Thank you very much.

(Applause.)

MR. NAHWOOKSY: Mr. John Buckanaga.

THE CHAIRMAN: Very good.

MR. JOURDAIN: Frank, welcome to the club. You are the chairman?

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MR. FRANK MILLER: Thank you very much.

(Applause.)

MR. NAHWOOKSY: Mr. John Buckanaga.

MR. JOURDAIN: I want to introduce the drop-out from the reservation, Mr. John Buckanaga. He is a former teacher, former council chairman, former executive director of the State Indian Affairs Commission, and a former specialist in Public Health, Division of Indian Health. He presently is the project director of Bemidji State College Indian CAP Center, located in Bemidji, Minnesota, just a suburb of Red Lake.

MR. JOHN BUCKANAGA: Madam Chairman, Mr. Nahwooksy, Mr. Jourdain. I have three speeches here and I was wondering what speech I should read. After that introduction, I was wondering if I was going to get a chance to talk. Once Roger gets wound up, it's difficult for anybody to participate. Roger forgot to tell you that at one time, I was a candidate for mayor of the City of Bemidji. I carry those credentials with me, even though I didn't succeed in becoming a mayor. People have asked me why I didn't succeed, and I give them four reasons: No. 1, I didn't get enough votes; No. 2, I was an Indian in a community of 10,000 or more with an Indian population of less than two percent; No. 3, Catholics are a minority in that town, and No. 4, I think being a Democrat this year was a bad time. So everything went against me this year. Maybe next time things will look up a little better.

In case you are wondering why I wasn't successful, now you know. It wasn't printed in the press that way.

I have a document here that I picked up from a fellow that I grew up with, one of my younger brothers standing in the corner here, Jerry.

Jerry, would you stand up?

Of course, Chuck over here. He will learn quick now in the Twin Cities, when they start working on him. The only reason I made him stand up, I want you to know these guys were real good boxers and still are in pretty good shape. If you notice my physique, I must have been a little bit better, because I can eat a little more.

This paper was prepared by Jerry at the Pine Point Schools in Ponsford where all three of us attended and grew up. I would like to pass this to you people at the desk, just as a matter for the record, to indicate to you some of the problems Indian students face in the urban society, whether it is Minneapolis, St. Paul or Park Rapids. This happened to be at the town of Park Rapids, again, a former educational institution which we all attended.

This paper will indicate to you the study made by the principal of that school, Jerry. It will indicate to you

that we have approximately 20 students in grades 8 and 9 that have gone to a non-Indian school. Their grades are rather deplorable. It will give you the first and second quarter of the grades that were compiled.

From this indication of 20 students, there are only two that look presentable, ranging from C minus to D minus to D, and so forth; and the other one has a few B's, C's and D, going across the card. The rest of them have incompletes, there are many many D's. This indicates to me that it is going to be possible for the drop-out rate for this one group that was surveyed to be at least 95 percent. This is quite high in comparison with the state figure which we generally use of 65 percent. So the success ratio is five percent. This means there is some success. Nevertheless, our concern here is combatting the high drop-out rate in education, and this tends to lead into other areas of concern.

I think the curriculums need to be strengthened. It needs to be overhauled. I think it needs to be changed.

You have heard people today express concern about the situation in the metropolitan areas. I think there are similar situations in the small urban areas that Indian children attend after coming from a reservation or Indian community.

I think that the budgets should be scrutinized. It should be looked at hard and supplemented. For example, being a witness for the Kennedy Subcommittee on Indian Education, and now the Mondale Committee, we realize that the funding of the schools in Minnesota is difficult where we have a large population of Indian students.

We have asked the Office of Education, the A.T.W. and other organizations and governmental agencies to research and look hard at these problems affecting urban areas, particularly as they affect Indian education and Indian students.

The teacher situation in many of our institutions today is not sufficient in terms of proper attitudes, and training. I think teachers need to recognize that Indian people have a different situation, they have a background that is not the best, things have to be developed, and things have to be changed at the local level.

I might say that Minnesota has become No. 1 in the nation as far as Indian affairs is concerned. Because of our concern for education, those of us involved can pinpoint the administration, the Legislature, the governmental agencies, the types of attitudes and problems the Indian people face, as far as the educational conflicts they have.

It has been about 30 years since the Indian has made a transition, since World War II. People have become more a mobile society. They have migrated to the urban areas, and this has caused problems for urban areas and problems for the Indian people.

Indian people all over the country, particularly here in Minnesota, are becoming aware of their problems, are becoming concerned and vocal. They are becoming interested in their own affairs, problems, and destination.

One of the biggest problems we seem to have -- and I don't think it's going to be such a great problem -- is that the young Indian people that have become educated and have come in contact with society, have come in conflict with the Indian expert versus the expert Indian. This is something the Indian experts are going to have to change. I think it is time we do it now. Now is a good time for young people to become involved in this type of situation.

I say this for many reasons. From my experiences in government, in education systems as a former teacher, as a former chairman of a school board, the non-Indian way of functioning in education has been a stereotype. It has been a standardized type of education where more or less the white man has failed. He has made many decisions for Indian people, and the end result is that the Indian people generally get blamed for the inadequacies or inefficiencies of government. I talk about Federal, state, county and local government, we come back and say Indian people are becoming involved, are becoming organized, which is indicative of the federation movement here in Minnesota and in Minneapolis.

I would like to make some recommendations in the area of education. I think we should start from the bottom and go up. I think we should start with day care centers. We should start with Project Head Start, one of the most successful poverty programs we have ever had, a program that the poor people now are going to hopefully not lose. I would like to point this out to the Board, if this move is transferred to the Office of Education, I would like to see these programs, whether it's an urban or reservation area, be again controlled by the tribal governments, the Indian people at the local level. They have made this program a success.

I think Upward Bound is another project that meeds to be implemented, particularly in the urban area where we have jurisdictional warfare between the Federal Government, the state government and the city government. It is always, "Give us money and we will take care of the Indians. It is time that

the young generation say to the establishment it is going to learn that we have a voice, that we can pinpoint problems and concern in these particular areas.

The Neighborhood Youth Corps project is another one that I think should be stressed. It is making an inroad. It's a slow process of getting children motivated, getting young students to continue their education, whether it is in the junior high level or senior high level. I think it is a program that should continue. People should be made aware that these type of projects, remedial type of courses or programs, are of benefit to the Indian people.

When we get into the area of higher education, we talk about scholarship programs, vocational training programs, and funding is a problem. We need to have Federal funds. We need to have support, particularly in the area of education, whether it comes from the state government or the Federal Government.

I am concerned that the Indian people in the urban area do not participate in higher education. It is not their fault but the fault of bureaucracy, the rules and regulations that people do not want to change. I would propose the Federal Government take a good hard look at Minneapolis, St.Paul, Duluth and other areas, for those Indian children that complete their high school education, and give them an opportunity to advance into higher education or vocational training, regardless of blood quantum. Those things are outmoded now. We have got to change those attitudes. We have got to become part of this century.

The problem wouldn't be so great if these funds were made available for them to attend high schools, colleges and universities, and vocational training schools. It is the rules and regulations that prohibit this.

The other day I filled out a P.L. 874 form. I tried to answer it as honestly as I could. It was one of those days when I hate paper work. I had five sheets come home to me from senior high, junior high, elementary, to kindergarten. So I had all these things to fill out, different instructors, superintendents, and principals. I came down to answer the question, do you earn your money on Federal land? The answer was, I am residing on private property, it's my own. I am a big taxpayer. I have my office located on the campus at the Bemidji State, so I couldn't justify whether this was Federal or state land, so I answered "No." The following day, I got an urgent call from the superintendent of schools. He said, "We want you to answer that question yes. I asked him, "On what justification?"

"On the basis that do you ever go to Red Lake?" I said, "Well whenever Roger Jourdain will allow me, I go up there once in a while.

He said, "If you ever go up there, then the answer is yes because our projects are oriented to tribal people."

In a small town like Bemidji, as compared to towns like Minneapolis or St. Paul, we do contribute to P.L. 874, Johnson-O'Malley. I am speaking for others, because I supposedly am an able bodied person; when these sheets are signed and this money goes into the general fund of the school district, it's utilized by everybody in the school system, even though certain people are eligible for this type of aid. I think this should be looked at pretty hard. Those Indian children that contribute to this, whether they are in Minneapolis, St. Paul, Duluth on the reservation, or in small towns, should be re-evaluated and reconsidered. The quality of education could be improved if those funds were set aside for special remedial programs.

Someone mentioned earlier about the vocational training programs we have in Minnesota. Unfortunately, I got involved with this type of problem with the Department of Education. We had a little battle with bureaucracy, with the Federal Government and the state government, as far as who is going to do what, and what is going to happen. The end result is that the Indian will suffer as far as training goes. Monies are the problem. This was remedied temporarily, although many hard feelings were felt by the people in the establishment. Today the Indian children are receiving vocational training at the 20-some vocational schools we have in Minnesota.

Their counselling programs are not sufficient to warrant them to search for the situations they will meet. They should have the opportunity to go to vocational training schools where they want to go, regardless of some bureaucratic philosophy that Indians are going to be coming in the mainstream and should go to Minneapolis and St. Paul and become lost in the shuffle or sink or swim.

Some of the vocational training programs and problems we have had are in the areas of skills. Someone here mentioned earlier that the skills are inadequate, that the jobs are not there for the types of skills people are being trained for. It wasn't too long ago that Indian people were trained to be beauticians, if you were a girl. If you were a man, you could become a welder, or if you were pretty good with your hands, and if you could clean yourself up, you could become a barber. Those types of things are outmoded now. We want to become, as young Indian people, part of the labor skills and the professional skills. We would like to become lawyers, educators involved in private investments, private concerns, etc.

The whole thing leads to realistic educational approaches here in Minnesota. It is fortunate that we do have one heck of a large crop of young fellows in Minneapolis-St. Paul, men and women that are interested and concerned in making progress and speaking out for the Indian people, particularly in the area of education.

Madam Chairman, I would like to just present this one sheet to you, so that you can look at the sheet and draw your own conclusions about some of the things others have said and the general statements I have made. I don't think, I have gone too far into these type of situations.

Thank you.

THE CHAIRMAN: Thank you very much.

I would like to get your reaction to the school that these children went on to. What kinds of stereotypes did the teachers hold over, and do you think that had an effect on the performance of the student?

MR. JOHN BUCKANAGA: I think this is something we would like to say, the teachers are, in a sense, part of the responsibility or part of the failure of the child individually.

THE CHAIRMAN: It reminds me of an example my husband gives, the testimony of a sociologist who said that teachers were told two groups of children were tested, and that one group had received a very high rating and that the other group was rated very low when in fact, neither group had been tested. When the students went in, the ones that the teachers thought had high ratings received more attention and their grades went up constantly, whereas this other group's actually they were all on the same level -- grades went down. It's an observation. I think it's a very critical one that educators as a whole should look at.

MR. JOHN BUCKANAGA: I think, as a former teacher, we tend to get frustrated in the area of education and those that are able to succeed, we will work with them, and the others will come along in a sense.

THE CHAIRMAN: If you have a stereotype of what you think an Indian's performance will be, then it will be affected by that?

MR. JOHN BUCKANAGA: I think many for the younger people today, part of the problem is the fact that the systems we come from, the educational systems back on the reservations, have a great effect on the success or failure at the urban society. The teacher system in these schools that we came from, are inadequate, inefficient, and substandard. The teachers themselves are ill-prepared and unprepared. We get many

of those teachers today who are not trained teachers. They are there because this is where they can get money, have a career, can get a job. As a result, what do we have? We have curriculums that are not standard.

On that paper there, you realize that the system can be improved, but at the same time, these kids come from a school system that is substandard. By going on to a higher standard of education, immediately, with all the other social and economic factors, they have a tendency to fail.

THE CHAIRMAN: I think you have brought to our attention many facts which I am pleased to put into the record. We are in total agreement, at least from my viewpoint, and I appreciate your particular approach. I think it was very well done.

MR. JOHN BUCKANAGA: I would like to conclude by saying I was not prepared to come today, but Mr. Jourdain enticed me. Dr. Wilson back here said, "You had better get up and earn your salary." So if I have said something wrong or hurt some people, I want you to be my references for a new job somewhere.

Thank you very much.

THE CHAIRMAN: Thank you.

(Applause.)

MR. NAHWOOKSY: We will hear from one more person before we close for the evening meal, that will be Mr. Fred Roberts.

MR. FRED ROBERTS: Mrs. Harris, Mr. Nahwooksy and Mr. Jourdain, audience. I came here, for the purpose of speaking on the Indian Advisory Committee to the Board of Education. I think we really haven't gotten too far yet because our situation was, some people felt they wanted to revamp it.

Maybe I can read a little part from our purposes, and so forth.

"It shall be the purpose of this committee to advise the Minneapolis Public School System in anyway the committee feels would enhance the education of the American Indian student in the Minneapolis public schools.

"To create a greater awareness in the personnel of the Minneapolis public schools of the American Indian background and cultural heritage.

"To codify the ideas of the members of the American Indian community in Minneapolis as they relate to education.

"To help plan, develop, coordinate and implement work shops, seminars, conferences, etc., pertaining to education."

There are a few things like questions, that we had we thought we would present.

For instance, what elements of the dropout problem, generally, affedt the Indian youth? Are they social, family, peers, poverty, and so on -- psychological, linguistic. religious, historical, cultural -- there are many aspects.

What can the school do? For instance, people can tell it like it is. Curriculum adjustment, modification of the structure. Community involvement.

What can the Indian advisory board do as representatives of various organizations?

For instance, I think the committee strongly suggests since reading books are learning procedure, this is where we actually learn, they should be corrected. I think you have heard many testimonies on this; that cultural systems should be brought into the thing. There are many cultural backgrounds, of different Indian tribes and what-have-you, so we can't really go into specifics on this. But I think that generalities on the backgrounds of Indian cultures, what they believe in, is very important.

I strongly think, and the organization strongly feels that TV programs, for instance, the channel 2 program here in Minneapolis, the Duluth system, there are such things taking place at the moment through Miss Emily Peake, and our Board is backing her.

Still, I would like to see even more presentations for our little kids, for instance, all the way down to pre-school and on up.

There are many factors. We found out the principal groups of things needed in a breakdown. For instance, superintendent of schools, what is his attitude, as well as the principals, teachers, social workers, and janitors. I think we do not recognize this, but it is a fact.

Teachers' aides, for instance, are another factor. We strongly recommend more Indian teachers' aides in the school systems where our Indian children are concentrated and in suburban schools. The Indian is a very mobile person who

believe in living where he chooses, and that includes suburban areas.

Of course, curriculum is something that was briefly mentioned here. As some of you may have noted, there was one book that was removed from the school system which was being taught, I believe, in the sixth grade. This was called MINNESOTA STAR OF THE NORTH. The Duluth Human Relations Committee had it removed. We as an organization backed them up in Minneapolis. There is one other storybook I have read, and I think the whole committee has read, which is also being taught to our third grade students. This is called GOPHER TALES. This book is similar to MINNESOTA STAR OF THE NORTH. It's got remarks that actually shouldn't be in there; for instance, "Squaw," and "savages." In fact, it even goes to far as to say, "What would you rather be, white or Indian?" This is just one example, and it doesn't say anything about Negro or Mexican.

I think basically, we are trying to come up with some ideas of how to get the Minneapolis public school system on the ball of getting good curriculum into our school system. As one of the co-chairman of this committee, I get constant calls from teachers saying they hate to read these materials, that they would rather, even if they could get some supplementary materials, teach the kids.

The Minneapolis public schools' Task Force is in operation, but they do not have an Indian person employed, I think they may have one part-time, I am not too sure. They haven't gotten any materials to anyone as far as I know. Excuse me, there is one gentleman, Dave Martin, I believe, that is presenting slides, graphs, and tapes and everything else. I haven't seen this personally to know if this is actually a real good presentation, but from the comments I hear, it is.

Maybe this may be a start, but my recommendation would be to the Minneapolis public school system or anybody that can help us in this area, to try and get staff to look for these materials; to have a director and a bunch of working people in the school system on the Task Force, since the Task Force was set up for this. It really isn't doing the job in the Indian area. As the Indian Advisory Committee, we could perhaps recommend and even have this under our jurisdiction if we wanted to.

I think this is basically what I wanted to speak on. I also want to bring up the fact that I work with the American Citizens Community Center as a neighborhood aide. This is really the wrong title when you come right down to it, because I not only serve the people out in the community. I help them with their problems. I may be dressed in my Levis one day and

have to dress up for a big thing like this the next. These are some of the things I have been working with.

I have been working not only with education, but housing, and law enforcement. I haven't hit too hard on the law enforcement in the city, but I have been criticizing it very strongly. A lot of us have been doing this in the past. There are very few of us that are actually doing this. I wish there would be more to come out and do this type of work.

I think we are beginning to pave ways for education, because they have been very receptive to us here, in Minnesota.

I will close unless there are any questions, which I will try to answer.

THE CHAIRMAN: Thank you.

I would like to ask you who makes the decision on books and materials that the school uses?

MR. FRED ROBERTS: We have a committee which is set up. Maybe I can read off the names of the chairmen that we have set up. On Cultural Committee is Jean Eckstein, Rosemary Christensen, three teen-agers, Donna Staples, Julia Aspinwall and Tony Model. On the System of the school, it's Charles Buckanaga, Jean Achwold, who is a school teacher in the System. In the Community --

THE CHAIRMAN: Excuse me, I don't think I made myself clear. For instance, on the State Board --

MR. FRED ROBERTS: Oh, I have nothing to do with the State Board of Education. This is the Minneapolis Public School Advisory Committee.

THE CHAIRMAN: But what group makes this decision, like the book you are telling us about? For instance, if several of the organizations or federation people would want to back you up, what group would you go to see to tell them that you disapproved of this book being used as a third grade book?

MR. FRED ROBERTS: No special group. We wrote to the lady who is in charge. I can't think of her name right now. She is working for the Minneapolis school system. We managed to write her a letter and she forwarded it on to the publisher to verify that Minneapolis is backing this.

Now, this other book, we are meeting on Friday, and I am hoping this will be brought up at that meeting.

THE CHAIRMAN: Does the State Board of Education buy the books, or who makes that decision, or maybe you don't know?

MR. FRED ROBERTS: Like in our reports, the committees that I started to read here, they haven't mentioned how this specific information comes through. I hope they will do this in the next meeting. I think all we can do is more or less go through the people we know at the Board of Education, and perhaps they can forward it on to the responsible people. This has been working so far. In fact, they are beginning to realize that the Task Force isn't quite bringing out the materials like they should, so we may get some good reaction from the school system Friday.

I think there is one example, prejudice. I don't know if there was anything in particular about being prejudiced in this matter, but there was one child that was brought to our attention. The teacher had been in her class teaching the class, and her son walked in without notifying the principal of the school. Her son was about 20 years of age, and went directly to the classroom because it was his mother teaching. I guess he had given this one child, an Indian child, some mathematical problems to work. He asked the child if they were done. The child said, "No. The teacher gave me some different stuff to do, so I did that first." He slapped the child. Now, when I called the Minneapolis public schools on this, they investigated, and I investigated, and it came out to be fact. The mother would not push it. We were ready to stand behind it to the end, but she more or less wanted to stop it where it was and not publicize it.

This is something that our people may have to be pushed on, in some of these areas, to get things done.

THE CHAIRMAN: Did the school do anything with this teacher that allowed this to go on?

MR. FRED ROBERTS: I don't think so. The only answer I got, they talked to the teacher and well, actually, they sort of more or less backed her, because they said that she was a new teacher and didn't know what was going on. I say, if this is happening and they don't know what is going on, then they had better get orientated in their universities. I think it is something that could possibly be personal at that instant.

THE CHAIRMAN: Thank you very much for your presentation.

(Applause)

It is now dinnertime. We will meet again at 7:00 o'clock this evening.

(Whereupon a recess was taken.)

March 18, 1969
7:15 o'clock p.m.

EVENING SESSION

MR. NAHWOOKSY: We will begin our evening session with Mr. Dennis Wynne from the Minneapolis Housing Authority. Is Mr. Wynne here? It looks like he is not here. We will get him when he comes in.

Alfrieda Beaver.

ALFRIEDA BEAVER: My name is Alfrieda Beaver. I am a Seneca Indian from New York. I am a resident planner of the Model Neighborhood Project from Minneapolis.

Madam Chairman and members of the Commission.

I will read prepared statement on Minneapolis Indian housing needs and Federal legislation recommendations by the Mayor's Task Force on American Indian Affairs and The Urban Indian Housing Subcommittee of the Minority Group Housing Committee of the City of Minneapolis.

Housing presently available to people of Indian descent in the City of Minneapolis is sub-standard and in short supply. For example, between July 1967, and December 1968, 1,891 housing units had been torn down, 626 single units and 1,265 multiple dwellings. This represents a difficulty for the people of Minneapolis, but especially for Indian people.

This paper will present some of the major problems facing Indian people in the area of housing. It will then make recommendations which Indian people themselves feel will help to alleviate these problems.

While residents, tenants in general,are confused and lack knowledge about their rights and responsibilities under the Minneapolis Housing Maintenance Code as opposed to those of their landlords and this City, this is especially true of Indians.

The recommendation we make is that efforts should be greatly increased to inform landlords and tenants as to what their rights and responsibilities are, the housing code should be increased so that not only health, welfare, safety and fire hazards are covered, but also those of design and comfort as in the Canadian Housing Code, and to make this workable. The Federal Government should make very low-interest rate loans and grants available to small homeowners who are served with housing code violations. This would especially be helpful in non-urban renewal and non-concentrated code enforcement areas.

The second problem, Indians tend not to know about any of the provisions of the 1968 Urban Housing Development Act. Some of the provisions of the Act, such as Section 235 and 236 programs could greatly benefit Indians. This is true even for civic-minded Indians and for those who work in agencies; moreover, there is the believability gap. Indians very rarely see other Indians employed by the Federal Government, or, in fact, any level of government. Therefore, they wonder whether the programs are really for them.

We recommend that aggressive, affirmative-action recruitment programs to hire and train Indians in all housing agencies should be required by the Equal Opportunity Office of the Housing and Urban Development Department. Such Indian employees could more effectively gain the confidence of other Indians, and therefore, could do a better job, especially in explaining tenants' and landlords' rights and responsibilities, Federal housing programs and their special implications to urban Indians.

Another problem, Indians can least afford, of any group, to pay for decent housing which costs relatively little and yet are of good design and adequate comfort. Moreover, they lack earnest money, home maintenance funds and other costs, even though they could afford to pay the monthly payments of rental and sales units.

In addition, there are Indian groups who could be potential non-profit housing corporation sponsors of housing for moderate and low income people; they lack the technique and expertise and money needed to put together a package to apply for Federal funds.

We recommend that the 235 and 236 programs which have important implications to urban Indians should at least receive the 75 million dollars allocated but not appropriated in the last session of Congress. Moreover, there should be a special office in the Federal Housing Administration in Washington to encourage and process Indian non-profit and limited profit of moderate and low income housing for Indians on and off the reservation.

Another problem, the Indian population of Minneapolis has increased from a few thousand in 1960 to almost 10,000 at the present time. Many of these people come from reservations in Northern Minneaota, the Dakotas and Wisconsin, as well as Southwestern Minnesota. Some come on their own to find employment. Some are brought for training programs by the Bureau of Indian Affairs. Some have difficulty in making the transition from reservation life to city life. Moreover, there is the added problem of adjustment for those who are released from mental and correctional institutions.

It is recommended that Congress pass a law to allow Internal Revenue Service to allow non-profit organizations and agencies to retain tax exempt status if they are lessees under the leased housing program operated by the local housing authority. In this way, agencies and organizations could provide half-way houses, orientation and supportive services to newcomers.

Moreover, the money available for Indian centers should be utilized for funding one center or centers. There should also be a half-way house and supportive services for those released from institutions.

For too many decades, Indians have been forced to be dependent on the government. They have not been able or allowed to determine their own future.

We recommend that the Veterans Administration benefits for homes purchased by veterans should have their deadline extended so that Indian veterans would currently be able to make use of them.

Very low interest loans and grants should be made available for down payment, earnest money, closing costs, home maintenance costs for otherwise qualified purchasers of homes.

Thank you.

THE CHAIRMAN: Thank you very much for a very good report, and particularly the recommendations.

I was curious, is there public housing that Indians take advantage of in the Twin Cities?

ALFRIEDA BEAVER: They have one housing project, but I think the city itself is moving away from any project buildings. There is talk of co-op housing, and I think when we think of co-op housing, the first thing that comes into our minds is row houses; and we are going to look into this co-op housing to see how it can be financed and how it can be organized. We understand that there has to be a minimum of 100 families in order to make it profitable.

THE CHAIRMAN: I know that tribes came under the law providing low income housing, but I don't know, if this covers organizations of tribes outside of their regular tribal reservation. It's worth looking into.

Have you investigated that aspect of it, or do you know the law? Unfortunately I don't know the law well enough.

ALFREIDA BEAVER: The Mayor's Task Force on Indian Affairs in the City of Minneapolis is going to recommend that the B. I. A. extend its program to urban Indians, because the urban Indians feel that when they leave the reservation, they are no longer recognized as American Indians.

THE CHAIRMAN: Well, H.U.D. also has funds for Indian housing, too. I recommend you investigate that. Of course, your recommendations will go into the record. Maybe the Federation or some organization of that type could be a sponsoring agent, like a tribe on a reservation, you could look into the possibilities of that.

ALFRIEDA BEAVER: I think the problem in any Federal program, is that when they have made a certain income bracket, on a national basis, this income is many times either too low for some families or too high. I know in other areas, in education, last summer in Wisconsin, in a Head Start Program, there were Indian children who should have been in the program but could not be because their father earned too much. Yet, he had maybe ten or twelve children in the family.

I think in Federal housing we find this, too, that housing is not actually for the poor people, it seems to always benefit the moderate income people. I think the very low income people and large families should be considered.

THE CHAIRMAN: In your opinion, does the Indian have a difficult time getting loans for houses? I assume from what you said, because of income basically?

ALFRIEDA BEAVER: Yes.

THE CHAIRMAN: Do you consider the Twin Cities having what is referred to an Indian ghetto?

ALFRIEDA BEAVER: I don't like the word ghetto. I think there is a higher concentration area in the south. For one reason, that is the only place they are allowed to move to. Sometimes if you go to look for a place to rent, you go to the house and they see you are Indian, they will tell you that the house has already been rented. But if you have a white couple who are friends of yours and can go back to the same house, the house is available. On A.F.D.C. families, if they find out they are A.F.D.C. families or welfare families, their rent is upped maybe $15 to $20.

When landlords evict families, they think they can put them out, anytime they feel like it, under the assumption that the welfare office takes care of these people and looks for homes and gets them settled. They think these families actually don't have any problems, because the welfare takes care of them, and this is not true.

MR. NAHWOOKSY: What is your relationship with the Housing Authority?

ALFRIEDA BEAVER: I am just on the sub-committee, with the Mayor's workable program, which is an all-around program of keeping a city from deteriorating.

MR. NAHWOOKSY: Well, Minneapolis does have a Housing Authority, doesn't it?

ALFRIEDA BEAVER: Yes, it does.

MR. NAHWOOKSY: Is your subcommittee a part of it?

ALFRIEDA BEAVER: We have representatives from it and we work along with them. Our consultant on this statement was Robert Buskirk of the Federal Housing Administration.

MR. NAHWOOKSY: Did you explore possibilities with them?

ALFRIEDA BEAVER: Yes, we have.

THE CHAIRMAN: Are there ways of attacking the city's reaction to discrimination as apparent from your report? The discrimination against Indians?

ALFRIEDA BEAVER: I don't think they have been aware of it, or if they have, they were ignoring it. Now that the Indian people are coming up and bringing their problems out, there has been very good --

THE CHAIRMAN: Response?

ALFRIEDA BEAVER: Response, yes. There are some real estate companies who have volunteered their services in finding houses for Indian families, and willing to be a sponsor for a co-op, or sponsor for a family, or small loan as a down payment. So there are prople who are concerned and willing to work.

THE CHAIRMAN: Yours was a very good report.

(Applause)

MR. NAHWOOKSY: Mrs. Audrey Wyman.

AUDREY WYMAN: My name is Audrey Wyman. I am a member of the Duluth Indian Action Council, and our address is Post Office Box 204, Duluth.

I would like to report tonight on a project that we have started under the sponsorship of the Rand Council on Indian Education in the Duluth Schools. This started last fall when Mrs. Ruth Meyers, of the school board's Human Relations Committee, approached the Northern Minnesota Educational Research and Development Council -- we call it the Rand Council -- to see if we could work out some sort of program in the elementary schools on Indian culture and history. There's an obvious need for this, of course. We have heard this mentioned by several speakers today, and, of course, we wanted to find something to replace Minnesota Star of the North which, as Mr. Roberts told us, is no longer with us up there.

Our idea when we started was that we were going to, that maybe Rand would sponsor or maybe one teacher with a couple of suitcases of material would go into the elementary schools and bring in books and filmstrips and teach for half a day a week on some of these areas, that are not usually covered.

Since then, we have formed a committee. I know you have heard this old definition that a camel is a horse designed by a committee, so our neat little opelousa is rapidly growing a couple of humps and a long neck.

There's some good things about this. What we started was something quite small, and we are getting a lot of feedback and a lot of ideas from different people, so maybe it isn't going to be quite such a monster after all. It certainly is getting a lot bigger.

Where we are at this stage, I have heard this problem come up several times today, and there's three big problems in getting anything like this started. The first one is money: the second and third are money and money. So we were going to be funded by Rand Council, and then we found out their funds were cut this year, so now we are sweating out some funding from the Arrowhead Economic Development District, which is going to help us out.

In the meantime, we are going ahead anyway, and if something happens so that we don't get money we are still going to go ahead on our own, part time. In that case, I don't know how long it will take to get this thing through. If we do get funded, we will have it ready by the first of September.

Now, what this is going to consist of, as near as we can tell, we will have a kit of materials available to teachers. There probably won't be this resource person going in with them. There will be a list of resource persons, mostly from the Indian community, available to go in for talks. We will have books, filmstrips, and records, and films available for use in the schools. We are working on a bibliography of recommended

books, and this won't just be a list of books about Indians; it will be books that we have read; not just one of us, but maybe ten of us, and recommended.

We are going to have a film. As we are thinking of it now, it will be a Day in the Life of A Modern Chippewa Child. We plan to film this on one of the reservations. This we have begged materials for. There are people who are going to write it. One of the TV stations has offered to do the processing for us, and a couple of cameramen are going to go up to do the work in exchange for a couple days of trout fishing, so all it will cost us is $300.00 or $400.00 for the film.

Then we hope to get some bilingual materials, since this is a project not just for Indian children and not just for non-Indian children, but for both, aimed at telling it like it is and improving the image; kind of combatting this old movie-TV stereotype. I don't know if we will get to anything quite as formal as a book. We would like to at least work up something on the order of the experience charts that are so popular with first grade teachers. Something that somebody can look at and actually read.

Now, that's the plans we have for the future. We are pretty sure they are going to go through.

One thing that we are going to have for sure, during the month of April, on Wednesdays, at the College of St. Scholastica, is a series of workshops on modern, current Indian problems. This will be aimed mostly at the elementary teachers and the sociology students. We hope to get members of the Indian community, too, and, of course, they will be conducting it -- speeches and panel discussions on Indian culture and values, image, education, employment.

Out of this we hope to get, in a small way, what you are doing here today.

On the idea of working with Indian children, improving self-concepts, this sounds like such a big thing. You think it's almost going to be a psychological process that is going to take years.

You know, actually, it's so easy. In one of the schools in the central area of Duluth, where the student concentration is quite high, in a sixth grade, one of the teachers who was sensitive and sympathetic, who has a lot of knowledge in this area, had just been working casually along this line for this year. Now, she couldn't come out at the beginning of the year, and say, "How many of you are Indian?" That is actually forbidden by law and it wouldn't have gotten her anywhere, anyway. She has, in little ways throughout the year, given people the chance to contribute. At the beginning of the year, she was talking about wild rice or something, and one child contributed the fact that he and his family had gone ricing. There was no response at all from anybody else.

This year, after she had been working along these lines, and a couple of weeks ago, one of the other people from the Indian Action Council and I went in and taught her class for an afternoon. This was kind of funny, we didn't know just what we were going to do. It was a spur-of-the-moment thing, and we took in a lot of filmstrips, and after about a minute and a half of the filmstrip, the projector broke down, so that left us with two hours of dead air to fill. We just opened it up for questions from the kids, and we got all kinds of questions, like, "What's an Indian's favorite color?" that sort of thing. After this, about a week later, she gave them another chance to respond, and she got volunteers. There were 15 people in that class who were Indians. One kid went down to the library and he said, "Have you got a book on Chippewa Indians? You have got to have a book on Chippewa Indians, because I am a Chippewa." So it isn't so hard.

Now, I am kind of an overflow from the education session this afternoon, and tonight was supposed to be on recreation. I am going to mention a little bit about recreation, too.

We fill in in any area where we see there is a need, and where we think we can do something. Probably somebody will be down here tomorrow talking about justice.

A week ago, on Sunday, we were allowed to use one of the junior high school buildings on Sunday afternoon for a family day. The gym and the pool was open, and we got some films from the audio-visual department. It was for children, grownups, and grandmothers, and everybody. We were just hoping we would get at least 25, because that was the number of people that the school board felt would make it worthwhile to keep the building open. We were very happy because we got 70. They weren't all Indians, but we let the while people in, too. So I think we are going to continue this.

I should have mentioned before, this Rand project, we are working on is going to be made available to anybody who wants it. When we get this kit, and bibliography, and all these materials, it will be available in the Duluth Public High Schools, and also in the Rand area, which is seven counties up in the corner. It will also be available to anybody else who is interested in it, that's Rand's function. Anything we can help with, we will be glad to mimeograph it and send it out.

Anyway, as our culminating activity on this spring community school thing, we have got a real plan going. If anybody in this room has become acculturated to the point where you have taken over the white man's ulcers and tension headaches, along about the third week in May, we are going to have a canoe trip up on the border, again for families, kids, grandmothers, anybody who wants to come. Bring your own canoe, if you have it, and if not, we will scare up a few extras. I don't know just how primitive we are going to get, but we expect to have a lot of fun.

We will be glad to have anyone come along who wants to.

THE CHAIRMAN: Thank you very much. Your report was very interesting and it soulds like you have great plans.

AUDREY WYMAN: Thank you.

THE CHAIRMAN: You have accomplished a great deal, and you do have plans for the future.

AUDREY WYMAN: We have lots of plans, and if you saw them, you would see that most of them, we have stolen them from Minneapolis.

THE CHAIRMAN: That's a good compliment to Minneapolis, I think.

(Applause.)

MR. NAHWOOKSY: Mr. Gene Eckstein.

MR. GENE ECKSTEIN: My name is Gene Eckstein from the White Earth Reservation. I am presently living in the Minneapolis area. I am working with the Indian Upward Bound Program in the Minneapolis Public Schools. I was informed that we are supposed to project some ideas on recreation and employment. I believe the two tie in very closely together.

To begin with, I see this problem with a two-pronged attack. They are trying it on the reservation, not too well in the cities, but the Indian coming from the reservation who is not prepared fully for the urban setting, we keep on perpetuating the situation. I therefore urge that any program as far as rehabilitation of the Indian, as far as jobs, recreation, whatever it happens to be, be worked in conjunction with the reservation people.

I say that people on the reservation should be trained in the local schools, money whould be made available to the school districts for them to work on, be trained similar to the Minneapolis Rehabilitation Center.

This program, where they will work on various types of occupational activities, should be evaluated according to interest and abilities, and the final results being that they will be trained in the one where they show the most capabilities. This type of program should be expanded to include the people on the reservation before they leave there. When they come to the city, then they will be properly prepared to work in some occupation.

A lot of people talk about the training, and so forth. But what about, talking about 8:00 to 5:00, what about after 5:00? To me, it appears that most of the problems that people will have occur after 5:00 o"clock or during their leisure time. They are strangers, and even with a lot of people around them, they still are strangers. I think that recreation is probably one of the most stimulating experiences a person can get into.

Along with your cultural identity classes, of course, that you may have, I also feel that a person can gain confidence and some self-identity through recreation. He may be sports inclined. He may use this as a stimulant through school, and also on a job. He meets people at these different recreational projects, and say, for instance, bowling, or he might meet people with the same common interest such as hockey, which is a prime thing in the Minneapolis area. Indians coming from reservations, some Indians from the border area are probably acclimated to hockey right now, and they have a common ground on which they can discuss their personal interests such as that.

Also, you find that through recreation, a person might have some artistic ability. He might be able to project this into a vocation for himself. The same way with musical ability. You probably find that a person will probably go to school and try to work for this main activity. The educational and academic subjects will fall around this, but the focal point would be his prime interest in recreational activity.

To go a little further, and stemming the flow of people from the reservations, I think money is needed and more effort is needed to be put into the idea or the fact of trying to locate business or start some type of industrial activity on the reservation. Through E.O.A., and some small businesses, they have to come up with a certain amount or certain percentage of the total cost of the project. However, you may find that the ideas they have are sound, but they still do not have the small percentage of money to help start this business. So it might be necessary for a 100 percent loan to the people.

One of the projects that has been going on for quite some time is the Bureau of Indian Affairs Relocation Project which is fine. However, I do believe that more in-depth counselling is needed before the people leave the reservation and come to the cities; family counselling, as far as consumer education; the schools they are going to get into the urban area, and as far as the people that do come to the cities, they should have a place where they may be able to meet friends.

Now, this might lead us into an Indian cultural center, or possibly a home where they may be able to stay until they are relocated, and find a home for themselves.

So, basically, what this amounts to is more legislation, more money for the people to start and work on their own projects. I believe that the Indians do come up with some good ideas. They have on the reservation, but they cut back the finances. They had consumer education courses on a reservation. They had home management courses, social-type courses. These are also needed in the urban areas, but we must find the people that want to finance this. I am sure we will be able to find the people in the communities that are willing to work on these projects.

Some of the programs that we do have and have had in the past, Title 5 programs, present New Careers, the M.R.C. program, I believe that you may be able to get more people, the older Indian, middle-aged Indian that does not feel comfortable in this type of program, to use educational incentive, well, money to pay them to go to school such as the State Employment Service has. One of the things that this may do is create more interest for this person, as far as being able to finance some other activity. But while he is doing this, he is able to support his family, and also able to pick up some trades and skills, and further types of rehibilitative services.

One thing that the State Employment Service has and other OEO programs have is family income criteria; so many people in a family and they can't make over so much. I think the people who operate these programs are conscientious enough to make sure that this is made on a need only. We find in our program right now, there are people that should be in our program but the family is making too much money. They still have ten people in the family, making around $10,000 a year, but the cost of living in the cities, cost of rent, the automobile he may need to get to a job, insurance he has to have, he cannot survive adequately on this income. There needs to be a change, a re-evaluation of the criteria for these various programs.

I will pause at this time for any questions anybody may have.

THE CHAIRMAN: You are with the Upward Bound Program, did I understand you correctly?

MR. GENE ECKSTEIN: Yes.

THE CHAIRMAN: Then, you were making recommendations as far as recreation and employment, noting the necessity of having proper recreation after employment?

MR. GENE ECKSTEIN: Right.

MR. JOURDAIN: Would you mind telling us, how well the self-relocated or those that have been living here for some time, how they respond to these recreation activities after 5:00?

MR. GENE ECKSTEIN: I would say that the people are rehabilitated for a job, they also have to be rehabilitated to various types of recreational programs or activities that are available. For instance, a postman, he likes to go hiking. Where can he go hiking? They need park areas. As far as making places available for a person who is good in art, for him to go someplace to utilize these abilities. As far as a person with musical talents, a place where he can further pursue these. They need recreational centers in the areas where the Indians are living. At the present time, looking at the maps of recreational areas in the cities and the needs, where the Indians are presently residing there are no parks that are adequately available or convenient for the people, or adequately staffed.

THE CHAIRMAN: You mentioned the fact as to the lack of counselling. I don't think those were your words, exactly, but you recommended more counselling for reservation Indians before they came on relocation programs. Do you have any specific recommendations in any particular area of counselling?

MR. GENE ECKSTEIN: I would venture this, inform the people of the job and type of work they will be going into, the attitudes of the people that they are going to be running into; once again, the type of schools that they will be entering, the type of residence that they will be living in and transportation facilities available; also, where possibly some friends or relatives may be living, where they can have a tie-up when they do come down here to the city area, or wherever it may be.

THE CHAIRMAN: To your knowledge, this information, for instance, of where an Indian center is located or an Indian organization is located, isn't given to a new relocated person in this area?

MR. GENE ECKSTEIN: Not as much as much as it should be done, I am sure. I think, to go along with this recreational angle, you send people to vocational training schools, like, the State Employment Service. I think recreational programs are also needed along with the vocational training they receive. I think this may make the person more comfortable with the people he is being trained with.

THE CHAIRMAN: That is an interesting point of view. We have heard these particular comments made in other areas. We appreciate them very much.

Thank you.

(Applause)

MR. NAHWOOKSY: Patrick Lussier.

PATRICK LUSSIER: My name is Patrick Lussier. I am from the Red Lake Indian Reservation. I am a Chippewa Indian. I work for the Human Resources Development Unit at the State Employment Service. I work in North Minneapolis right in the target area under the Human Resources Development Unit. Our job is to upgrade the applicants we get. They have to fit into the criteria and try to upgrade them.

Some of the proglems we encounter, were the Indian applicants. There were quite a few, and I will start out with the main problem.

The main problem I find, in working with the Indian population, is housing. Finding the Indians a job isn't the hardest thing, it's housing and keeping them on the job. Follow-up is another problem. The Indians between jobs that have no money and are job hunting they don't have anyplace to turn to. They have no resources that could really help them. I think one of the solutions, would be to have a center or a housing unit for Indians to come to. Any Indian, not the ones down here or on reservations, but all Indians while they are job hunting. After they get a job, give them some kind of assistance until they get their first pay check.

In Employment we have quite a few resources that the Indians can turn to. We have the M.A.3 program under the National Alliance of Businessmen program which offers on-the-job training in the area.

I have to keep stressing follow-up. After the Indian gets the job, it should be our job or somebody's job to keep in close contact with him, to make sure he stays on the job and gets to work on time.

That's about all I have to say.

THE CHAIRMAN: You said housing was the biggest problem. Why is this so, discrimination?

MR. PATRICK LUSSIER: I don't think it's too much discrimination. That would be pretty hard to pinpoint. No doubt there is discrimination, however.

THE CHAIRMAN: The low income housing?

MR. PATRICK LUSSIER: Low income is one reason, it is hard to get a place to stay nowadays, especially in a decent place in the target areas.

THE CHAIRMAN: Excuse me, just a moment, please. I failed to introduce our fellow council member, Mr. Cato Valandra, is here with us tonight and will be with us tomorrow, he also will ask questions. I apologize.

Do you have any questions to ask?

MR. VALANDRA: I have some questions I might direct at you.

You said you had a resource in the N.A.B. I met my old friend Owen Morken back there, who is Area Director here in the Minneapolis area. What kind of assistance do you get from the Bureau of Indian Affairs?

MR. PATRICK LUSSIER: Well, you had to ask that one, didn't you?

MR. VALANDRA: My friend is back there and I would like to know what he is doing.

MR. PATRICK LUSSIER: Well, the Bureau of Indian Affairs, do you mean what kind of assistance I get or what kind of assistance do the rest of the Indians get?

MR. VALANDRA: What kind of assistance do the Indians get from the Bureau of Indian Affairs, who are located in Minneapolis as far as jobs, recreation, employment or anything?

MR. PATRICK LUSSIER: Unfortunately, not too much.

MR. VALANDRA: Would you say none?

MR. PATRICK LUSSIER: I would say none. I work real close with the Bureau of Indian Affairs, and I am sure if they had the resources, they would help more Indians. In the summer program last year, we had a lot of Indians that live right in Minneapolis they helped greatly. I placed them on a job, and got them a place to stay, and gave them money to live on until their first pay check. I would like to see this same type of program for other Indians, you know, older Indians.

MR. VALANDRA: Is what you are talking about a relocation program, Indians that came to Minneapolis?

MR. PATRICK LUSSIER: They were Indians that were living in Minneapolis.

MR. VALANDRA: They were already here?

MR. PATRICK LUSSIER: Right.

MR. VALANDRA: And got assistance?

MR. PATRICK LUSSIER: Right.

MR. VALANDRA: And got jobs for them?

MR. PATRICK LUSSIER: I got the jobs. The Bureau of Indian Affairs gave them subsistence.

MR. VALANDRA: What kind of assistance did they give them? I don't know anything about their budget. Did they give them money to buy groceries, pay their rent?

MR. PATRICK LUSSIER: Right, and clothes.

MR. VALANDRA: And clothes?

MR. PATRICK LUSSIER: Yes.

MR. VALANDRA: Okay. How much?

MR. PATRICK LUSSIER: I don't know.

MR. VALANDRA: You don't know?

MR. PATRICK LUSSIER: It was substantial though.

MR. VALANDRA: A dollar a day?

MR. PATRICK LUSSIER: No. It was more than that.

MR. VALANDRA: It was more than that?

MR. PATRICK LUSSIER: I would say for a single person it was about like, maybe $50 a week or more.

MR. VALANDRA: $50 a week or more for a single person?

MR. PATRICK LUSSIER: Yes, sir.

MR. VALANDRA: That's better than working, isn't it?

MR. PATRICK LUSSIER: It's a good thing.

MR. VALANDRA: I have another question. From the State of Minnesota, how much assistance do you get?

MR. PATRICK LUSSIER: Nothing.

MR. VALANDRA: Nothing from the State of Minnesota?

MR. PATRICK LUSSIER: No.

MR. VALANDRA: As far as looking for jobs for Indian people. Let's say I was living in Minneapolis, I wanted a job, and I went to the State Employment Service. Would they find me a job or attempt to find me a job?

MR. PATRICK LUSSIER: They find you a job.

MR. VALANDRA: They do?

MR. PATRICK LUSSIER: If at all possible, if you want to work.

MR. VALANDRA: What you are saying, then, is that Indians don't want to work?

MR. PATRICK LUSSIER: I will say this, getting the Indians a job isn't the biggest problem. It's a minor problem.

MR. VALANDRA: What is the biggest problem?

MR. PATRICK LUSSIER: Keeping them on the job.

MR. VALANDRA: Keeping them on the job?

MR PATRICK LUSSIER: Which would include getting them some kind of subsistence until their first pay check, and a lot of other things.

THE CHAIRMAN: Which the Bureau does, is that what I understood?

MR. PATRICK LUSSIER: Yes, I think they have a proposal in, for a program this summer for some type of one-shot deal, like relocation to help them in between jobs, and while they are waiting for their first check.

MR. VALANDRA: Has the Bureau ever relocated anyone back to the reservation?

MR. PATRICK LUSSIER: Not that I know of.

THE CHAIRMAN: You were talking about follow-up. Do you have any recommendations on how this best could be done or through what department?

MR. PATRICK LUSSIER: As to our department, we could always use more staff.

THE CHAIRMAN: You do some follow-up?

MR. PATRICK LUSSIER: Oh, yes.

MR. VALANDRA: Who do you work for?

MR. PATRICK LUSSIER: State Employment Service at Pilot Center.

MR. VALANDRA: What do you mean Pilot Center?

MR. PATRICK LUSSIER: It's a special program in North Minneapolis.

MR. VALANDRA: For minority groups or Indians?

MR. PATRICK LUSSIER: Well, disadvantaged people in the target area.

MR. VALANDRA: The only disadvantaged people we know of are Indians and probably the colored people.

MR. PATRICK LUSSIER: There's the poor white.

MR. VALANDRA: There is?

MR. NAHWOOKSY: You mentioned that you had in your program some criteria?

MR. PATRICK LUSSIER: Yes.

MR. NAHWOOKSY: Some criteria that people had to meet. Could you elaborate a little on the criteria?

MR. PATRICK LUSSIER: Well, I think we have around five or six points. One, is a member of a minority group. The first one is you have to be poor.

THE CHAIRMAN: What is "poor"?

MR. PATRICK LUSSIER: Well, we have a standard income criteria we go by, which I don't feel is --

MR. NAHWOOKSY: What is it?

MR. PATRICK LUSSIER: $1600 for one person, $2,000 for two, and on up to about $3200 or so. That eliminates a lot of people.

MR. NAHWOOKSY: Are there other criteria?

MR. PATRICK LUSSIER: High school dropout, under 22, over 45.

THE CHAIRMAN: Under 22, over 45?

MR. PATRICK LUSSIER: Under 22 and over 45.

MR. VALANDRA: The guy in the middle is left out, then?

MR. PATRICK LUSSIER: I don't know.

MR. VALANDRA: That is just one of the criteria. What if he meets the other criteria, he is poor and he is --

MR. PATRICK LUSSIER: Well, all you have to do is meet one.

MR. VALANDRA: Just meet one?

MR. PATRICK LUSSIER: Right.

MR. VALANDRA: I see. Then he becomes eligible?

MR. PATRICK LUSSIER: Right. But you have to meet the criteria for some of the other programs like M.D.T.A.

MR. JOURDAIN: Several years ago, Pat, as you recall, probably six or seven years ago, we had asked the relocation office to provide some assistance for those that are on self-relocation. In fact, some of the members come back to the reservation to be eligible because they had a job here waiting for them. However, they wanted the B.I.A., employment assistance or relocation program, to provide some subsistence allowance until they got their first pay check. I lost contact with it.

I would like to direct this question to the Area Director, Mr. Morken, and see if this service or this resource would still be available. Mr. Morken?

MR. MORKEN: I just happen to have my expert with me. I will yield to him, Mr. McGill.

MR. SAM McGILL: I will have to ask you to repeat the question, please.

MR. JOURDAIN: You can share the platform with Pat.

Introduce yourself, please.

MR. SAM McGILL: I am Sam McGill, the Acting Area Employment Assistance Officer for the Bureau of Indian Affairs.

What was the question?

MR. JOURDAIN: The question is this. Going back, to 1962 or '63, we encountered some problems of people finding jobs here in Minneapolis and St. Paul, and Duluth who are on self-relocation, so-to-speak, self-relocatees. However, they run into the problem of finances until they get their first pay check. They made an exception to this and provided this kind of assistance.

Now, my question was, is this resource still available to any Indian coming to the Twin City area where there are jobs available?

MR. SAM McGILL: Yes, it is, if they are coming through the relocation program. Now, there can be an exception made to special project-type of situations like Pat was talking about earlier. To answer your question specifically, yes, it is available.

MR. JOURDAIN: This is what I wanted to tie down. Are you coordinating this, are you making the service available through Pat's office?

MR. SAM McGILL: Well, as Pat mentioned, we are attempting to work as close together as we possibly can. However, some of the resources or lack of them that he was talking about are not available to us. This precludes us from being able to get directly involved in assisting the urban Indian, as much as we would like to.

FATHER WAGNER: Did I understand you to say, you could only do it if they are officially on relocation? They can't on their own accord come down and look for a job? I wanted to know what that was.

MR. SAM McGILL: Well, primarily, if they are coming in officially through the program. If they come in on their own, and are here and say they are working with Pat or some other particular program that exists here in the Twin Cities, we have got the financial resources to be able to provide some direct assistance. The mere fact they are here, on their own, needing help doesn't -- and that they are not in the program, necessarily preclude them from any assistance from the Bureau of Indian Affairs. In fact, the opposite is true. We do all we possibly can, but as I mentioned, the resources we have financially are limited and by Congressional action. We go in accordance with what has been prescribed for us.

THE CHAIRMAN: I would like to ask Pat how are you funded on this follow-up program, what agency funds you?

MR. PATRICK LUSSIER: It's the State Employment Service.

THE CHAIRMAN: Follow-through?

MR. PATRICK LUSSIER: That's part of our job, yes. We make a referral, keep a record on the person, and we try to keep in touch with the employer.

THE CHAIRMAN: Those aren't federal funds, they are state funds?

MR. PATRICK LUSSIER: Right. I would like to say another thing about what determines the urban Indian from the rural Indian. If a guy has been on a reservation for 30 years and comes to Minneapolis, if he has been here two days and if he came by himself, who is going to help him? Do they write to the reservation or call, and ask for money, or do they have resources here?

THE CHAIRMAN: Well, I assume B.I.A. could probably answer that. They have to qualify. They make the complications.

MR. PATRICK LUSSIER: I think that's one of the big problems though.

THE CHAIRMAN: I think so.

MR. PATRICK LUSSIER: One of the major problems.

THE CHAIRMAN: This is one of the reasons we hope to publish the outcome of these hearings. We emphasize the point that B. I. A. doesn't have the types of funds they would like to, they know the problem but according to law and their limited funding, they have to limit their activities only to a certain person that comes directly through their program. Unless they are recommended or have extra funding that can help.

MR. PATRICK LUSSIER: I think maybe a liaison between the B. I. A. and all the agencies, you know, would be a good idea. If the guy came to our office or to the Indian Center, just to see what was going on there.

THE CHAIRMAN: Better than what you have now, that is one of your recommendations?

MR. PATRICK LUSSIER: Yes.

THE CHAIRMAN: That sounds very good.

MR. PATRICK LUSSIER: Another thing on this recreation that Mr. Eckstein was talking about. Sports in school, I don't think he mentioned the competitiveness the Indian has to go through to be a part of the extracurricular activity thing. It's hard to get into these groups, including band and basketball. I don't know what recommendations for that would be, you can't hardly change the school system.

THE CHAIRMAN: There have been some recommendations on that, earlier.

MR. VALANDRA: I got a question. Let's say I come from Red Lake and landed--

MR. PATRICK LUSSIER: If you said you knew Roger you would be in trouble.

(Laughter.)

MR. VALANDRA: I landed in Minneapolis and come to you and ask for a job. At the same time I told you, I don't feel too good, I am kind of sick. Does the Public Health Service enter into the picture anywhere along this line as far as Indians living in Minneapolis are concerned?

MR. PATRICK LUSSIER: The Public Health works pretty close with the Indian population.

MR. VALANDRA: Do you have a center or something you can go to? What do you mean by working close with them? Do they go out and examine the Indian kids?

MR. PATRICK LUSSIER: They have clinics in the area right now. Under the Pilot Center, we have Health Program, in the North Side area.

MR. VALANDRA: Does a division of Indian health run this?

MR. PATRICK LUSSIER: No. Public Health.

MR. VALANDRA: State Public Health?

THE CHAIRMAN: This is all one unit employment?

MR. PATRICK LUSSIER: The Pilot Center eventually will be all under one roof, all agencies, welfare, small business, civil service and everything.

THE CHAIRMAN: Now what do you have?

MR. PATRICK LUSSIER: We have housing, health, employment, the C.I.T.E. Program. I don't know if you want to know about all the programs.

MR. VALANDRA: How many Indians go through your center per day?

MR. PATRICK LUSSIER: About five.

MR. VALANDRA: Five per day?

MR. PATRICK LUSSIER: Per day.

MR. VALANDRA: How many Indians in the City of Minneapolis and St. Paul?

MR. PATRICK LUSSIER: I'd say around 12,000.

MR. VALANDRA: 12,000. You only get five a day in the particular area you are in?

MR. PATRICK LUSSIER: Well, it varies. It depends if it's warm.

MR. VALANDRA: Depends on what?

MR. PATRICK LUSSIER: Between Tuesday and Thursday we get a lot of them.

(Laughter.)

MR. VALANDRA: What's the matter with Monday?

MR. PATRICK LUSSIER: That's a good question. (Laughter.)

MR. VALANDRA: Are they in jail or something like that do you think?

MR. PATRICK LUSSIER: Well, I wouldn't say that. They just don't seem to--

MR. VALANDRA: Maybe they sleep Friday, Saturday and Sunday and Monday and come in Tuesday, Wednesday and Thursdays. What do you think is the reason you are not getting anymore Indians to report to the Pilot Center? Why don't more report on Monday or as many on Monday or as many on Friday?

MR. PATRICK LUSSIER: We have never made a study on that. A lot of people say they are celebrating Cochise's birthday until Monday. (Laughter.) I don't know how to get them in there on Mondays or Fridays. If they are there we help them.

MR. JOURDAIN: Do you have many repeaters, Pat?

MR. PATRICK LUSSIER: Oh, yes. A lot of them. Another big problem is the Indian going back to the reservation after saving up some money. Going back and forth, is a big problem keeping them on the job.

MR. VALANDRA: One other question. Do you think the average Indian, I don't know what I mean by average, but do you think that he is or she, whoever it might be, is getting along pretty well in the Twin Cities?

MR. PATRICK LUSSIER: I don't know what you mean by average.

MR. VALANDRA: Well, okay. Let's say you got a family that comes to see you and are making, last year's income was, $3,000 a year. Would you say they were getting along pretty well in the City of Minneapolis and St. Paul?

MR. PATRICK LUSSIER: No. I don't think an Indian with a family that size could get along anywhere on $3,000.

MR. VALANDRA: Now, you say an average of five Indians a day, about three days they come to see you, about 15 Indians a week. What is the average income of Indians that come to see you?

MR. PATRICK LUSSIER: We can't really tell what their income is. That's not one of our questions we ask, unless they are going into a specific program.

MR. VALANDRA: What do they come to see you for?

MR. PATRICK LUSSIER: For a job, mostly. After they come in and request a job, it's our duty as interviewers and counsellors to explain the existing programs available.

MR. VALANDRA: I don't follow you? If I came to see you for a job, and you didn't even ask me how much money I earned last year, or you were not interested in knowing how large my family is?

MR. PATRICK LUSSIER: Well usually we have an application and it has the previous employers on there. They put down how much you made an hour and how long you worked there.

MR. VALANDRA: Okay.

MR. PATRICK LUSSIER: If there is a gap, we ask what you have done in between, and how much you made. Without really embarrassing the applicant, you can just about figure from that. It's hard to ask a person how much he made or how much money he makes. If somebody asked me I wouldn't care to tell them how much I made.

MR. VALANDRA: Who cares. If anybody asks me how much I made, I wouldn't care. It doesn't make any difference. I got to report it to the government anyway.

MR. PATRICK LUSSIER: But all Indians don't feel the same way.

MR. VALANDRA: Maybe they don't. It would appear to me, if you were interviewing people you would know the average income of an Indian living in the City of Minneapolis, whether it's $1500 a year or $2,000 a year.

MR. PATRICK LUSSIER: I doubt if you will find the answer with any of the people you talked to, the average income of people living in Minneapolis.

MR. VALANDRA: Is the fluctuation so great you don't know? Maybe some are only earning $800 a year? How can you determine who is eligible for your program? You say a single person has to make $1600 a year in order to be eligible for your program. How do you know if he makes $1600 a year if you don't ask him the question?

MR. PATRICK LUSSIER: If he is going into one of our other programs like M.D.T.A. for training or M.A.3, or the N.A.B. program, then we ask. If he just wants a regular job, an upgrading, we don't feel it's that important to find out how much he made. I think the important thing is to get the guy the job.

MR. VALANDRA: That's true. How many job placements do you average per week?

MR. PATRICK LUSSIER: It's pretty hard to say.

MR. VALANDRA: One? Two?

MR. PATRICK LUSSIER: I'd say about two out of five.

MR. VALANDRA: Two out of five.

THE CHAIRMAN: What kind of skill level can you place these people in?

MR. PATRICK LUSSIER: We have just about anything.

MR. CHAIRMAN: But usually low income?

MR. PATRICK LUSSIER: What we try to do under the H.R.D. concept is to upgrade them.

THE CHAIRMAN: Train them for better jobs?

MR. PATRICK LUSSIER: Right, or get a higher paying job where there is some type of training.

MR. JOURDAIN: These five you interview, Pat, don't always accept the jobs that you offer them either?

MR. PATRICK LUSSIER: Right. Another problem is, well, I have to give you an example. I had a guy yesterday, he was 24 years old and was an alcoholic. He had quite a few convictions for drunkenness. We got him on a special program through C.E.P. in the Pilot Center where he would be making two dollars and a half an hour, until I could develop something better for him. This was for like two or three weeks, or three months, until he could prove he was ready to get back into the work force. We got him some clothes through relief, a place to stay, and some money. He called me this morning. He was in jail. So I don't know where the answer to that type of problem is but we have to try to help him.

THE CHAIRMAN: That was one of your requests to have more guidance?

MR. PATRICK LUSSIER: Right.

THE CHAIRMAN: Services and that type of thing.

MR. PATRICK LUSSIER: The Halfway House like somebody mentioned before is one of them.

THE CHAIRMAN: You work closely with the welfare agencies?

MR. PATRICK LUSSIER: Yes. I think if it wasn't for the relief department, we would be really out in the cold with people coming in from the various reservations and the ones that have been here a while.

THE CHAIRMAN: Anymore questions? Thank you very much.

MR. PATRICK LUSSIER: Thank you.

(Applause.)

MR. NAHWOOKSY: Charles Deegan.

MR. CHARLES DEEGAN: My name is Charles Deegan and I work with the National Alliance of Businessmen's Office. The National Alliance of Businessmen is not an agency, it's a partnership between business and government or the Department of Labor, ES,

we call it, Employment Service. In our office, the primary concern of the businessmen is to solicit job pledges. When these pledges are made by a company, they are then in turn given over to the employment office. They in turn develop them into a job, and code them, and supposedly fill them with the right man for the right job. This is the area I work in. Last summer I worked on the Mayor's Council on Youth Opportunity as an employment planner. The little while I've been here, many of the problems are true. The poverty programs are by and large a farce as far as the Indians are concerned. It may be somewhat different up in the Bemidji area, but as I evaluated the poverty programs they were really a joke. They played the one little, two little Indian game. They hired one or two, as a store front operation but they were mostly black controlled and black orientated. I think the poverty program was an over-reaction to the riots. In other words, they reinforce the riot situation.

An example right now, a new program on the scene, is the concentrated employment program. There is approximately 50 people involved in this program. Three of them are Indian, and the rest mostly black, some whites.

Now, the concentrated employment program engulfs an area which is an estimated population of 5,000 Indians. It's a known fact that Indians will not respond to a black program. They will not participate. They don't come in, so the blacks are playing the same old game that the white man has played. They have demanded equality and have not been able, themselves, to give it. So this is primarily what exists.

As far as the Indian is concerned, poverty programs are one big joke. We have one or two store front Indians and a few little droplings here and there, of funds.

In the employment situation, there is a need as Pat stated for supportive services on a 24-hour basis. One of our big problems in the Indian community is a large group of Indian experts. These by and large will have a degree, and generally speaking they, themselves, will have completed all of the programs. They will be married to a white person. They live in the suburbs. They are far removed from the inner city. They have absolutely no idea what's going on in the inner city, and yet they will be hired in positions of high pay as Indian experts. They have no idea whatsoever what's going on.

So my belief is this: if we want to know what a problem is, we have to go to that individual involved in that program. I say this to the crowd and to the board, and following in line with this, if we are going to have sufficient knowledge, we have sufficient money to deal with inner city problems. Hennepin

County alone is about 70 million a year. The poverty programs would bring this up to a hundred million dollars a year available in this city to help the down and out. We have vast numbers of people with degrees in all the areas, yet they are not able to do the job. This seems to be true in the black as well as the Indian community. So what basically is the problem is we have people who are not sensitive, who are unwilling to give any of themselves. In other words, when 4:30 comes they are off and home to their nice little comfortable places.

So one of the biggest problems at the present time is the Indian expert. He is shielding the way and Boards such as yourselves, who comes along from government that would pull strings, are given this false picture. The people who give the picture, are not involved in that inner city community. So this exists. This is why we don't have supportive services. Come 5:00 o'clock Friday night and 10:00 o'clock Monday morning you are all alone. Forget the community centers, forget any of these agencies. There are very, very few people in them who are what we call dedicated to the extent they would give a little more than that eight-hour shift.

One of the big problems I want to point out tonight, is the fact of the Indian expert. I don't personally care to be labeled an Indian expert, all I know is my own problems.

Now, leaving employment as it is, I would like to talk about education today. As I analyze these school dropout situations, and spending some time in the evenings with the kids, I feel if we in any way are ever going to innovate a program of some value to the dropout, we are going to have to go to the dropout and see how they feel. What is wrong? What caused you to dislike that school? What caused you to dislike that teacher? Where and when did the disinterest come? These decisions and these things are going to have to be made with a combined effort of those individuals that are involved in the program and those other individuals who do have the expertise or the knowledge. Then put them together and come out with a solution, but the minute you classify one individual above or beneath another, you are in trouble because knowledge not only comes from a higher source but it can also come from another source. I don't necessarily believe in classifying one individual above, not disregarding talents that are more rare and deserve more pay, however, as individuals. What we do need, I think I am trying to say, is equitable treatment of all Indians by other Indians, and by people who are administrating Indian programs.

Tonight I have with me two young people. They are not articulate people as far as giving public speeches, but I wanted to bring them primarily for the benefit of the Board, to put questions to these kids. Ask them any question and hopefully the kids will answer from their heart. They are not going to impress you with anything or perform. I would like to have the kids come and stand together, and have the Board ask some questions.

THE CHAIRMAN: Are they still in the school system?

MR. CHARLES DEEGAN: They have both dropped out.

JAMES WESTBROOK: I am still in school.

MR. CHARLES DEEGAN: Oh, yes? Well come on up then. You are a potential dropout. This young fellow is, I only know him by Bimbo Westbrook.

JAMES WESTBROOK: I am James Westbrook.

MR. CHARLES DEEGAN: James Westbrook, originally from the Red Lake Reservation. And the girl here, Dolly is all I know her by.

DOLLY ROGERS: Dolly Rogers. Beverly Rogers.

MR. CHARLES DEEGAN: He is 15 and she is 16. Okay. If you want to ask them some questions go ahead.

THE CHAIRMAN: Did I understand, Beverly is it?

DOLLY ROGERS: Call me Dolly.

THE CHAIRMAN: You have dropped out of school?

DOLLY ROGERS: Yes.

THE CHAIRMAN: How long have you been out of school?

DOLLY ROGERS: It's been a year now.

THE CHAIRMAN: What grade were you in at the time?

DOLLY ROGERS: I was in tenth.

THE CHAIRMAN: What are you doing now?

DOLLY ROGERS: Now I am going to the University of Minnesota. They take one high school dropout and to see how I am doing, and if I keep it up they will take some more Indian dropouts over there.

THE CHAIRMAN: It's a special continuation of your school?

DOLLY ROGERS: Yes.

THE CHAIRMAN: Do you enjoy the University school better than the public school?

DOLLY ROGERS: Yes.

THE CHAIRMAN: Can you tell me why?

DOLLY ROGERS: The people over there seem a lot more different than people in a public school.

THE CHAIRMAN: In what way?

DOLLY ROGERS: They act themselves.

THE CHAIRMAN: Are your classes smaller?

DOLLY ROGERS: Yes.

THE CHAIRMAN: How many are in your dropout University class?

DOLLY ROGERS: I am in General College. That's where the rest of them are. High school graduates, but I am not.

THE CHAIRMAN: Why did you drop out of high school do you think?

DOLLY ROGERS: I don't know. I just didn't like it.

THE CHAIRMAN: You didn't like your teacher or didn't like your subject?

DOLLY ROGERS: I didn't like the teachers. I didn't like the subjects. I didn't like nothing about the school.

THE CHAIRMAN: You feel good about the University studies that you are taking? Do you feel like you have a chance of completing those?

DOLLY ROGERS: Yes.

THE CHAIRMAN: Jim, is it?

JAMES WESTBROOK: Yes.

THE CHAIRMAN: You are still in school?

JAMES WESTBROOK: Yes.

THE CHAIRMAN: You are 15, what grade are you in?

JAMES WESTBROOK: Ninth.

THE CHAIRMAN: Ninth. You are not going to be a potential dropout, are you?

JAMES WESTBROOK: Yes.

THE CHAIRMAN: Why do you feel that way?

JAMES WESTBROOK: Because I don't like the teachers. I don't like to go to a boarded up--windowed school.

THE CHAIRMAN: Your windows are boarded up?

JAMES WESTBROOK: Yes. You ain't got a clear window in the school.

MR. JOURDAIN: What school, please?

JAMES WESTBROOK: Franklin Junior High. The teachers, I feel, are prejudice and I am left out and that's why.

THE CHAIRMAN: You feel the teachers don't like you then?

JAMES WESTBROOK: Yes.

MR. JOURDAIN: How many Indian students are in your school, Jim?

JAMES WESTBROOK: I don't know. There is a lot.

MR. JOURDAIN: Then they must treat them all the same as they treat you?

JAMES WESTBROOK: No.

MR. JOURDAIN: No?

JAMES WESTBROOK: If you a little darker colored than them, they don't like you, that's my point.

THE CHAIRMAN: Do you think you could join the same kind of program that Dolly is involved in? Are you interested in doing something like that?

JAMES WESTBROOK: Yes.

THE CHAIRMAN: Do you want to go to school?

JAMES WESTBROOK: Yes.

THE CHAIRMAN: If you had some other place to go to school?

JAMES WESTBROOK: Yes. See, I was staying with my grandmother up north, and I left a nice school up there, no broken windows or nothing, nice clean modern school to come down here to a dirty old mess.

THE CHAIRMAN: Why did you come down here? Did you have to come down under some circumstances?

JAMES WESTBROOK: I wanted to stay with my mother.

THE CHAIRMAN: Your mother lives here in town?

JAMES WESTBROOK: Yes.

THE CHAIRMAN: She works?

JAMES WESTBROOK: Yes.

THE CHAIRMAN: Do you have brothers and sisters?

JAMES WESTBROOK: Yes.

THE CHAIRMAN: How many?

JAMES WESTBROOK: I have three brothers and two sisters.

THE CHAIRMAN: Where are you in between, where do you fit?

JAMES WESTBROOK: I am the youngest brother.

THE CHAIRMAN: You are the youngest child?

JAMES WESTBROOK: No.

THE CHAIRMAN: Youngest boy?

JAMES WESTBROOK: Yes.

THE CHAIRMAN: Dolly, do you have brothers and sisters?

DOLLY ROGERS: Yes. I got six including me.

THE CHAIRMAN: Where do you range in the six?

DOLLY ROGERS: Fourth to the oldest.

THE CHAIRMAN: Do your parents work?

DOLLY ROGERS: My mother is on A.D.C. and she works for Indian Upward Bound.

THE CHAIRMAN: Gentlemen, do you have any questions?

MR. VALANDRA: Yes. I have one. Jim, you say you came down from up north. Where did you come from?

JAMES WESTBROOK: Red Lake.

MR. VALANDRA: Red Lake?

JAMES WESTBROOK: Yes.

MR. VALANDRA: You mean Roger Jourdain has got better schools in Red Lake than the City of Minneapolis?

JAMES WESTBROOK: Yes.

MR. JOURDAIN: We have got windows.

MR. VALANDRA: I read an article in the newspaper the other day that doesn't say that. I don't know.

JAMES WESTBROOK: Can you read in the paper?

MR. VALANDRA: I can read a paper. So I don't know. We get conflicts in reports and that probably sold a lot of newspapers in Minnesota. When did you feel like you should drop out of school? You said you were a potential dropout. Do you plan on dropping out shortly?

JAMES WESTBROOK: Yes.

MR. VALANDRA: What do you intend to do then?

JAMES WESTBROOK: Get on with W.O.C., something that is better than school, that will get you a job and help you finish school, Work Opportunity Center.

MR. VALANDRA: Maybe you better explain that?

MR. CHARLES DEEGAN: The Work Opportunity Center is an experimental project. It is sponsored by the public schools but all of the children in the school are dropouts. They have an enrollment, the last I heard, of roughly 240 youths. They have, if you are familiar with the Job Corps method of dealing with youth, more or less the same basic concept there, of the freedom of the youth. They let the youth progress at their own pace or speed, you know, and they have about two or three hours of day school, depending on the individual and what he wants to take. They never push or coerce the students in any way or form. And many of their students come back to school after a while, and some finish.

MR. JOURDAIN: Do they provide a stipend?

MR. CHARLES DEEGAN: What do you mean stipend?

MR. JOURDAIN: A pay of some kind?

MR. CHARLES DEEGAN: Well, they had a system where every day the kid went to school, they gave them a little ticket, that said ten cents on it. He could buy cigarettes and stuff like that, with the little card.

THE CHAIRMAN: How was that financed?

MR. CHARLES DEEGAN: Public schools.

THE CHAIRMAN: Through the state?

MR. CHARLES DEEGAN: Minneapolis Public Schools is all I know, that financed it. There is a radical type situation, W.O.C. basically has told the public schools, you are failing so its existence is always under fire. There are a lot of people who would like to do away with it, as I see it. I may not be a hundred precent sure on that.

There is one interesting question, when did these young people first start thinking of quitting? Do you want to answer that, Jim?

JAMES WESTBROOK: Well, you know--

MR. CHARLES DEEGAN: When did you first start thinking of quitting?

JAMES WESTBROOK: Around about the eighth grade.

MR. CHARLES DEEGAN: Eighth grade?

JAMES WESTBROOK: I was in the eighth grade.

MR. CHARLES DEEGAN: What caused you to begin thinking this way?

JAMES WESTBROOK: As I said before, the teachers, you feel left out. Like a white boy and an Indian goes in tardy, the white boy gets marked in and the Indian gets marked down tardy. The white boy, they let him go.

MR. CHARLES DEEGAN: Dolly Rogers, when did you first begin to think of leaving school?

DOLLY ROGERS: I guess when I was about in third grade.

THE CHAIRMAN: What would you like to do, Dolly? What do you think about the future? What would you like to be or what would you like to do?

DOLLY ROGERS: Do social work for Indian people.

THE CHAIRMAN: Jim?

JAMES WESTBROOK: I would like to work with the Indians.

THE CHAIRMAN: Can either one of you speak--are you both Chippewa?

JAMES WESTBROOK: Yes.

DOLLY ROGERS: Yes.

THE CHAIRMAN: Can you speak Chippewa?

DOLLY ROGERS. No.

JAMES WESTBROOK: No.

THE CHAIRMAN: Do you know the history of your tribe?

JAMES WESTBROOK: Yes. I know a little.

THE CHAIRMAN: Dolly, do you?

DOLLY ROGERS: Yes. I know a little. Down at the teen center, we have an Indian history class we go to.

MR. JOURDAIN: Charles, do you know if they have N.Y.C. in the school program here?

MR. CHARLES DEEGAN: Yes, they have N.Y.C. in school and out of school. However, both programs are limited. Unfortunately the N.Y.C. programs were cut this year. I believe last year they had 100, and of course we have had a change of administration. The only thing I know about the N.Y.C. in-school program is they have cut their high school dropout rate to about five percent. There is probably some economic basis associated with the dropout situation.

Many times you have a complaint of inadequate clothing. I heard one statement made that at North High, yet it's a target school or inner city school, approximately 50 percent of the families have a $9,000 or over income. When our government agencies like Y.O.C. go in they recruit and tack up signs, and say we have a job for you. Naturally the aggressive kids from the well established families come forth and get all the jobs. Our Indian kids who are not really aggressive and some of the poor whites get shut out too, you know. Social agency people, by and large, are inadequate for the job in many of the areas they work. I don't know why this is, because maybe government pay is so much lower than industry. I don't know if government gets the leavings or what it is, or if these social agencies get the bottom of the barrel, but this is generally what happens.

For example, I was very happy to hear last night from Don Bevis that the dropout program is going to be implemented in Minnesota, the government stipulation was there has to be business management, people from business. See, people in social service agencies go on and on and on. They never seem to have an event, where they have a beginning and an end. One of the things in working with industrial people, they have a chart and say by May 1st, June 1st, et cetera, et cetera, I am going to have X amount accomplished. When you bring this up to a lot of our social agency people working with our Indian people in public schools, this threatens them, see. This means you have got to produce, and I don't know, this is why these people seem maybe to hate industry. I don't know what it is. If we could institute programs in the Indian community, I would say this, we would have to go overboard and pay a salary that would be equivalent to what that individual would earn in industry. I know quite a large number of Indians that we never hear or see about who are making ten, twelve, fourteen thousand dollars who never even finished high school and they live right here in town. They are doing real well, and we don't see or hear about them. These are the people who have gone through the mill, without an education and yet who are buying homes. It's estimated around 300 homeowners in the City of Minneapolis, so not necessarily the people with the M.S.W., has the answer. We have proven that. We have had social agencies for years and yet we have riots. They haven't cured. They haven't seemingly done that

much. I would make a recommendation, if we are ever to have an effective Indian program, we are going to have to instill within that program on-going evaluation with business thinking. Just forget the social agency stuff of sitting back in the rocking chair and drawing their pay regardless of your ability or your production. That is the final recommendation I would make.

THE CHAIRMAN: Tell me a little bit about the organization you represent. I haven't run across it in any of the other communities where we have held hearings. Is that a national organization?

MR. CHARLES DEEGAN: Yes. The National Alliance of Businessmen was formed January 28 last year. President Johnson called together from 50 of the largest cities, leading businessmen, and they in turn establish the National Alliance of Businessmen. Now, it is a volunteer program. What a leading businessman will do, is make on loan, one of his executives to head up the program in that city. The chairman in Minneapolis is Donald Dayton. Last year I think one of his vice-presidents ran the program for the first year. Their over-all objective, or whatever the word is, is to get jobs for so-called hard core. I say so-called because I don't believe there is such a thing as hard core at any rate.

At the present time, we have a large number of businessmen in our office who are on a loan basis. Their salary is paid by their company and they are in our office now and will be soliciting businesses for jobs. They would come with the approach and let's say this coming year, you are going to hire 30 people, could you pledge five or six of these jobs for a person who might take a little extra effort to fit him into the job? They ask for a pledge in that manner. Then once the vice-president or the president of the company say okay I will do that, then everything then is turned over to the Department of Labor, and they in turn develop it. The National Alliance of Businessmen is located in Washington, D. C. They don't have any money for these jobs.

THE CHAIRMAN: Well, are you employed by them?

MR. CHARLES DEEGAN: Well, I am employed by them. Dayton Corporation pays my salary, not all of it, and so in effect, really, I am working for Dayton's yet I am on loan to N.A.B.

THE CHAIRMAN: Your particular job is to recruit Indians for these jobs that are available?

MR. CHARLES DEEGAN: Yes. Well, I didn't feel that recruiting was our primary problem in the employment area. I

feel that retention is the big one. What I want to do, hopefully for the coming year, is work on retention and do some research and analyzing of what we have. For example, what I am doing now is I go out to companies and talk to the president or whoever is in control, and get their permission to talk to some of the people who are there. I will go out, seek, and find those people that have been fired or dismissed, or who have quit a job to find out why.

THE CHAIRMAN: Through the National Alliance of Businessmen, have you placed Indians on the job?

MR. CHARLES DEEGAN: Yes. There is a problem. The Employment security cannot reveal who they place. So what they do is play a numbers game like most agencies. They will come out and they say, well, last year we placed X number, of that number 13 percent were Indian and 40 percent were black, one percent other, and the rest were white. Now, you get this all the time, but you really don't know.

One strange thing about it, I always notice, the figures they play--that they lay down usually coincide with the population. I don't know why that is. I have noticed figures that have left Minneapolis, one figure left at 2900 youth placed last summer. By the time it got over to Levander's office it read 3800. I don't know where they picked up that other 900, but by the time it got to his office--

MR. JOURDAIN: From Minneapolis to St. Paul they picked up 900?

MR. CHARLES DEEGAN: Yes. Going through the mail.

THE CHAIRMAN: I still can't get a mental image of exactly what the national organization does. If there is no way of counting, how can you follow through?

MR. CHARLES DEEGAN: We have counts. This year our goal is to get 2,000 permanent jobs and 2,000 summer jobs.

THE CHAIRMAN: This is inner city people?

MR. CHARLES DEEGAN: Yes. The projected goal, see. Last year it was 2,000 summer jobs and 900 permanent jobs. We have, as of two weeks ago, surpassed the 900 mark, but in order to get 900 people on the job, there was around 2100 placed. We have around a 50 percent dropout rate. This is the area I want to go into and try to learn exactly why our people are quitting.

THE CHAIRMAN: The reason I ask you, I was curious particularly of your criticism of social workers. I am not, you know, one to argue with you on that particular point. I couldn't understand

your criticism of social workers, because to my knowledge, business hasn't been anymore successful in the field of keeping people, although it's easier for them to find the job. I don't find it any easier for them to retain the people on the job.

MR. CHARLES DEEGAN: Well, retaining people on the job is up to the individual company. If the company has to produce a given amount of material by a certain length of time and if the person doesn't show up for work, they have to let them go. What is missing is the supportive services. In other words, what caused that man to lose his job, by and large, doesn't have its roots on the eight-hours that he is on the job. It's something other than the eight hours. He is only on the job 40 hours, see. That leaves you with, what is it, 168 hours a week. We have 128 hours where his problems come from.

THE CHAIRMAN: Do you feel the organization you are representing tonight is going to produce and follow through on keeping up with Indians in jobs, even to retaining them?

MR. CHARLES DEEGAN: The National Alliance of Businessmen doesn't have any money, so we can't hire a whole bunch of people to go and do supportive services or do evening work, when apparently the problems are coming up. For example, we really should have VISTA come in and spend time with the people. Social workers start at 8:00 and quit at 4:00. This isn't the answer.

Problems that come up on Saturday night, like they get thrown in jail, or get jack-rolled, and you don't have bus transportation for the following week. This is where you need help. He needs help Sunday night. If he has a problem that is going to affect his attendance Monday morning, he should have a place where he can call and say, "I got a problem." "Will somebody help me?" He has no place at the present time.

THE CHAIRMAN: As a matter of defense, there is a great shortage of people in this area. The manpower shortage in the field of social work and social services doesn't defend them against the proper response you make. I think there could be other services rendered, there could be people hired for specific things, and they wouldn't have to be "have a degree of social work" necessarily. If you had a particular center where people could call for emergencies, a problem center, for instance.

MR. CHARLES DEEGAN: I have a friend who has a B.A. in social work from the University of Minnesota, and she has been pounding the streets for quite some time. She can't get a job. I think the University of Minnesota is putting them out a little too fast, or they are cheating the kids. They are not telling them you are not going to make it.

Another thing only social workers they will hire are those that have a Master's. They say the one with a B.A. doesn't have the ability, and really the one with the Master's, maybe that guy memorized his way through college and never learned a stinking thing. I have seen them. They don't have the ability.

THE CHAIRMAN: That's a good question, how do we train our social workers?

MR. CHARLES DEEGAN: If we had some way to test their sensitivity as far as human relations are concerned, we would be further ahead.

THE CHAIRMAN: Yes. I agree with that. Any questions?

MR. VALANDRA: Yes. I have one. How involved are the churches in your particualr problem?

MR. CHARLES DEEGAN: Well, we have in this town what they call the Department of Indian Work. There is probably myself and a couple of other individuals who have been trying to revamp the Department of Indian Work. The Department of Indian Work is under the Minnesota Council of Churches. They all get together and in turn give money to an executive board. They in turn hire a staff to work on these problems. Now, the problem we have now in the Department of Indian Work is the inability of the staff to relate to the Indian, not because of unwillingness, but I think basically because of the rejection the Indian has for someone who would come wearing these clothes. The paternalistic attitude, you know, I am going to help you poor Indians. So the Indians refuse. Although I will never win a popularity contest with my opinion of social agencies, I have the privilege of evaluating them and the Department of Indian Work. I feel they should be radically changed, if not completely discontinued. The churches don't have any Indians in the churches.

I am involved in one church that we are attempting to work with the Indians. There is another one on the near North Side. We don't have any money to hire somebody to go out and help people in the evenings, or on Saturdays and Sundays. Not to necessarily come out with a handful of money, but to come out with knowledge as to what to do in a crisis situation, and to help them cope with up and coming

problems. The churches are not offering this. I think some of them have been deceived into thinking they are through the Department of Indian Work, but I don't personally care for it.

MR. VALANDRA: The Department of Indian Work, through the Council of Churches, how many Indians are working there.

MR. CHARLES DEEGAN: I don't think they have any now?

MR. VALANDRA: They don't have any?

MR. CHARLES DEEGAN: They had one, a Reverend Baines.

MR. VALANDRA: I don't mean the preacher part of it, the lay part of it.

MR. CHARLES DEEGAN: He was the director of the program. He had three staff people under him or four. They had a budget at one time of $49,000, but some churches have pulled out, because they found out they are being deceived.

Reverend Baines is another one of these Indian experts that I have a tremendous dislike for. I sat in a crowd of white people where he made a statement that all these Minnesota Indians know how to do is run to the relief office. He went on to degrade them, you know, this guy that is supposed to be helping them. And I don't know--

REVEREND BAINES: That's a lie.

MR. CHARLES DEEGAN: That is not a lie. That was at the Bloomington Human Relations Council and I heard you.

THE CHAIRMAN: You will have a chance to rebutt him.

REVEREND BAINES: I would like that.

MR. CHARLES DEEGAN: Well, I think one of our major problems is the Indian experts and till we can get them out of the way, I don't feel any real substantial progress is going to be made. I would never stand in the way and say that I have the answers because I don't. I don't know the answers. I think that we should really look to the people involved in the problem.

MR. VALANDRA: I have one other question, Madam Chairman, for a catch question. What you are saying is that most of the social workers and the other so-called Indian experts from the

federal and state agencies really never understand, accept, or gain the confidence of the people they are working with?

MR. CHARLES DEEGAN: Well, you can't blame the social worker entirely. Some of them have such a tremendous case load all they can do is issue checks, you know. They don't really have the time to go out and learn to know each individual. One of the things that is missing, possibly, in the training at the University of Minnesota of our social workers is they do not know how to properly diagnose a family with a problem, to determine a course of action. This is not my word, by the way, the words come from a social worker who has been around for many years. We concluded, after a couple of hours of discussion, that the social workers do not know how to diagnose the problem because we have more than enough money. We have more than enough knowledge, and yet, we are not doing the job.

THE CHAIRMAN: Do you have a question?

MR. VALANDRA: I was just wondering, of all the organizations in the Twin Cities here, breaking their hearts to help Indians, is there any coordination of all the organizations here?

MR. CHARLES DEEGAN: No, there isn't. We were hoping that through Charles Buckanaga, in forming this Federation--the group I belong to, they call us militants and rebels and all these things because we say what we think. Well, we were hoping that through Charles, he may be able to pull together and coordinate We sort of tried to push that program and get it going.

As I examine it now- one of the things that exists here is, what we call a classing of people or we esteem one better than another. We esteem the Indian with a degree better than the Indian that has dropped out of the sixth grade. We say that this one is not capable and that that one is more capable. What we have is a rejection of each other. I asked Sol Tax, the fellow that was over on this. I said,"Mr. Tax, how come the Indian people reject the educated Indian? Is it because of their education?" He said, "No, they do not reject him because of his education. They reject him for the way he acts today." I think that is a real good conclusion or even a hypothetical answer, and yet, there may be some validity to it.

I have noticed that many Indians who have completed college are extremely conceited and are so proud, they look down on you like you are a piece of dirt. I think this is why they are ineffective in coordinating between the two types of people.

THE CHAIRMAN: I am interested as an individual. How do you cause such self-confidence? You know, we were talking about the children not exerting themselves, not being aggressive. How do you feel that you acquired this? For instance, if we could capture that and pass it on to others, it would be valuable.

MR. CHARLES DEEGAN: All right. This is the answer. I don't know everything, and a lot of these are opinions.

In order to build a building, you must first believe that it is a good idea; if you don't, you will build a poor building.

If I come to work with Indian people, I must first think Indian. I believe that Indians are good and just as intelligent as anybody else. I believe Indian girls are just as beautiful as any other girl in the world, and the men are just as good as any other men.

A man began to work with me, and he began to visit me. He visited me for two years, and it was a long, drawn-out process. He got me to believe in the Bible and to accept Jesus Christ for what he is. I did that. After I did that, he continued to work with me, and he felt that I was just as good as anybody else. He didn't look down on me.

He began to take me out. He would say, "I want you to go out with me tonight, Charlie, and I am going to introduce you to a group of people. All I want you to do is tell them your name, who you are."

As time went by, he said, "Can you talk two minutes tonight? Can you talk about five minutes?" After about a year, "Will you talk fifteen minutes, a half hour?"

Now, he was willing to sit down while I got up, talked, and told them what I thought. You see, in other words, in order to lift somebody up, you have to be willing to take a position of servantship. You cannot lord and master over them, and this is where we get the problem. This is where people don't have the ability to work with people. They look down upon them, and how can you ever lift them up then? You can't do it.

This, again, is the old thing of being sensitive to another individual. But I think it is, basically, believing that an individual is capable, not only capable, but that they are a good thing.

People ask me, "Well, what about Indians and their drinking problem?" I say, "Indians just don't have a drinking problem. It's a blessing." It turns them off, you know. If it wasn't for alcohol, Indian wouldn't have an out. We would have such a fantastic suicide rate, that it would be unbelievable. In effect, it's an outlet. So alcohol, in itself, is merely a manifestation of an inner turmoil. That's the way it goes.

You have to believe in what you work with.

THE CHAIRMAN: We appreciate you young people, Jim and Dolly, for coming up and giving us your time. We hope you will have a brighter future because you did appear before our group. Thank you very much.

(Applause.)

THE CHAIRMAN: We will take a ten-minute break.

(Recess taken.)

MR. NAHWOOKSY: We will begin by hearing from Reverend Raymond Baines.

REVEREND RAYMOND BAINES: Well, this is really a surprise opportunity. I am trying to see whether Chuck Deegan is here. I think he is scared and left. In case you don't know it, I am the guy he was talking about primarily through most of his speech.

He was glad when I left in October, to go down to Arizona.

First of all, I would say that most of what he said was really a contradiction of terms, of concepts, because, while on the one hand, he was pushing for education, upgrading of skills and ability, on the other hand, he was decrying those who had the fortitude and the guts to go through school. I came up through the Bureau of Indian Affairs schools, grew up on the reservation, had all the problems that I heard him mention about young people. But it was through the concern and interest of many non-Indian people who provided money and encouragement and everything else, that I was able to complete eight years of college. I would defy anybody to condemn me for having the guts to go through school and getting degrees so that I could work with my own people. I defy anybody to say that I am not eligible to serve my own people because I have an education.

I happen to be married to a very beautiful wife who happens to be non-Indian. I happen to have lived in a suburb. I have happened to buy my own home. I have a fairly good salary. I feed my children regularly, see that they have good training and upbringing, and it's all because of good education. It's all because there were many interested and concerned people, Indian and non-Indian alike.

Two of the greatest people who ever lived on this earth were my mother and dad, they encouraged me. My dad had a third grade education and was a lumberman, a trapper, and a fisherman all of his life. My mother had a fourth grade education. Both of them together, for many, many years told me how important it was to get an education.

I remember the times when I would come home from school, after having gone through classes all day, and have my wife say, "We don't have anything to eat,", or, "The children don't have any shoes." It would have been easy along the way at any time to stop and say, "Well, I am going to get a job so that I can feed my family." But because of dreams implanted in my heart by my people, my tribal leaders and my parents, I had the guts to finish and get the kind of education that could help me.

Now, he might say anything he wants about education not being the kind of thing to qualify a person. But while I was director of the Department of Indian Works in the Twin Cities area, we could list hundreds, literally hundreds of units, families and individuals that had food on the table, were better clothed, had representation in the courts, had somebody to come to the jails--someone to come and see them--because there was a Department of Indian Works. There were people who worked seven days a week, sometimes ten to twelve hours a day, to work with them. This was the kind of program this young man was tearing apart.

Now I dub him as an Indian expert in his own eyes. That is how I gathered the things he was talking about; he was presenting his point of view, but his point of view as the authority.

I would be the first one as a minister, a Christian, and an Indian to say that his accusations against the church are founded. I have said this to the church, and I think we would have done a lot more with the Indian people in the Twin Cities area and in the State of Minnesota if the church itself had been more flexible.

We didn't have much trouble with the Indian people. We had trouble with the church structure. This has been the case and is the case all over the country.

So from someone who speaks from an involvement in the church, I would certainly agree with Charlie Deegan that the church oftentimes just simply falls by the wayside. I say this to the church and I have said it for years as an American Indian, "Let's get off of your butts, let's get out and do some good honest hard work for my people," and I think it is beginning to take.

There are many Indian people who are educated within the church who, along with me, are saying the same kind of thing. The church has an unprecedented opportunity, there is a wide

open field for the church, among the American Indian people of our nation. I think what Charlie Deegan said, the accusation against the church is well founded. But I certainly will not buy the kind of attitude he has. I would challenge him to show me how much good he has done for the American Indian people, and how much damage has been done to Indian programs in the city because of the attitude he manifests.

I know that around the country there is a real strong drive on the part of our own people to find ourselves, to find places of leadership and influence where we can better the conditions of our people. I think there are many positive ways to do it. I think it's a fallacy to fight many of these other things, although they need to be challenged. I think there are many areas in which we can work together for the benefit of our people.

I really appreciate this opportunity to make this response. I just happened to fly in from New York today because I knew this hearing was going on and I am interested in Indians. I am interested in finding out what is happening to my people in Minnesota since I put four years of my life serving Indian people here. I know there are many positive things we can do together, but certainly we will not do it by tearing each other down.

I think the attitude that Charles Deegan has, and those few handful of others like him, do much damage to the positive efforts that Indian people are trying to make in behalf of their own needs and problems, not only here, but all over the country.

Thank goodness, there are many strong and positive voices, represented by the Indian members on this Commission, that are being heard. I think many positive and great things will be done. if we as Indian people band together to do it instead of trying to tear each other down. The thing that gives me the courage and ability to stand up here, and in many other places around the country,and let my wishes and feelings be known is the fact that I was able to go on to college. It wasn't until I got into graduate school that I was pulled out of my own backwardness as a young Indian person who grew up in a community where I was told I was a second-rate citizen, where many things were done for others that were not done for the American Indian. I grew up with an attitude that I was a second-rate citizen. It wasn't until I got into graduate school that I was able to stand on my own feet and debate with other people who are non-Indians and share my own feelings and ideas.

I appreciate very much this opportunity of responding to something that happened a few minutes ago.

(Applause.)

THE CHAIRMAN: Thank you.

MR. JOURDAIN: Ray, you failed to touch on your former directorship here of the United Indian Church Committee, for the benefit of the Council here.

REVEREND RAYMOND BAINES: Yes. I was pastor of a church in my Indian community in Alaska in 1965 when the Council of Churches invited me to come down and apply for the position of Director of the Department of Indian Work. At that time, it was called the United Church Committee on Indian Work. My predecessor, the Reverend Alberts, had come here from fifteen years on the Winnebago Reservation in Nebraska and he returned there. When I took the job over, they had been without a director for fourteen months. Because I resigned, they are again without a director.

Our work within the Council of Churches involved sort of a social service supportive work. We had a budget that allowed us to hire staff. In fact, Mrs. Melinda Henell, I thought you would jump up and make a response when Charlie Deegan attacked our glorious organization. Just like we typical Indian you sat back and let somebody tear us apart and never said much.

It is sort of a social service agency. Again, I would have to agree with Charlie Deegan, the whole system needs to be re-evaluated and changed. I think what we did fifteen or eighteen years ago, when the department was formulated, is now passe. I think the kind of social service hand-out, supportive work it did then needs to be up-graded so more Indian people can get involved, so that dignity and pride may be developed in the program.

I said this to the department. I said it long enough and loud enough that, I think, they were really happy to see me go, in a way. So the Department of Indian Work, at this time is being reevaluated, and even though they have three full-time staff -- Yvonne, are you going to be full-time?

Mr. Deegan said there were no Indians on it. It so happens there are two Indians on it. Mrs. Yvonne Warhol, just hired to be on the staff, is a Sioux from South Dakota, and Mrs. Melinda Henell was born and reared on the Red Lake Reservation. So we do have very wonderful people.

I think there are many possibilities and the church needs to be challenged to do more. I appreciated Mr. Valandra's or Mr. Chino's statement about what the church is doing. You know, if there is anybody who would criticize the church for not doing more, it would be me. I feel this very strongly. I went into the ministry because I wanted to serve my people. I don't think there would be anything more in the world that influenced me to be a minister than my desire to serve my own people. It really

rankles when somebody tells me that I can't serve Indians because I have a couple of degrees. I love them more than anybody. I came down to work with the Indians here because I felt this was a wide open door.

VOICE: You said you became a minister to serve your own Indian people. I thought the Indians had their own religion and if you were going to serve the Indians, why would you go to a white religion?

REVEREND RAYMOND BAINES: Well, there are many Indian people who do have their own religion, but not all of them.

VOICE: I don't understand. Of course, they don't have it now because they were told it was evil and bad by the white man in the first place. What I don't understand is, you are standing up there and telling us that you became a minister to serve your own people. If you really wanted to serve your own people, you would be a minister of your own religion rather than the white religion.

REVEREND RAYMOND BAINES: I don't have my own Indian religion.

VOICE: Well, the Indian viewpoint until it was taken away.

REVEREND RAYMOND BAINES: Well, a lot of them still do. It is a growing religion, but my conviction is that I serve as a Christian minister.

VOICE: With the Indian religion, you aren't a Christian?

REVEREND RAYMOND BAINES: I don't know anything about it, really. My people from many generations back were always in the Christian church, in the Protestant Church.

THE CHAIRMAN: I think this discussion has gone far enough. I hope we won't make things personal because, as we know, we have enough problems to solve without getting into individual discussions.

REVEREND RAYMOND BAINES: I appreciate that.

THE CHAIRMAN: So let's please keep our discussion to the subject matter. I know we have a great deal of frustration to show in many respects. So I would appreciate it if everyone --

VOICE: I am twenty-three and I have been in Minneapolis since I was a kid and I never heard of the Bureau of Indian Affairs until this year. That is why I was wondering.

THE CHAIRMAN: We appreciate your statement, Reverend Baines, and are glad that you could speak to us.

REVEREND RAYMOND BAINES: Thank you for the opportunity.

THE CHAIRMAN: Thank you.

(Applause.)

MR. JOURDAIN: Regarding the United Church Indian Committee, Reverend Baines' predecessor, I happen to know that in the early days here in the Twin Cities, the city Indians had problems. They had problems getting into the front door of the agencies that had the resources to assist them in the City area. But Reverend Alberts helped pioneer, under the United Church Committee, for many years. He was frustrated at many turns when he attempted to open the doors for the Indian people coming to the Twin Cities. This is why I want to commend this organization for what they have done.

However, there is a lot of work that needs to be done. We are all at fault.

I want to point out, just last Saturday we had an invitation, Will Antell, Larry Martin, Ted Mahto, Marv Sargent, and several of the other people up north, to Brainerd to the Lutheran Church, Missouri Sunod, I believe it was. They asked us to come to this meeting, a brainstorm session, so to speak. They wanted to find out what they could do for the American Indian, particularly here in Minnesota. This is the first time any organization of this kind made an overture to the Indian people, asking us to tell them what we wanted, instead of telling us what they had to offer.

They impressed us by this offer. They mean business when they say they are going to call in all the organizations to one major conference to try to pool all the resources we have available for the Minnesota Indian people. Now, this may branch out to other areas.

The Lutherans also stated they would like to get into the Indian culture and Indian history, and help portray the true image of the American Indian, what he has contributed to the State of Minnesota and to the nation.

This, briefly, is what I wanted to point out to you. I didn't want it overlooked. I have invited these people to come to attend this meeting today and tomorrow. Perhaps some of them will be here tomorrow.

THE CHAIRMAN: Thank you, Roger.

MR. NAHWOOKSY: Mr. George Cardinal.

MR. GEORGE CARDINAL: I feel sort of like a foreigner because I am not a Minnesota Indian. I was born and raised in the Upper Peninsula of Northern Michigan, up along the Keewanow Bay, in that area --

MR. NAHWOOSKY: Your address, please?

MR. GEORGE CARDINAL: 769 East Lawton, St. Paul.

I first came to the Cities in 1950, and I have existed here since then. That is going on nineteen years. I work in St. Paul.

I am here primarily as a union member. I don't know whether we are into the working -- I wouldn't want to inject --

THE CHAIRMAN: No, you are in form.

MR. GEORGE CARDINAL: I don't have all the qualifications like -- well, I will put it this way, I lost all my religious hang-ups about twenty years ago. I am an alumnus of the St. Cloud Reformatory in this state, and I suppose this would be as a result of my coming from a reservation, ill-equipped and into the white man's environment here. I never heard of all these B.I.A.'s and other agencies, and I was wondering where they were when I was locked up. That's a question that pops up when I hear about them.

My reason for being here is as a union member. I belong to Local 14, the Bookbinder's Local, St. Paul. I guess you might call me a dissident member, because my hang-up now is the lack of response by organized labor in the Twin Cities area.

I don't know whether they knew about this meeting. I haven't heard of any union representatives. Were they invited?

THE CHAIRMAN: Not union organizations, no.

MR. GEORGE CARDINAL: Organized labor?

THE CHAIRMAN: No, only the Federal and State labor departments.

MR. GEORGE CARDINAL: To me, this would be significant, in a way. If they had a concern for the urban American Indian, they would be here.

I have prepared a statement I would like to read. I am not used to public speaking.

I wish to call attention to the repressive and unresponsive attitudes of organized labor in the Twin Cities, the plight of the unemployed and under-employed urban American Indian. It is

not my intention to deliberately downgrade unionism, as such, nor detract from the socially significant progress the union movement has made through the years. However, I feel it is time to question whether the union movement must not now seek new priorities. I think they should. The time has come for the unions to reject their self-serving image of representing unions and union leaders, and begin to react more in terms of serving and representing union members or the rank and file. In the long run, these members must support financially all its activities and specializations.

Urban Indians fortunate enough to have found employment and enjoy the benefits that a strong union can provide, the many and varied problems associated with the city family security are less awesome, and a fairly decent and enjoyable urban existence becomes possible.

It would be easy for those Indians who do enjoy meaningful and well protected jobs to become faceless within the mass of middle class and lower middle class workers that comprise the structure of the union majority. There we could stifle the awful truth of those hideous lean years of our own search for financial security in this white racist environment of big city life.

We could, I suppose, seemingly, because we are somewhat accepted, turn away from the demoralizing and pitiful plight of our jobless and destitute brothers suffering within our midst. They say, "Live and let live," but to be Indian and to ignore this is not our nature.

Suppose, with this in mind, you did approach your union and ask why more Indians are not members. I belong to a lily white union. I suppose this would be an extension of what the lily white company would be because they do the hiring. Since my employer has been located right in the back yard of the ghetto in St. Paul for decades, and the majority of Indians and blacks reside within walking distance of the plant, why have not more of them been included in a work force of over 800? I stand and witness every day, hundreds of whites commuting great distances in fine cars from as far as Hudson, Wisconsin, White Bear, and even Forest Lake, which is fifty miles north, to toil at their unionized jobs.

Can you imagine the cynicism arising from the total lack of response by these union officers when you ask questions like this? Either they completely disregard your queries, or if they do answer, they give degenerate rationalizations. Considering all the aspects, I consider their response negative.

Even more sickening is their infantile attitude that if they are not actually throwing rocks at you, they are not racist.

Despite the enlightening results of the Kerner Commission report on causes of racial violence in America, the dogmatically hold to the tenet that their particular union is not racist, does not discriminate, and that minorities are not ignored by them. Because of your embarrassing questions, you are reduced to the rank of rabble rouser and trouble maker. They shake their heads and cluck their tongues, but there is no constructive action.

In closing, I would like to repeat, unions must recognize that if they are to survive as socially progressive institutions working for the betterment of humankind, they must seek new and pertinent priorities.

The union movement must turn unequivocally from the regressive course that has led them nationally into the realm of collusion with the military-industrial complex, with riots, civil strife, and social injustice--the end result of this unholy marriage of power and influence.

The only way that the union movement can be rehabilitated -- I think of them as something sick -- is for the rank and file to straighten them out, you see. This is my idea, anyway. The only way they can do this is through the rank and file movement. You have to get up and argue with their policy, and this would be renewed by dissent directed toward the policy-making decisions of your particular union.

But it is tough to get this stuff publicized. If you have an argument with them, where do you go? Over in St. Paul, we have got the St. Paul Trades and Labor Commission or Assembly, and this is comprised of a bunch of various unions who belong to it. They print a paper, the Union Advocate, which is published once a week with union money. In other words, I am a union member, I pay the union, they take my money and give it to the Assembly. They print the paper. If I want to go down there and get something printed -- some dissenting idea -- I can't do it. Somebody else can go down there with maybe $300, peddling booze, or meat, or something, and can buy space in this union paper and peddle his stuff. Of course, he's got the money and he can do it. I don't know -- what do I have to do? Do I have to save the money if I want to dissent in my union through my paper, and go down and buy space? That is the question I ask. I feel that these publications must be open to rank and file dissent. That's it.

(Applause.)

THE CHAIRMAN: I admire your approach, I really do. I think it took a great deal of skill to prepare that paper, and a great deal of courage, being a union member yourself --

MR. GEORGE CARDINAL: They will probably throw me out.

THE CHAIRMAN: One of the things we are finding in our hearing, and I am particularly pleased you brought it to our attention, is that Indian employees are not in the labor movement.

MR. GEORGE CARDINAL: Not in ours, anyway.

THE CHAIRMAN: You can pretty well make a general statement. I do know that on the national level and on the local level, they are trying to promote the idea of hiring more minority people. It is a disadvantage if they don't because it keeps the benefits of belonging to a union from the Indian population. I am glad you brought it to our attention. As I mentioned earlier, we are finding in almost every region, that very few, if any, of the people --

MR. GEORGE CARDINAL: I heard somebody make the statement, just before me, that these reverends who want to help their people should go amongst their people to help them. I am working at it from another angle. I am in there with the whites. That's where the trouble is, see? Get it at home, baby, that's where it is.

THE CHAIRMAN: I appreciate your remarks.

MR. GEORGE CARDINAL: I would like to hear the union's response to my suggestions. I would like to hear what they have to say.

THE CHAIRMAN: I don't know if any of them will be here. I guess we could invite somebody.

MR. GEORGE CARDINAL: I would appreciate that.

FATHER WAGNER: I can speak a little bit on two points. The unions in the Twin Cities donated six thousand dollars worth of equipment to an Indian community center at Mille Lacs Lake, which is ninety miles from the Twin Cities. The union members, themselves, and their topnotch brass, donated this training equipment.

MR. GEORGE CARDINAL: The brass did this. What comes from the rank and file?

FATHER WAGNER: The union members each threw in a dollar or two. I know Sam Schriner, I believe he represents some unions in Minneapolis, he is Jewish, was dedicating a half-way house. Some of them are doing something.

THE CHAIRMAN: The important point I think he is trying to make is that the Indian people themselves are not members of the union and are not benefitting from them.

MR. GEORGE CARDINAL: And even if you are, what is your voice? They are not representing you as a member. Everything is issued out of a top office, the brass, like he says, and they even try to deliver you like a block on election day. They try to deliver the union vote to a chosen candidate of their own choice. Like the last national election, it was Humphrey, and all you saw in the Union Advocate was Humphrey. But suppose you are a dissident and say your man was McCarthy or that southerner who was trying to bust in down there. As union dissidents, one should have the right to project their viewpoints in this paper -- it is their money. I am trying to bust this Union Advocate from the establishment. I want the establishment to let us, even if it's just me, get something printed, get my viewpoint, that is what I am after. I am paying for this paper and I expect to have the right to use it, too.

THE CHAIRMAN: We will see if we can invite someone.

MR. GEORGE CARDINAL: Let's get some of that brass in here.

THE CHAIRMAN: Thank you very much.

MR. E. G. HOLSTEIN: My name is E. G. Holstein. You will have to bear with me as I have a little speech impairment, but when I get mad, that goes by the wayside.

I am on the schedule for tomorrow afternoon in regards to acting on the Federation. I was going to keep quiet tonight, but I am a member of the Teamsters Union. I am Indian, a Chippewa from the State of Minnesota. I own a suburban home on the outskirts of town, but I don't have any degrees.

I was also a labor organizer for years for the Teamsters. I am going to defend the Teamsters and nobody else. We have got everything that you could imagine -- black, white, blue, pink, and all. In our meetings, we get up and support anything that we want and try to push it through. A man mentioned a name I happen to know. He is with the Jewish labor league. He works with the Teamsters and the job on Mille Lacs was brought up on the floor of the Honeywell group; it was handled through the officers and they did a beautiful job.

One reason I want to get up quick, before the word got back on this, is that the Teamsters in Minneapolis work through this Jewish Welfare Board. He is one smart cookie, and gets the work done. They are working for us now, to help with our youth centers in town. So I thought I had better get up quick, before the word got back there that we are looking for an argument.

In the teamsters, we are nationwide. In the south, we have got the colored boys in with us down there strong; we have them in Chicago strong; we have got them here with us, and that one is international. I assure you we are out to organize everybody.

(Applause.)

THE CHAIRMAN: Thank you, Mr. Holstein. Mr. Jourdain wants to say something.

MR. JOURDAIN: Just a little bit about Sam Schriner. Sam is a co-executive officer of the Minnesota Labor Human Rights Commission. He and Lou Herman have the various unions participating in this Human Rights Commission. They have John Curtiss at the Restaurant & Hotel Workers, and also Dave Roe, president of the AFL-CIO. I am suggesting we call Dave Roe to come to this conference and make a report of their activities as far as the union people are concerned. I am sure Dave will be able to clarify the position of the AFL-CIO.

The Minnesota Labor Human Rights Commission, headed by Schriner and Lou Herman, have been active since 1955. They have helped at various reservations on many occasions. They have been quite active, and have been promoting job opportunities in the Twin Cities. The fact of the matter is Lou Herman used to get after me because we didn't refer anybody to their office down here on University Avenue. That's the Jewish Community Relations office. I got to the point where I was sending everybody interested in a job. Some of the people called me from Minneapolis and asked me, "Where can I find a job?" "Go see Lou Herman and tell him I sent you there," I would say.

I am going to show you how smart the Indian is. He was smarter than Lou Herman. Lou got after me one day when I stopped by to say hello. I walked in the door and he just took after me. He said, "You damn Indian," so-and-so, this-and-that, and I just stood there with my mouth open for about two minutes until he ran out of gas. He said, "You Red Lake Indians -- in fact, all Indians -- think you are a bunch of aristocrats. I get you a job, it isn't the right kind and you leave it. This man you sent over last week, I got an interview for him and spent a half day with him, selling him to the employer. I said, 'now, you are all taken care of'. He said, 'well, only one thing.' I asked him what that was. He said, 'I need carfare and lunch money.'" Lou had already committed himself backing up this man. He loaned him $5.00. At one o'clock the employer called up Lou Herman and asked him what became of the man that he was going to put to work. Lou checked around and couldn't find him. "Lou," I said, "to sum it up all in one statement, you found an Indian that was a heck of a lot smarter than you. He got a quick five dollar bill out of you."

THE CHAIRMAN: I think the hour is growing late and I know we all have families and responsibilities. We will meet tomorrow morning at 9:30 a.m., and continue until everyone has had an opportunity to testify.

We are now adjourned. Thank you very much for your attendance.

(Whereupon an adjournment was taken until 9:30 o'clock A.M., March 19, 1969.)

March 19, 1969,
9:30 O'clock A. M.

MORNING SESSION

THE CHAIRMAN: Good morning. There were some that wanted to testify last night who didn't get to, so we will continue with the testimony from last night. We will ask you to please give your name and address for the record.

MR. NAHWOOSKY: We will begin this morning with Mrs. Dolores Raisch.

DOLORES RAISCH: Madam Chairman and you other fellows, I don't know your names, and ladies and gentlemen, I want to talk to you about the Northside American Indian Youth Council Center. I am Mrs. Dolores Raisch, a Chippewa Indian from the Leech Lake Reservation in Northern Minnesota. I am also the Secretary of the Urban American Federation of the State of Minnesota. I am also a member of the Concerned Northside American Indian Residents. My husband, Joseph Raisch, is the Director of the Northside American Indian Youth Council Center. We call it the Northside Indian Teen Center. Our center is a drop-in center for Indian youth residing on the north side of Minneapolis. My husband was hired the latter part of September by the Indian youths themselves.

When my husband took over the Center, they were then located in an area that was very undesirable for the young people. The parents felt it was not good for their children to be going there. With the permission of the parents and the Youth Council, we also asked Mr. Tom Scheid, who was then Indian Commissioner, to come and see the Center. My husband was keeping the Center open a few hours in the evening, but in October it gets rather cold and there was no heat in the building. There was a big hole in the floor and the only place to get a drink of water was in the bathroom sink. The building was also a fire hazard because of all the trash and garbage in the basement.

My husband was working on a volunteer basis, and no one who was involved previously could give him any records or any accounting of funds. He really had to start building from scratch.

There were two pool tables, a broken juke box, and a few sticks of furniture. He got parents and youths organized, and he used our home, which is a three-bedroom apartment, for meetings.

A proposal was drafted and presented to the M.O.E.R. Board for funds, but it was refused. So they went to the Tactics Board in North Minneapolis and got a $5,000 grant for a three-

month operation. They were told then the Pilot City Regional Office who, incidentally, is our sponsor, would try and fund us from their special accounts.

We went out and found a different building. The building we found was really two stores, and we moved into it November 1st. We feel this building is nearer the Indian population concentration in North Minneapolis.

This Center would like to serve as a focal point for recreational, cultural, and educational activities for the Northside Indian youth. The director and any staff would have to be of Indian ancestry. It provides a physical structure to which Indian youth are attracted. They share in designing and conducting programs through active participation. It provides the opportunity for individual and group identity of the young urban American Indian. The program provides an opportunity for the Indian youth to practice leadership and accept responsibility for decisions, leading to confidence through developing competence in carrying out their own decisions. This Center is representative of about one hundred and fifty American Indian youth residing on the north side of Minneapolis. Their ages range from about eight to 21 years old. The youths come from reservations in Minnesota, the Dakotas and Wisconsin. There are Chippewas, Sioux, Menominee, Winnebago, and Apache tribes represented.

The Center is governed by a teen board of directors. There are five teens sitting on this board and seven adult board directors. We also have eleven people sitting on the advisory council. The advisory council consists of professional people who work in the area. They don't live there. We have five Indian residents also sitting on this advisory council. The board of directors makes up the rules and regulations, and my husband is there to carry out these rules and regulations.

Because of uncertain funding, we have been unable to start any constructive cultural and educational activities. We have businessmen interested in coming into the Teen Center and starting a little workshop making totem poles. The teens would also like to do bead work and make Indian costumes for dancing and for pow wows. Many have indicated they would like to learn the Chippewa language. Out of all the kids I have talked to, I have only heard one that could talk Chippewa, and he was from Red Lake.

These businessmen have been coming to the Center since December, but due to lack of funds, we just haven't been able to do anything. They would offer advice on such things as marketing the products made, tax and insurance problems, and any other phase of running a business. This project could provide a little money for the Center's continued operation and also put a little money into the youths' pockets. A lot of our young people are on welfare and they certainly could use the money.

Another reason we have the Center is to keep the kids off the streets and cut down the police problems. As everyone knows, we have a high percentage of arrests among our Indian youth in Minneapolis. Many of these young people are committed to state institutions. We have been meeting with the state officials from the Department of Corrections. We had one meeting with the Deputy Commissioner so far, and some of the young people told him of the things they had suffered at the hands of some of the counsellors at these institutions.

One of the boys told how he was beaten by one counsellor. Both eyes were blackened and his face was all puffed up when his mother went up to see him on Christmas Day. I remember, because my husband and I took the mother out to see her boy.

Naturally, the Commissioner was shocked by these stories. The parents who go to visit their youngsters in these institutions are treated very discourteously. If the parents are treated like this when they go and ask a question, you can imagine what these youngsters are treated like when they are there twenty-four hours a day, for months or years. One only has to think of the Dane White case to know something has to be done.

These people are willing to sit down and listen to our complaints and try to do something about these problems. We are in the process of writing a proposal to present to the Commissioner asking for Indian personnel in these institutions, not only case workers, social workers, and counsellors, but also guards, cooks, janitors, matrons, typists, and any other personnel they have. We would like Indian people themselves to go and talk to the case workers and counsellors who are with the young people constantly and try to have them understand a little of the Indian culture and history. They need to know that what they see on TV and read in books are not the true facts -- that we are human beings and should be treated as such.

The young people took a trip to Red Wing about a week ago. This is a training school for boys. Tomorrow, they are making a trip to the St. Cloud Reformatory. The idea behind this is maybe if they go and visit these institutions, they will have second thoughts about breaking the law.

One contractor came in and cut a large doorway between our two buildings. This was done on a voluntary basis. We had men from the Holy Name Society and the Ascension Church and some of the youths who painted inside the buildings and did a little remodeling. We also have acquired a water fountain for drinking, a pop machine, and a pizza machine. We have two pool tables, a pingpong table, some weights for lifting, some quiet games, some paperbacks, and we were given a lot of used clothing for a rummage sale. Before Christmas, I told some of the families to come

in and help themselves to clothes, as money is pretty hard to get at times, especially at Christmas. Some of the mothers came in and took whatever they thought they could use.

There was also a stamp drive in the suburban churches and these stamps will be used for equipment that the center needs. The furniture we have is all donated, old furniture. There is nothing new, but a pingpong table. We need a lot of things such as lumber for totem poles, beads, and buckskin.

We were officially notified last Friday that Pilot City, our sponsor, granted us a fund of $15,738.75 for a year's operation. My husband is the only staff person working in this Center and he puts in eighty to eighty-five hours a week. We have constantly asked for paid help to relieve him a little, but Pilot City said they have no money for this. I have a copy of their budget and it comes to quite a bit. $15,000 is just a drop in the bucket. I think they could help the Indian community more on the north side.

The Indian people come to my husband with their problems, but he can't do anything. He is only one person. He sends them to Pilot City, but the Indians feel that Pilot City is not for them. Pilot City does not reach the Indian community. Perhaps in the last month they may have been trying, but before that, I don't believe they did. They feel the white man has done too much harm to the Indians in the past, and now the black man wants to do the same thing. I am getting so tired, and so is my husband, of begging Pilot City for money. I believe they could give us more money if they wanted to. Like this proposal we presented to the M.O.E.R. Board last fall, we didn't get anything out of it. Why does the Indian have to get the least amount of anything?

Our people are taught in their homes to be proud of their heritage. They get out in the community and schools, and learn their heritage is something to be ashamed of. I have six children; only one graduated from high school. Two dropped out. We taught them when they were youngsters to be proud that they were Indians, and they were proud of being Indians; but when they got to junior high school and senior high school, they started being ashamed of being Indians. We tried to teach them the Indian language. They learned a few words, they could understand, but when they got out in the community and started watching TV, they were no longer proud of their nationality. They forgot whatever words they had learned of the Indian language. I think we have one of the nicest languages in the world. You don't have any swear words in the Chippewa language.

I hope you people sitting on this Council will take back to Washington what you have heard here and tell them the Indians' plight in the urban area is indeed sad.

I thank you.

(Applause.)

THE CHAIRMAN: Thank you very much for your comments.

I would like to ask you a question or two. I think you and your whole family are to be greatly commended. I know you are well received in your community. I can tell by the applause you just received.

I would like to ask you, why do you feel there are so many arrests among Indians? Is it discrimination within the police force?

DOLORES RAISCH: I don't know. We think this exists. We have charges of police brutality against our young people, but nothing has been done. These cases are in the Civil Rights Department.

I forgot to mention, we do have a little City Hall in our Center. The police community relations officers come in there once a week for four hours a day. Through this we hope the police will get to know our Indian young people a little better and see them as human beings. The same with the youngsters, they will accept the policeman as a human being, too.

THE CHAIRMAN: What type of arrests are being made? What are the young people arrested for?

DOLORES RAISCH: Well, car theft, running away from home, truancy from school.

THE CHAIRMAN: Truancy from school? Absenteeism from schools is enough to put them in an institution?

DOLORES RAISCH: Oh, yes. If they miss too much, if they have a poor record, absenteeism, this will put them in an institution. This is why we have been talking to the Commissioner of Corrections. We believe the judges also are a little prejudiced toward the Indians. I personally know this to be true.

I don't like to air my family problems, but I have a boy who is fifteen years old. He has been in trouble with the law about two years. Some of the charges against him was with white kids, and he got the blame for them. He was sent to a forestry camp up in Northern Minnesota, 34 miles from Nashwauk, right out in the woods. He wasn't going to school, but was working forty hours a week. The kid was going crazy up there. He slashed his wrists; it took nine stitches to close it. I almost fainted when I went there and saw that cut on his arm. We asked, as his

parents, to have him transferred to some other institution. We went to the Commissioner of Corrections and he agreed to review the case. My boy is now in Red Wing and doing fine.

I don't know if you are aware of this Dane White case I mentioned. This is a little Indian boy who hanged himself after spending almost six weeks in jail all by himself. I have the clipping from the newspaper in my folder. He was thirteen years old, and hanged himself.

THE CHAIRMAN: Are parents notified when young people are arrested?

DOLORES RAISCH: Yes, they are notified.

THE CHAIRMAN: Do they know what the procedures are to get help?

DOLORES RAISCH: We are beginning to get help along this line. We are going to have a legal aid clinic set up in our Center, starting next month. It will help with these problems, to get legal advice. These things are beginning to come out. Our main concern is keeping these young people occupied and busy so they don't have time to be roaming the streets. This Center is really the only place they have to go. There was a settlement house, but it has been moved. We have quite a few families on the north side.

THE CHIARMAN: Do you feel, in your opinion, that the Civil Rights Department is doing as much as they can in behalf of the Indians?

DOLORES RAISCH: No, I don't.

THE CHAIRMAN: Are there any Indians on the Civil Rights Commission?

DOLORES RAISCH: Yes, I believe there are. I think Pilot City could give a little more help to the Indian. I don't know what their real role is in the Indian community. I believe all they do is refer people to other agencies.

MR. NAHWOOKSY: Would you elaborate a little more on the funding of your Center? You mentioned Pilot Center gives you so much money each year for this, or what? Is this your sole source of funds?

DOLORES RAISCH: Yes, it is. We got official word last Friday that the Center has been given $15,000. Before this, we were told various figures, and it gets so frustrating. You are trying to do something for young people and there is no money to do it with. These kids keep asking, "When are we getting

funded? How much are we going to get? What are we going to be able to do when we get these funds?" What can my husband tell them? He can't say, "We are going to get a million dollars." He can't tell them that. He has to keep telling them, "I don't know. I don't know."

These kids come to him with their problems. He has to be a counsellor, a janitor, and try to run the Center. He has to be there to supervise and see that things are run right. He has no help outside of myself and another fellow who comes in, and two NYC boys who clean up the place. My son has been helping, but he wants to go back to work. I quit my job to help my husband get this place going.

When we sat down with the Director of Pilot City, there was nothing left, maybe $2,000, that's all. What are we going to do? There is a similar program coming up, the summer program, and it is to employ young people for the summer.

MR. NAHWOOKSY: Have you tried other sources for funds?

DOLORES RAISCH: I have appeared before the United Fund, and they told us we wouldn't hear anything for sixty days. That should be around the first of April.

MR. NAHWOOKSY: What about the City Recreation Department? Do you get assistance there?

DOLORES RAISCH: Well, we are starting to get some help from the YMCA. Again, these kids, most of them, are on welfare. and cannot afford the bus fare. This is quite a ways to walk. We had three basketball teams, and transportation was one of our problems. My husband's car isn't even working now. He was driving the kids back and forth to the games. They had to cancel a lot of games. The place they were playing must be a mile or two. When it gets twenty below zero, you can't expect these kids to walk. All the other Centers, like the Way Community Center, have busses and nice new furniture, but our Center has to be satisfied with cast-off things.

MR. NAHWOOKSY: Have you thought about other government funding, OEO?

DOLORES RAISCH: This is OEO.

MR. VALANDRA: You are talking about Pilot Center and Pilot City. Is that all the same thing?

DOLORES RAISCH: This is the same thing.

MR. VALANDRA: You talked about cast-off furniture and that you get second-hand stuff. You talked about another center, Way Side?

DOLORES RAISCH: The Way.

MR. VALANDRA: Is that similar to your situation

DOLORES RAISCH: It's a center for black young people, but I understand they are privately funded.

MR. VALANDRA: The center you are talking about and this other one are entirely different? Their funding is different?

DOLORES RAISCH: Yes, but their purpose, I think, is the same.

MR. VALANDRA: The center you have primarily concerns itself with Indians?

DOLORES RAISCH: We have mostly Indians,but they can bring their non-Indian friends in. They have to be responsbile for their behavior while they are in the center. That is one of the rules we have set up.

MR. VALANDRA: Do you have any black people that come in?

DOLORES RAISCH: We have a few that are friends with Indian kids.

MR. VALANDRA: Are you directly a part of an overall OEO funding program, or are you specifically funded by OEO for this particular Pilot Center?

DOLORES RAISCH: I believe we are a part of Pilot City Center.

MR. VALANDRA: Do you have any information on Pilot Center that can be given to the committee for their information? Are you run by a board of directors? Who is responsible for this kind of thing, primarily?

THE CHARIMAN: Its' OEO funded, it it?

DOLORES RAISCH: Yes.

THE CHAIRMAN: Under the CAP Agency?

DOLORES RAISCH: I don't know that, but I can show you this.

MR. VALANDRA: What is your connection with this Center?

DOLORES RAISCH: My husband is the director of it.

MR. VALANDRA: Does he know where the funding comes from?

DOLORES RAISCH: Yes. That is the proposal we presented to the M.O.E.R. Board that was refused.

This is what Pilot City gave us (indicating).

THE CHAIRMAN: Thank you very much. You did a very good job.

DOLORES RAISCH: Thank you.

(Applause.)

MR. NAHWOOKSY: Donald Bevis.

MR. DONALD BEVINS: Mrs. Harris, other guests. My major purpose of being here is listening, but I didn't want to leave without being sure that as a school person, I indicated our interest in this particular set of hearings. I am Don Bevis, Assistant Superintendent for the Minneapolis Schools.

I think we have been able to make some real breakthroughs in the last year and a half, not as a school system, but as a community. We have a superintendent that has opened the door for some real movement in the area of new educational programs. The first real breakthrough was when we recognized that as a school system, we have been failing in the education of Indian children, and we moved away from a posture of defensiveness. We began really looking for new programs that will meet the needs of Indian children. With the kind of leadership that is evolving, we will be able to come up with new programs that do have a chance, at least of succeeding with our Indian children.

We came out with a request for help a little less than a year ago, and the response has been really excellent. We have had local response in the formation of an adivsory committee, and have gotten assistance from the teen centers. As a matter of fact, there was a meeting yesterday asking for high school credit to be given for courses taught at the Teen Center. We are actively exploring this kind of thing, assuming that the quality of the material presented is what the Indian people themselves feel is significant, and worthy of high school credit.

We are willing to take the high school program, junior high school included, to a work site. We are actively exploring this at the request of some of our teen centers. We have had a request for a small group of faculty, not pinned down to a building, but who can move to the centers where the Indian children are comfortable. They can teach there, with ready access to the building, and can move back and forth without being locked out of one. They would be taught where they are most comfortable and able to learn.

At the State level, we have gotten a great deal of help from Will Antell, Ed Kane, and the Indian Education Committee. They are active, and becoming even more active. Hopefully, they will be able to assist us in getting feedback, indicating that any program that we have in the urban center should not just look at the urban center, but that it should look at the entire state, and possibly even a multi-state program, as far as functions are concerned, within the State of Minnesota. We are not setting up something in the urban center that has no relationship to the reservation or other areas.

At the federal level, we have had extremely good response. I am sure you had reports, and I will jsut read through some of the programs and will be very happy to answer detailed questions on them. I know you have had reports on STAIRS and Upward Bound, and we do have currently a Teacher Corps operating in our junior highs and have applied for one in the elementary. The one applied for would have special emphasis on working with Indian children.

We have a program paying ninth grade students to serve as tutors for elementary children, and this one has worked very well. We have about twenty on the program now, with one of our Indian teacher aides, Mr. White, serving as a coordinator for the program.

There is an Indian library proposal, statewide, that will be operating in the summer. An Indian drop-out program is in the early stages, where among the twenty that have been selected, a formal proposal will be finished by May 5th. Currently, Bob Carr is being relieved of his duties at Phillips Junior High School as a social worker to come in and coordinate the activities of the program. It was submitted as a pre-proposal, but now must be written as a final proposal and resubmitted May 5th. This one will involve the Indian community at all levels and we will be able to implement it based on an urban program but with a state-wide application.

There is another project that is pending called Indian Family Project. Yesterday they met and a large group went to Washington, and talked with two of the bureaus in Washington. They are called the basic education and the drop-out group, and under the adult basic education. The proposal was submitted involving the entire family from essentially a prenatal program on through adult basic. .This one is pending and hopefully would round out a statewide educational program.

There has been mention of a task force on minority cultures doing a fill-in job, for not more than two years, during which materials are developed for inclusion in the regular curriculum.

I think the outstanding thing represented here during the last day and a half is the Indian leadership. Whether we listen

to the ones worried about Indian experts, expert Indians, or instant Indians, I don't know who we are listening to at this point. Hopefully, we will be able to put together the best programs as far as Indian children are concerned, based on the expertise that we are able to get from the merging Indian leadership in both the city and the state.

I think, at this point, the individual Indian children in our schools probably see little or no change compared to last year. Hopefully, within another year, the individual children will be able to feel the change and be affected more directly through the new programs.

I don't want to take more time from those that are present to talk about specific Indian problems. I did want to express the school's concern, and answer any qyestions relative to the school that you may have.

THE CHAIRMAN: Thank you very much. We appreciate the fact that you came and have been listening to the specific complaints, and that you recognize the problems, and that you are involving Indians in the decision making.

I was concerned about one lady's reference to the conditions at the school on the North Side.

MR. DONALD BEVIS: Yes, I think one of the teenagers last night was referring to Franklin Junior High as a boarded up monstrosity. I don't think those were the exact words, but boarded-up windows were mentioned. Everything he said was absolutely correct. It's a monstrosity. It should not exist, and fortunately will not exist more than a year. We have acquired a site for a new Franklin. But, in the meantime, it is a terrible building. It is one of our worst. We were able to get funding from a bond issue for replacement of that building. I don't know the exact date, but within a year and a half, we will have a new Franklin School.

The other one in that area, and he could have made the same comment about it, is North High School. It doesn't have quite as many boarded-up windows. It is also one of our older buildings. We have a site for a new building there. In the inner-city, we are making a definite effort to get some of the new buildings.

THE CHAIRMAN: In your opinion, are you making some arrangements with -- for lack of a better word -- some sensitivity training for teachers and staff?

MR. DONALD BEVIS: We are doing two things here: one is the taking of the entire staff to three days of sensitivity training sessions. We have these built into our summer budget so they

will be going this summer. We have an unbudgeted item at this point, but I am sure we are getting close to a budget for it -- for groups of multi-racial retreats. They would be three-day sessions with students and faculty. We have had, I think, three in the past and there have been very positive results from them. I think this is a direction in which we do want to move with larger numbers -- not necessarily larger individual group numbers, but larger numbers of groups that can participate in these.

THE CHAIRMAN: We have talked about the problem of verbal expression of Indian youth within a group. Are Indian culture characteristics taken into account, for instance, in a retreat where you have other minority children? The Indian children may or may not project as well as the others and may not make an input into the whole program.

MR. DONALD BEVIS: I am going to beg off on a straight answer. I have not been directly involved, but it certainly is an insight that I will carry back to those working with these young people; to be sure it is something that is considered. We will have to come back to some people, either on your staff or locally, who can give us some assistance on how best to involve our Indian youth in the programs.

I am not that closely involved, so I can't give you any straight answers on that.

THE CHAIRMAN: I know from my own personal experience in Washington, having groups of minority children in for discussion on adolescence that the Indian child isn't verbal, and therefore, doesn't have the opportunity really to make a contribution unless he is asked directly. Even then, he hesitates, and I hope this is taken into account in your program. I think you will find it true with the children you will be dealing with.

MR. DONALD BEVIS: I will relay this and make sure it is taken into account.

An item was mentioned yesterday by Mr. Roberts relative to some books -- this is one of the things I thought I might mention. They have done some review for us. Duluth picked up the first one and pointed out the negative parts that were in the book. We withdrew it in a week. If it is in the elementary school; we have sixty-eight -- we've lost one. It took about a week to get them out of circulation. Fred mentioned a new one, and as soon as we get their recommendation, we will take it out of circulation or retire it, according to their recommendation.

THE CHAIRMAN: Does each individual school determine what books will be used in that particular school? I didn't quite understand how that worked.

MR. DONALD BEVIS: This is another piece of the normal bureaucracy. The textbook selection is made every five years by a group of teachers. They are called the Textbook Selection Committee. They get together and recommend the selected textbooks. In the past, it's been a group of teachers with no outside consultation. We are looking carefully the next year at bringing in specialists to look at the books before they are adopted. A five-year adoption leaves us quite awhile without change.

THE CHAIRMAN: Yes, particularly with the change in knowledge concerning minority groups.

MR. DONALD BEVIS: In cooperation with the State Department of Education, we have attended a funding for development of some audio-visual material on modern Indian culture. This will operate this summer. We need much help from the Indian community in putting together this kind of program -- filmstrips, and slides, that will go to all the school buildings and depict the modern Indian as they want to see it -- not the kind you had in the paper last Sunday. That was not the kind of a picture I think we should be promoting.

THE CHAIRMAN: I agree. Thank you very much.

VOICE: I want to ask one question before you sit down. Are the Indian children being integrated into these other schools in the area, or in the suburbs? Would you have any information, are they part of the destructive or disruptive segment, or don't you have that information? I was wondering if they were given the same consideration as the black students.

MR. DONALD BEVIS: If I am interpreting you correctly, you are asking, could they transfer -- there is a racial transfer policy.

VOICE: I am asking if they have been considered on the same basis as the colored have been considered in integrating the suburban schools.

MR. DONALD BEVIS: Unfortunately, we don't have any relaionship with our suburban schools, as far as an official project of integration is concerned. We have not been moving in this direction. We don't have much in the way of metropolitan planning, unfortunately, so we don't have anything relating to the suburban schools, if this is your question. I am not quite sure I understand yet.

VOICE: You know, they always say they are putting different children into these schools so they can be integrated. I was wondering if the Indians were given that same consideration?

MR. DONALD BEVIS: Well, hopefully, the Indian children will be given whatever consideration is given, but we don't have this kind of program on an official basis. Now, if there are some suburban schools that are promoting other minority culture or minority children coming to their schools, this is not being done on an official basis.

VOICE: The Indians aren't being considered, right?

MR. DONALD BEVIS: No one is being considered for this.

VOICE: They are.

MR. DONALD BEVIS: I don't know of it.

VOICE: I do, because I live on the North Side.

MR. DONALD BEVIS: We do have a policy that any minority group, and this includes all minorities, whites, incidentally, may transfer to an imbalanced school within the city. It does not include our suburban neighbors, and perhaps this is what you have reference to. Within the city, they may transfer, and this includes Indians and whites. Incidentally, several of the white youth have transferred from the outer ring of schools to some of our imbalanced city schools because they feel they have a better chance for a complete education in this setting.

THE CHAIRMAN: Thank you very much.

MR. DONALD BEVIS: Thank you.

(Applause.)

MR. NAHWOOKSY: We will hear from Bob Carr.

BOB CARR: Mrs. Harris, members of the Council, members of the audience. I think we are all aware of the many problems in relation to welfare and social services. I think that we can see many problems relating to the inadequacies of financial assistance programs, the types, and the amounts that are granted to families.

There are many problems relating to the problem-solving activities of the social workers through these agencies and organizations. There are problems in terms of the manner in which these services are provided, and there are problems as to the type of people that go into these programs -- who are providing the services.

There are problems in the processing of applications and eligibility which we need to think about. We need to think in terms of what changes could be made, not only for Indian people

but for all people throughout the country.

Whenever we talk about social services or programs, no matter what aspect of the programs we talk about, we will find something wrong with it. We can't spend all our time talking about problems. We have to get to the point where we have to ask ourselves what our responsibilities are as Indian people, in relation to these problems. What are we going to do about it? What are we going to do about it in the future?

There are many areas of concern for Indian people as it relates, again, to social services. Our definite area which we need to become involved in and seek out is for our Indian people to sit on policy-making bodies. I think there are efforts being made within our Twin City area to place Indian people on these boards. A good example, which has just come about recently, is a committee being formed by the United Fund from Hennepin County Health and Welfare Services, mainly in terms of reevaluating their admission policies. They have got a committee studying the Indian organizations and centers located in Minneapolis. This is where we could be of help -- in determining what type of programs are in existence and how an organization such as the United Fund Agency can be more meaningful to our Indian community.

Secondly, we need Indian people in administrative levels of all existing welfare organizations. I think only when we get into these positions are we going to effect any change.

Another area is the need for Indian workers in social service areas. There has been a comment made that it is difficult for social workers with just a B.A. degree to get jobs. I don't think so. I think there are many positions available. They are crying for all kinds of social workers. We need to put more Indian workers all up and down the various levels of social work. We are finding out through these community aid programs that they are doing a lot of things that we as professional workers have been unable to do for a long time. I think we are learning many things from these programs.

Another area of concern is the need for better lines of communication between our Indian community and the various organizations within the metropolitan area. We are going to have problems in these assistance programs, but somehow when there are lines of communication between the community and the organizations and back the other way, it is easier to accept some of the limitations we continually have to face. A liaison person, I think, would be helpful.

One of our welfare agencies in the City has such a person. She goes to the various Indian organizations to find out what the problems are in an attempt to make some changes or at least make some recommendations to her agency. Just the other day, one of

the workers was telling me they had been unhappy about a receptionist at the front desk. The receptionist is probably the most important person in any office or agency because they are the ones the people first come into contact with. If you get a bad impression there, why it is going to be difficult to accept anybody else in that agency. I learned something was done -- they talked to the lady and now she is one of the nicest persons in the building. We can see that changes can be made and I think if we can become aware of the problem areas and begin concentrating on these areas, there will be more changes.

There is a definite need for on going in-service training programs for all people in these various agencies, not just the workers, but secretarial staffs, the administrators, board members, so they can become aware of our special needs and problems. This is where the Indian community can become involved, and I think they are involved, but it needs to go further.

How can we accomplish some of these goals that we have set? I don't think these are things that can be accomplished right away. I think these are things that are going to be long-range programs and we need to start now.

One of the things we all keep coming back to is this business of leadership. I think whether we are talking about welfare services, justice, education or whatever, it still comes back to the development of leadership within our communites. Until we can develop the type of leadership that can assume some responsibility in making the institutions aware of our needs, we have a long way to go. There are many ways you could develop leadership. I am new in the Twin Cities, I have been here only a year and a half, and yet during this period of time, there are more and more Indian people becoming involved in the various activities in the cities.

There is growth on the part of all of us. We can all go back to our own early experiences as to how difficult it really is to assume leadership. The only way we can obtain this type of thing is through experience. Many of us obtained this experience within some of the OEO programs. Whether or not we agree with some fo the things they do, this has given us a real opportunity to become involved.

Another area we have to stress continually is education. So Some of us have been fortunate enough to be able to get the type of education we now have. I think we need to emphasize this in our younger age groups, the teenagers so that we can keep them in school and they can assume leadership in the future. There is a definite need for scholarships -- not just limited scholarships, but scholarships based on need.

Going back to the social services, there are many scholarships available, but only after you complete your four-year course. You can go to graduate school in social work and have everything paid for, but here again it is getting over that first hump. We need to concern ourselves in this area.

We need more work study programs. We have a program called New Careers in our city, but there are many problems involved in it. We need to take time and really evaluate what it is they are doing wrong, why so many are dropping out. We need to re-evaluate and redefine some of these areas that are difficult for us.

What is being done in the Twin Cities at this point in terms of Social Service?

There are many exciting programs that have been developed within the past few years. There are going to be more programs developed in these areas. One of the OEO funded programs, the American Indian Citizens Center, is an organization providing many useful services, not only in direct services to the Indian community, but also in relationship to existing agencies and organizations.

We have the Upper Midwest American Indian Center which is quite involved in several areas. I would like to mention some of these at this point because I think it shows us that programs can be developed and carried out by Indian people.

One of the programs is the New Comers Center for Indian families coming from the reservations. They may have gone to a house by now, but we are going to get a duplex where we can house Indian families coming in to the Twin Cities. Then we will give them services as far as finding an apartment to live in, rent, and job finding. So this is a new program and I think we can build from it.

Another program we are working on, or at least we have in existence, is what is called the Martin Luther King Fund. We received $7,000 from a committee that was set up after the Catholic churches in Minneapolis collected money from various other churches in the city. We got $7,000, and we submitted a proposal which covers scholarships for athletic programs, for dance and music lessons, and incidental fees for Indian students in the school system. We have a committee set up which gets the applications and goes out and makes home visits. Although our primary function is to see whther or not we can award them the scholarship, one of our primary hopes is to get to know the family. The committee is finding many other problems in this way -- health and family problems. We hope this will become a permanent program so we can follow up on these people and refer them to the proper agencies so that they do receive the type of services they need.

Another area is the half-way house. It's called a guest house for Indian men just being released from the Minneapolis Work House who are having problems with alcohol. We are having a closing on a house we just bought on the near south side. It will house Indian men, and we have gotten a grant from the C.D.P. program. Here is another need we hope to be able to provide some services for.

We have the teen programs which Mrs. Raisch spoke about. We have other Indian organizations doing different things which are all social services. We have come a long way and I think we will continue to expand these programs.

Thank you very much.

(Applause.)

VOICE: May we know who "we" is. With what organizations are you associated.

MR. BOB CARR: I am with the Upper Midwest American Indian Center.

THE CHAIRMAN: I want to compliment you on your self-criticism and that of your profession. I think that is very admirable. I appreciate that you as a professional social worker can see shortcomings in the profession itself, and identify some corrections that can be made.

MR. BOB CARR: Yes, we have several different programs. I am not familiar with all of them, but we have Indian people involved in some of these programs. Again, it's so difficult. This is an area that is difficult for people to go into with our many problems of communication. Many of them get in, but many of them are unable to get through the program. We have a few doing very well in these programs, but here again I see a real need for evaluations.

I don't think it's very good to place any person in a social work aide position. Many times this is harmful to the person himself. We have to be very careful where we place our Indian people and provide real close supervision so they are able to step up the ladder. Our problem is that many times, we are all so busy with our own jobs that we place the person in a position and say, "Go to it," without any support or any way of helping them develop.

THE CHAIRMAN: I would like to ask this question. Are you a social worker connected with a high school?

MR. BOB CARR: I am a social worker in a junior high school on the near south side.

THE CHAIRMAN: In your opinion, what are the health problems of junior high school children that you work with?

MR. BOB CARR: There are all kinds of health problems, dental problems, visual problems, and hearing problems. It's amazing what you do find. The sad part of it is we never seem to have the time, or take the time, one we find out what the the health problems are, to follow through to make sure they get the services. There are problems of stuttering. Now here we say, "Well, gee, that's too bad that he stutters like he does." But what do we do about it?

I hate to place the blame on time or on personnel. This is where we need very close coordination of services, not only within our Indian Commission, but city-wide.

THE CHAIRMAN: Do the schools not furnish this kind of referral service?

MR. BOB CARR: This is one of our functions as social workers in the schools, or any teacher. All the students are required to take health examinations before school starts in the fall, but some parents bring them in and some do not. Many times, for some of the people, an evaluation or a physical examination is hard for them to get because of the expense. When we come across it, we try to take care of it and we get caught up in something else.

The Upward Bound program, and you may have had a speaker from this organization, is in the process of having all seventy-five students evaluated physically. I think they have started now.

THE CHAIRMAN: That is one step in the right direction. Is there any kind of a program that the Public Health Service, not necessarily Indian Health, could refer these students to where they could get health services so the expense wouldn't be so heavy on the family?

MR.BOB CARR: The Minneapolis Health Department holds various types of clinics throughout the City. It comes down to getting them there, or making sure that somebody can get them there. This is the problem.

THE CHAIRMAN: Do you think there might be a possibility of working out a comprehensive health mobile unit that could give health services to children from low-income homes?

MR. BOB CARR: Yes, I believe so. I like to think the atmosphere in terms of service for the Minneapolis area, is very good at this point. We need to work at defining what our specific needs are, and to concentrate on these. We should be able to work out something in these areas.

THE CHAIRMAN: Do you work with just Indian children?

MR. BOB CARR: No. I work with all children.

THE CHAIRMAN: Do you find a difference, for instance, in the health conditions of the Indian children and the non-Indian children?

MR. BOB CARR: We are located in a city area, so many of the children have comparable problems, I believe. I can't really say.

THE CHAIRMAN: I thank you very much.

(Applause.)

MR. NAHWOOKSY: Mr. Larry Martin.

MR. LARRY MARTIN: Mrs. Harris, Mr. Jourdain, members of the committee. I would like to tell you today about the St. Paul American Indian Center. I happen to be the director of the center and would like to give you information about the center, what it does to reflect the needs of the urban community and how we are trying to meet these needs through the Indian Center. I will also show some personal feelings about the Center's movement and how important it is.

We are in a day when we are beginning to think a lot of things together and to reevaluate our value system, and our outlook on what we are trying to do. This involves an examination of ourselves. It also involves an examination of the urban situation as we understand it.

I have been involved in this work for a number of years, and feel the people at the Federal level should really know what is going on at the local level. There is a lot of feeling among the people at the local level and particularly among those that I have had dealings with.

The packet I gave you includes names, addresses, and the tribes and occupations of our board of directors. The list, it's called the St. Paul A.I.C. Review, includes all the myriad activities we are involved in at the Center. I have included a proposal for the St. Paul Indian program which we submitted to the Catholic Archdiocese Urban Affairs Commission. We were able to get some monies from the church for some of the program elements we are involved with at the Center.

I have included the by-laws of the American Indian Center that the Indians themselves developed. The main proposal submitted to the Hill Foundation which is our main source of funding for the center for two years.

However, I am a sentimental kind of person and now and then, I like to steep myself in sentiment. Some of this sentiment is rather important to me because it's tied in with values. A number of years ago, I had the privilege of attending a conference called the Chicago Conference. At this time, they developed a creed that was very appropriate and has helped me all these years to gear in and develop a philosophical base for the things I do. I would like to read that creed to you, if you don't mind. It says:

> "We believe in the inherent right of all people to retain spiritual and cultural values; the free exercise of these values is necessary to the normal development of any people. Indians exercised this inherent right to live their own lives for thousands of years before the white man came and took their lands. It is a more complex world in which Indians live today, but the Indian people who first settled the new world and built the great civilizations which are only now being dug out of the past, long ago demonstrated that they could master complexities.
>
> We believe that the history and development of America show that the Indian has been subjected to duress, undue influence, unwarranted pressures and policies which have produced uncertainty, frustration and despair. Only when the public understands these conditions and is moved to take action toward the formulation and adoption of sound and consistent policies and programs, will these destroying factors be removed and the Indian resume his normal growth and make his maximum contribution to modern society.
>
> We believe in the future of a greater America, and America which we were first to love, where life, liberty and the pursuit of happiness will be a reality. In such a future, with the Indians and all other Americans cooperating, a cultural climate will be created in which the Indian people will grow and develop as members of a free society."

This creed is back in my heart and mind. When I go out and do something -- make a home visit, or stand before a group of people -- I begin to think about these things, what they mean, the impact of our history upon us.

I think all these things are important to us. Some of our people are beginning to be aware of these things.

We have been looking to an Indian center, as it were, and some people misunderstand this. Some people simply call it a socialization center. Some people call it a service center where all you need do is develop an employment service, an educational service, a welfare service, or a recreational service.

It is that, perhaps, but much more. Some say we need a cultural center and, of course, there are many ways to describe what we mean by culture. We might say that culture is the way to dress, to eat, to behave, or something like that. I think the Center includes all of these things as well. Some say it's a building, and some of us have not thought very much about it, or think that's really all it is. As a matter of fact, we didn't include all of these other things that really are very important to our lives.

Some say it's a geographical place, it's an information and referral place, or something to that effect. I think, and it's my personal opinion, and Indian center in an urban setting is probably the most important thing that can happen because a third of the entire Indian population is found in the cities.

When we review the responsibility of the Federal Government to the total Indian population and find that a third of it is in the city, I think we ought to do something about this. We ought to begin thinking about changing the policies of our country in respect to this.

I think we are in a period of change now; we should consider this. It should be reflected in the growing needs of the urban Indian population and there should be specific programs earmarked for that need. I am firmly convinced of this.

We have a growing feeling amond our Indian people that we should have an Indian center. We have a growing dissatisfaction with some of the present institutions and a growing awareness of the Indian's position in an urban community.

Now that I have said these things, I want to tell you specifically about the Center itself.

We have been doing a number of things with our Center. It has not been without a struggle that we have come to the point we are. On the one hand, a huge mass of problems are facing us; non-recognition of the Indian. We find the health, welfare, and educational agencies that serve the community and open up opportunities for the community, are not geared to the needs of the Indian people. On the other hand, we find a large number of Indian people quite concerned about how they are going to live in this community, and yet they have to compete and the game. As a matter of fact, maybe they have a number of alternatives.

One alternative forced upon them is that they have to play their game, and not express themselves as Indians. The Indian center ends up perhaps as the best way that Indians can stand on their own feet and say, "This is what we want to do. We don't want

to do this as something isolated. We don't want to do something as though to say we are not any different or more special than anyone else. We want to do it becasue we are a part of the general community. We want to become a part of the social fabric of the community. We want to be an integral part of community life."

We can do this by having our own Indian center. We do not want to be blamed for trying to isolate ourselves because all these years we feel that individuals have already been isolated. All we need to do is to regroup our Indian people so we can preserve and cling to these values, to some of the things that are important.

Now, we have done this. I went to a lot of the Indian homes and started talking about this possibility. "Let's do something." I found our people were quite discouraged or skeptical of the whole thing. They said, you know, "If we try something, then we are going to be pushed down again." This is the feeling I get all the time. As a matter of fact, we did get together and had Federal Indian people get together, and it grew. We started with six people; it grew to ten, twenty, and thirty. At some meetings there were sixty or seventy Indian people meeting, just on a general basis. We were talking about some of these issues. Sometimes we are affected by our own understanding of the Center, and end up misunderstanding each other. This is causing a lot of divisions, and because of this, it tends to kind of hold us down, but in the process, I found the Indian people are quite sincere about this. They came, anyway, and have continued.

When we presented our proposal the first time for funding, we were turned down. At that time over half the group got discouraged and quit. Then we found we were supposed to have more money. I guess the reason they turned us down is because we were too weak with ourselves. We submitted only a certain proposal and they said, "It's not good enough. You have got to fatten it up." So we took it back and fattened it up. Then we brought it back again and it was again turned down simply because we were an isolated agency with no backing.

What they wanted us to do was to get the United Fund to back us on this. We had to take it back to the United Fund people and get them to sign their names to it. Then we turned it in and it was turned down again. About that time all the Indians were quitting, "This is for the birds" you know, "because it's all red tape."

We went over it again and we found we had to attach ourselves to an existing agency. So, we attached ourselves to the YMCA, after a lot of quarrels. The YMCA thought it was a good

idea to fatten up their own program. As a matter of fact, what happened was that we developed a cooperative relationship with the YMCA, whereby they are handling the fiscal policies, but we make the decisions on program.

I think this reflects a lot of things. On the one hand, the desire of a lot of people to help in this very important need. I have been talking to people in the churches, and I get the feeling they are very sincere and want to help very much. They don't know anything about Indians. I have been talking to people in the social service agencies and I find all their doors are open. When I ask the question, "How many Indian people are coming here," they find very few Indian people have been taking part in their activities. Some of them protest this.

I presented a program in an open forum before a city municipal health committee. The one in charge of it just kind of pooh-poohed the idea. When I asked, "What can we do for Indians," he treated it as a joke and said, "Well, you know, we don't bother about those things." I have quoted the fact that Indian people have a lot of trouble with tuberculosis. Indian people are way down the line as far as health is concerned and you can list all of them.

What I would like to do, then, with a third of the population, is to identify some of these needs. What I need is the help of the local health service agencies to help identify this. When this is not available, I think perhaps the United States Public Health Service or other agencies might help us identify some of these things. It is important to identify these things, and to understand that what is being done here is being done by the Indian people themselves, and not by the general community. It looks as though the best way to really meet these problems is for the Indian people to do it in the best possible way they can and will determine.

What I see here is a growing communication problem. We have a problem of communicating with the outer area of Minnesota, for instance. We are an urban center. There is no limitation or boundary. We have members from Washington, D. C., there are no outer boundaries to our Center as far as geographical area is concerned. Practically speaking, most of our problems are in St. Paul, so we end up being, actually, a St. Paul center.

Now, I could say quite a bit more. I hope you will keep the material I gave you as it includes a breakdown of the actual methods involved in operating an Indian center.

I sincerely believe the state, local and federal governments, and the churches -- the whole community -- should see the Indian center idea as perhaps gearing in on some of these things, in the urban center.

I thank you very much.

THE CHAIRMAN: That was an impressive presentation, and I compliment you for it.

I would like to say that your basic philosophy is a very interesting and worthwhile approach.

You mention we have got to being it to the attention of the non-Indian. That's exactly what motivates us to be here. I feel you underestimate when you say one-third. I think if we really make a head count, we will find one-half of the Indian population in the whole United States is now in the cities. I certainly agree with you that we are going to have to focus our attention and our general philosophy toward the federal, state and local governments. We have programs that are orienting people toward the cities, everything cries out in the direction of the cities. Yet we find no way for Indian people to fit in.

I would like to comment on your concept of the center. I might add, within five years, I did a complete turn-around from my own idea of the value of an Indian center. I had a basic philosophy against Indian centers, thinking they promoted paternalism. After visiting around the United States with people in urban settings, I have come to the realization that they are an important part in the development of the Indian person in an urban setting. All the segments in all these organizations play a very important role and the Indians in the Twin Cities are to be commended on their efforts.

I don't know if I can tell you how impressed I am personally. After two hearings in other areas and listening to what's happening in other communities throughout the United States, at how well organized you are and advanced, although you do have great problems. You really are to be complimented.

(Applause.)

THE CHAIRMAN: In fact, you have made great strides. I would like to compliment you particularly on your presentation concerning health. I hope we will hear more about it, because I have become quite concerned about health, observing urban Indians and Indians throughout the United States. Health is a major factor, and the effects of nutrition on children and expectant mothers, and on mental and physical well being.

Like you I went through a very frustrating experience. I attended a national health forum in which all of the health organizations in the United States were represented, but not Indian Public Health. I don't think they were invited. Not one Indian was invited. I was invited because I was representing another

organization. I was delighted to see an organization of the Mexican-American community out there, pounding on the desk. I think that's what we will have to do. We will have to pound on the desk. We are going to have to do this once in awhile to bring attention to these problems because we are invisible to a great degree.

You might be encouraged that they are organizing,through the Chicago Indian Center, in San Francisco a group calling themselves the American Indians United. This is a group of people who are trying to organize a national Indian urban organization so that you can have some sort of way of saying, "Look, we are here. Look at us." This will reinforce what we are finding out and will convince these other agencies like Public Health that people are here and are not receiving the kinds of health services needed.

Many times they don't know how to get help when they come from a reservation. They are used to going to Indian Public Health. How do you go to the health service in the city when you are doing good to get back and forth from work? You don't even know how to catch a bus down town. These kinds of things are very important. I see the importance of centers like your own.

I certainly compliment you.

MR. LARRY MARTIN: I would like very much to say on behalf of the St. Paul Indian Center, we want to compliment you on taking this time and having an interest in our area so that we might present things like this to you. We hope this is not just a one-shot deal. We hope this can be the kind of a thing that can open some dialog and get to know more about problems in different areas such as ours.

(Applause.)

MR. NAHWOOKSY: Mr. Dennis Wynne.

MR. DENNIS WYNNE: I am Dennis Wynne. I am with the Minneapolis Housing and Redevelopment Authority here in Minneapolis. Mrs. Harris, Mr. Jourdain, other members of the Commission.

I want to thank you for this opportunity and perhaps apologize for taking up valuable time. I think when such an opportunity as this occurs in Minneapolis, the time should be used only by Indians and obviously, I am not Indian.

I have some things I want to share that I feel strongly about.

We have a rental market in Minneapolis wherein an Indian family who may have been here for some time, comes in and has few options where to live. For the most part, they are limited to substandard housing, apartments which are, in many cases, barely liveable. Often these are owned by absentee owners. I think they can best be described more accurately as an exploitation market because that is what it really amounts to -- exploitation of families, of individuals -- many times by absentee owners and sometimes by governmental structures themselves.

I think there are several reasons for this. I couldn't possibly list them all. I don't know if anyone knows all the answers to why these conditions exist.

One, of course, is the pattern of discrimination in urban centers and throughout the nation still exists in spite of all the attempts at legislation.

This is a particularly subtle kind of thing for Indian families, certainly in this area. One of the things we have been trying to get rid of in Minneapolis is residency requirements for welfare, public housing, and other programs. We still have them although their constitutionality is being challenged. The residency requirement for categorical aids has been successfully challenged. We have one case before the Supreme Court on housing. I expect it will be thrown out.

Much of the substandard housing has to do with the lack of effective code enforcement over the years. Two-thirds of the housing in the code areas of a city like Minneapolis were built before 1915 or 1920 -- before there were any codes, actually, on the books. The first codes appeared in the late twenties. From that time until the present, there has been no systematic and adequate code enforcement. I think the primary reason for this is that it takes a large and effective staff to do this. Perhaps an even greater reason is that it's a very difficult thing politically for a political system such as ours in Minneapolis, where we have the ward system, for an alderman to actually enforce codes in his ward because this is an unpopular kind of program. As a result we finally come, then, to a point where we have housing such as these where Indian families and other minority families, poor white families, are relegated to live.

Efforts to rehabilitate and rebuild the housing are progressing. I think we are beginning to pick up in this area, but we have a long way to go. One of the most difficult problems is to provide new housing, housing that can be sold or rented at reasonable rates to low income families. Every year, the construction costs of housing go up. I think it's gone up something like eight or ten percent now in this last ten years, the

cost of producing a new house. It's very, very difficult, for instance, for a builder to produce a house in the city, a three-bedroom house, for under $17,000 or a larger house for under $20,000. That's including the cost of land.

Legislation up to this point from the federal government, and, of course, this is where we get the vast majority of assistance for cities, has been progressing, has been inadequate, but has been building a little more each time Congress deals with housing.

In 1968, with the housing bill, and I think Mrs. Beaver last night talked something about the housing bill, we have some far-reaching programs in this bill. They are very exciting. The opportunities are really there. One thing is missing, and that's money to implement them. I think your Council, perhaps, could be of assistance here in pointing out the need, that if we are going to do something realistic about American cities, we have got to place them on a priority. We have got to put them in the priority that they deserve so that America can really call itself a civilized nation, a modern nation.

European cities have begun a long time ago to take some of these things seriously. Our priorities, I think -- this is my opinion -- still exist as defense, then the space program, and then somewhere down the line, the problems of American cities. I think we have to reorder these priorities somehow.

I would like to tell you a little bit about some of the things that are provided for in this 1968 Act. No doubt you will be hearing some of these numbers, so I will go through the numbers. After a couple of years, people refer to the programs by the numbers, and so I will just go through the numbers.

The 235 Program -- this is a program which provides opportunity for home ownership with a $200 down payment. The really unique feature about this is that the mortgage can be supplemented down to one percent, so that for instance, buying a home that is worth $17,000 and putting on a normal seven percent rate through FHA, you would pay something like $150 a month payments. Subsidizing this interest rate down to one percent would allow a family with a modest income to have payments less than $90, perhaps $80 a month. This would include taxes, insurance and everything: $200 to actually get the house. This is FHA mortgage financed.

Now, the problem here -- this is an example, I think of the lack of appropriation of money for these programs. Minesota was allocated 100 units of the 235 Program and these were used up very quickly. We don't have any more allocations for Minnesota.

I think this is one of the the things we need desperately, more allocations for this 235 Program for home ownership.

Another program that is exciting is the 236 Program. Through this program, the government assists a non-profit group, a non-profit sponsor, in building homes or apartments and making them available for low income owners or tenants. It's possible to get some economic integration so that you don't have all people with very low income living in the same development, because if we do this, we will just be going back to the housing project, and I think we have graduated from that.

The opportunities here, I think, are for home ownership through a cooperative, through a condominium, which is a specialized kind of cooperative. A condominium actually provides a deed for the person, restricted deed for the apartment he lives in, that he owns with the whole cooperative.

Another program -- and I will just mention one more -- which I think could be used very well in Minneapolis is called the 235-J Program. Again, it's a non-profit sponsor who can buy existing homes and have them rehabilitated and either rent them back to its members, back to the people in the community, to anyone.

I think these are exciting, because they are the kind of things that residents can do; that residents can get together, form a corporation, and actually qualify for these funds to sponsor any of these programs.

Now, one of the problems with the home ownership, the 235 Program, is that there are mortgage limits on the amount that can be paid for a house. As I was saying, the limits for a three-bedroom or smaller house are $17,600. It's very difficult to build a house for this. However, it can be used well to buy existing housing. You can buy a fairly good house, you can buy a very good house, older house for $17,000. The limits for larger bedroom units from three, above three, four, or five, and if we can ever find any six-bedroom units -- I think there are a couple around -- the limits on this are $20,000.

Now, I would like to make a couple of recommendations that are general, but I think can be picked up both locally and nationally.

First of all, of course, we need legislative action to get some money pumped into these programs and we need to have the programs each time the Congress convenes. We have a very good structure to work with now. We have programs, at least in their philosophy, that can do something, and we have money for them, and I think we can begin to make a dent in some of the housing problems.

The exciting thing, as I say, about these programs is that they can be controlled, operated and owned by local people through non-profit organizations.

I think there is an excellent opportunity for Indian people in Minneapolis and other cities throughout the nation to form these organizations. There is a gradual awakening in church groups -- other charitable organizations. This is the kind of thing that really can amount to a concrete assist to a residence group, provides interim financing until you have the federal government financing to get such a group off the ground.

We have two such organizations operating in Minneapolis now. They are both sponsoring housing on the North Side. One of them is an all-residence organization, people who were relocated out of an area that was cleared, who came together, formed a non-profit corporation and now are in the process of rebuilding homes in the area where they used to live.

The other one is a similar corporation which is open to resident membership and is sponsoring housing.

I think it would be very exciting if we could see this kind of thing happen in the area at Franklin Avenue; if we could see a non-profit organization, primarily of Indians, who could sponsor housing, sponsor small business development, sponsor, really, a community in that area. There are all kinds of opportunities to plug in extra things, like Larry Martin was talking about, the center. I think there are monies available to supplement housing projects for uses such as this. What is needed, of course, is to get yourselves to go and do it. We are very happy to see the development of the new federation. I think this is a real milestone.

A third comment or recommendation; I think we need, desperately, aggressive and effective participation by Indians in all decisions. By that, I mean the housing authorities and all local and city agencies, and state and national agencies, of course. We have some precedents for this. Many groups in the last few years have found that it's quite worthwhile and effective to get the attention of an agency, establish some kind of a communication and keep that communication going so that the needs of the people can be understood by the decision makers. I think this really helps in making the people who are really responsible for the decisions in being more sensitive to what the plans -- what the programs -- are actually going to do for them.

I think if we were to state a philosophy here, I think these agents and programs should actually be tools that people use themselves to bring to bear on their programs. That's a long way from where we are, but I think this is the direction we should go.

Thank you.

THE CHAIRMAN: Thank you. You have made a real contribution and I can see ideas floating around the room as to how they can take advantage of the information you gave them.

I would like to ask, are there funds available for this cooperative-type program at the present time if they were to form these non-profit corporations?

MR. DENNIS WYNNE: Yes, there are funds available for this 236 Program. They wouldn't be available immediately, because what is needed is to put together the proposal. This has to include all of the financing, how the thing is going to work, and actually, what it is going to produce. In putting this kind of a proposal together, I think certainly we can offer assistance elsewhere, too, to put together this kind of thing.

THE CHAIRMAN: You could give them the information they would need?

MR. DENNIS WYNNE: Sure. We can give any information that is needed to do this kind of thing.

Let me mention that there is an example of one that is completed in St. Paul. I don't know that it is really the most outstanding example of housing that can be produced, but this is the Dayton Avenue Presbyterian Church Concord Terrace Project that produced townhouses and apartments. Now, these are all rental units, and I think that an organization that would want to go into this might be interested in also producing units for sale, single family homes for sale.

THE CHAIRMAN: I may have missed this. What did you say the requirement was for public housing? How many years or how long do you have to live here?

MR. DENNIS WYNNE: It's one year. There are exceptions made to this when there is a real problem. When there is a desperate need for housing, certainly there is no reason that the family can't be housed, but it's just the idea that this is a requirement.

THE CHAIRMAN: What group would you appeal to to have that changed?

MR. DENNIS WYNNE: Well, it's mentioned in the legislature, the law, but it's not required, and it is really a local decision.

THE CHAIRMAN: Local decisions?

MR. DENNIS WYNNE: Yes.

THE CHAIRMAN: That would be something to work on.

How do people get on the housing authority, the board of housing authority?

MR. DENNIS WYNNE: I think that housing authorities throughout the country are organized differently. Many time it's a case of how the city government itself is organized. Here in Minneapolis, many of the decision-making bodies are separate from the city government itself and this is the case with the housing authority. It's a separate, non-profit organization which has a formal agreement with the city to provide the services that it does provide -- urban renewal and rehabilitation and public housing. The process here is that the mayor appoints a member to the council or to the commission. It's a five-man commission. It's terms are five years and they are staggered every year so that there is a new appointment every year. The mayor appoints the person and this is approved by the city council.

VOICE: They have people in the Negro community who are working with housing and redevelopment and passing this information on from day to day. Do they have any Indian people working on this?

MR. DENNIS WYNNE: No, we don't have any Indians on the staff of the housing authority in a professional level. We have some clerical people.

VOICE: This information has never been passed on in the Indian community and I was wondering how this could be done.

MR. DENNIS WYNNE: I would really like to talk to you about that.

THE CHAIRMAN: That is really a good question.

VOICE: I think about a year ago somebody asked me to pass this information on on a voluntary basis, and it takes a lot of your time when you have to do it on a voluntary basis.

MR. DENNIS WYNNE: Yes.

VOICE: I was wondering if somebody could be hired to do that?

MR. DENNIS WYNNE: I think I might explain this, that the director of the South Side Urban Renewal Program, his name is Bob Drew, is looking for a person now who would relate to the area around Franklin Avenue, and I think it would be excellent if this were an Indian person.

VOICE: Who are the members on that authority now?

MR. DENNIS WYNNE: Mr. Charles Horne is the chairman, Leonard Anderson, Reinhold Magney and Archie Givens are the other three commissioners.

VOICE: Mr. Wynne, I have a question. I knew there was a requirement of one year's residency for a person. There is one lady coming from Cass Lake with five children, was in very desperate need of housing and she came ot the city. I didn't realize your organization could make exceptions. I would have probably contacted you if I would have know this. So, if it is still possible, you know, I could maybe get this lady in, come in on the MDTA program through the Minnesota State Employment Service.

MR. DENNIS WYNNE: Yes, I am sure it would be possible. It must be kept in mind that there is a long waiting list of people who really desperately need housing, and if it is a matter of someone who needs housing worse than this, certainly we put them in. As to your point about rules and exceptions to the rules, I think it's a good rule of thumb to operate on the theory that there isn't a rule made anywhere that can't be excepted, if you go at it right.

THE CHAIRMAN: I think it would be as a suggestion to the organizations that are represented here that you might ask our friend who has taken his time to come down to make this presentation today to come to your organization to see what you as a group can work out or maybe the Federation or the Council, how the centers could best use this information to the betterment of the Indian community.

I want to thank you personally for coming down and doing this, because I think we have gained a lot of information.

MR. DENNIS WYNNE: Thank you very much.

Could I say one more thing?

THE CHAIRMAN: Surely.

MR. DENNIS WYNNE: I would like to introduce Bill Schatzlein, who is the community organizer for the Housing Authority on the south side, and I think Bill can answer many of your questions, also.

THE CHAIRMAN: Thank you, Mr. Wynne, very much.

(Applause.)

MR. NAHWOOKSY: Ted Mahto.

MR. TED MAHTO: Mrs. Harris, gentlemen, ladies and gentlemen.

It is my pleasure to give a report in this area. However, I was surprised to discover that I was supposed to report on justice. I don't know who wrote my name down. Perhaps I look something like a shady character and they thought I had something to do with the law.

I am one of those educated Indians so I tend to be a know-it-all and I thought, "Okay, I will try it."

It's been my observation, especially in college, to infer or conclude that when cultures meet, there is always some pain, some unhappiness, some exchange and I think this is true in the area I am speaking in. This is really not my bag. I am an educator. I suppose that some of the things that I see in the problems regarding the Indian and justice, the Indian and law enforcement, are very much similar.

Just take the word, for example, "Justice". I think to some of my people this means protection for the white man, or it may mean manipulation by the BIA or other disinterested organizations near or on a reservation. To some, it might mean the enemy. We have sophisticated young people in all groups in our city referring to law enforcement officers as the fuzz, and so on. To some, it may mean Washington and stacks of information, or the Constitution itself, the Bill of Rights and other amendments.

To some, it may mean this frightening figure who peers down from a large podium or lectern with a cloak and who leers at you with kind of a tyrannical leer, remarks about your indigenous position or your inability to control yourself, and so on. Perhaps I speak like one who has been there and that is true. I have also been a cop. So I do have some idea of what the mind set of the police force is.

I think an evaluation or criticism of any institution, particularly today, the climate of thought is that these institutions lack the skills to do any self-evaluating, and so on. I guess it is felt in the country today that we should come in from the outside and tell them how to run their businesses; that we must break down the traditional walls, and so on. This seems to be the general attitude throughout the country.

In Minneapolis, several attacks of a very unsophisticated nature have been made against the Police Department. There have been some very sensible studies made.

As a member of the Urban Coalition, I am acquainted with a study made by that organization of our Minneapolis Police Force. The upshot of these studies is that we do need some changes. Everyone who loos at the institutions from the outside says, "Look, you are messing it up."

Now, I would hate to come to you and say that we need an Indian police force, but I am sure you are aware that what has happened throughout the country has happened here in Minneapolis. The history of the police force in Minneapolis gives you a picture of injustices against the Indian, harassment, apathy, or just failure to recognize.

Somehow, western man has the ability to push off the Indian as an insignificant problem. I won't bore you with the statistics of various groups who have said that there are so many Indians in court, there are so many in the work house, et cetera. At the same time, you have probably heard some of our militant Indians in the cities reporting on these things, and I would feel that the result of this kind of approach would be an uncooperative, undignified position, once we have reached a point where we can say we have solved some of these problems. It's my opinion that the Indian is patient and would like to resolve these problems with negotiations, debate, discussion, tolerance, and so on. In fact, I suppose you could put this in a humorous vein; that individual who makes accusations against any one of his own people is, in fact, retarding the progress of his own people, whether they are educated or uneducated. I have a tremendous respect for the Indian layman who makes some attempt to help solve the situation.

Having taught at the Red Wing Training School for two years, it was my observation that the person who was doing the best job there was an uneducated Indian, and many of the young people still go back to him and thank him for the things that he taught them or the direction in which he led them. I think this illustrates a need, the same kind of need that has probably been advocated for social services. We do need Indian people in these areas, perhaps to function as liaison between those people who have the background, and so on, and the young people who are in these institutions. I know that there are young Indian people in all of the penal institutions, and I think they would have a chance to communicate their bitterness, et cetera, and maybe rid themselves of some of these things and take a new character formation from Indian people, regardless of whether they are educated or not in these positions.

I think -- and I hate to take your time to make an attempt to ameliorate a situation that has probably been started already, but I am reminded of a young man who in our city claims that he can really communicate with people, his own people, that he gets down to the grass roots, and so on, and he has a reputation for using big words in the wrong context, and so on. I guess the other night he was standing at a bar and having a drink with one of his Indian friends, and beside him were a couple of white people and they were saying, "We ought to get rid of these Indians, send them back to the reservation," and so on. Finally this young man, who has said he can really communicate with

people, turned to this white man and he said, "I will have you know I represent those remarks."

So much for people who speak up against their own people. Sometimes they may not know what they are talking about.

To summarize, my observations of law enforcement in the city are these: First of all, as I started out to say, any criticism of any institution precludes their ability to evaluate themselves. I suggest that the police force needs more money, it needs to take on the skills of self-evaluation, tools to study itself, and in doing this, it might also add whatever elements are giving them problems, materials, personnel, to solve this problem; that is to say, in effect, repeating again, the police force could use some Indian people, particularly to function in those areas where there is a high concentration of Indians. We need them all along the line. We need them on the decision-making level as well as on the contact level.

Our role, and when I say, "our", I mean all Indians, should be vital in running, in governing, in policy-making or policing ourselves because we, too, are an important part of this country. There is need for new legislation in all areas that affect Indians.

I feel that, in all fairness, those who control are highly receptive at this time, but I cannot think that any of this is any good until I see some action, less talk.

I, personally, am a patient man, but when I read, for example, the history of the Red Lake Indian Reservation and see that other Indians have said much the same thing that has been said before you here the last few days, I tend to become, I might act a little impetuous. I become a little impatient.

Thank you.

THE CHAIRMAN: Thank you very much.

(Applause.)

MR. NAHWOOKSY: Ada Deer.

ADA DEER: Mrs. Harris, Mr. Jourdain, Mr. Valandra, members of the audience. I would like to commend the National Council on Indian Opportunity and this committee for giving us the opportunity to speak before you, and talk about the problems of urban Indians in the Twin City area. I think it should be noted that this is the first time in the history of this country that such an opportunity is being given, to focus on the urban Indian problem by a national body.

It is important and significant to note that in the audience, we have members of various Federal and local agencies who are here to listen and to learn. I would like to say that those of us involved see each other at many meetings. We are listening. I would like to express my impatience with the conditions we are concerned with. I would like to challenge the representatives of the Federal agencies, the local agencies, and the Indian people themselves to zero in on the problems.

The point has been made, but I think it needs to be made again, that the problems of the urban Indian people are critical. We should remember the problems are not being solved at the reservation level. People come to the city, and they are not being solved in an adequate manner in the urban area. I think the Federal agencies bear the major responsibility.

Services at the reservation level are inadequate, appropriations are inadquate, and since the problems are not being served or solved at the reservation level, people come to the city. The agencies here are not as prepared to give services and provide solutions to the problems as they could be.

It should be noted that in 1956, the Health and Welfare Council made a study of the conditions of the urban Indian problems. This year another committee has convened to begin looking at solutions to some of the problems. Basically, the problems have not changed. They remain the same.

I do not wish to dwell on this, but I think it should be brought out, there need to be more services at the reservation level, better services, and a transition between the urban and the rural areas. We all talk about this, but there is very little thinking done on services provided on a continuing basis. Indian people come unprepared to the urban area. Each person must more or less fight the system alone. You may remember Mr. Carr's remarks earlier today. He talked about the establishment of the New Comers Center. This is a type of service that should have been provided years and years ago, either by Federal agencies or the private agencies. It has taken a small group of Indian people to begin the steps necessary. There has been some cooperation by local agencies and Federal agencies, but the initiative has been assumed by the Indian people -- people who are working without adequate finances or staff, and doing this more or less on a voluntary basis.

My second point has to do with leadership development. We have been greatly concerned with the problems of health, education, welfare, and employment, focusing on some of the negative problems. Social work agencies and other community institutions need to begin involving the people who have made a good adjustment to the city. There has been very little concerted effort by social work agencies, by the community in general, to do this.

We need to provide opportunities not only on a one-year basis, but on a two or three-year basis. For example, every year we have budget time and get appropriations from OEO and some of the other programs. In order to bring about effective change, more time is needed and one of the suggestions I am making is that there should be funding on a two, three or even five-year basis. Then programs started one year will not be discontinued with a new administration or at the whim of a change in administration at the local level.

Now, my third point has been touched on by a number of people here, but I don't think it has been emphasized to the extent that it should be. This has to do with racism in this country. There has been a great deal of emphasis this past year. expecially since the riots and the report of the Commission on Civil Disorders, on some of the local problems that we have here. I would like to quote from a statement developed by the Committee on Minority Group Children in February of 1968. This is a Committee of the Joint Commission on the Mental Health of Children which has been meeting periodically. Both Mrs. Harris and I have had the opportunity of serving on this committee along with other people of all races and creeds from throughout the country. This is the quotation I wish to submit into the record:

> "Racism is the No. 1 public health problem facing America today. The conscious and unconscious attitudes of superiority which permit and demand that a majority oppress a minority are a clear and present danger to the mental health of all children and their parents. Historically, minority groups of color have experienced the lash of racism. This is true whether we study the degradation of the Indians, the subjugation of the Mexican-Americans, the exploitation of the Puerto Ricans, the brutal relocation of the Japanese, the callous treatment of all Orientals or the unresolved black question."

Now, I know there will be some Indian people that will not agree with my comments and observations on this. They are free to disagree. I think there is a difference of opinion.

One tribal leader mentioned that the problems of the Indians were a cultural problem and not a racial problem. I feel it is both cultural and racial.

Now, how has this been reflected? I think if we look back historically at the establishment of the reservation, we can see this. We can look at the statistics, the low education level, the poor housing, etc. We are familiar with this. This is a reflection of low appropriations that have been made. If my information is correct, for example, it will take fifteen years at the present funding level to bring a sufficient number of housing units into existence on the reservation level. I think many Indian people, because of the fact they have been isolated

on reservations and haven't had a great deal of contact in the urban area, are perhaps not as willing to recognize or to understand the racism they are subjected to in the city. Nevertheless, it is there. Sometimes it is very blatant, sometimes it's more subtle.

I think that those of us that are members of minoity groups have experienced this in a number of ways. As one of the educated Indians, I really don't like the division that keeps cropping up, but I think this is another facet of the racism that keeps emerging.

Many Indian people as well as non-Indian people say, feel, or express that educated Indians are alienated from their people, can no longer understand the problem and, therefore, cannot be helpful and effective in working at solutions. I think you have seen, through some of the testimony at this hearing, that this is not true. There are both educated and other Indian people with varying experiences working on some of these common problems.

The media is responsible for much of this, expecially if we think about the stereotypes that are brought out. What do we see on television -- Daniel Boone, Fess Parker, this kind of thing. All of this affects us individually. I was at a home recently where the children had never seen an Indian. They had no expectation of what I would look like. They were in awe that they were actually going to see a real live one. I feel this is a sad commentary on the educational system in this country. When we have the sophistication to send our men up to the moon, we should be able to develop the methods necessary so that all of us can achieve an understanding about one another in a realistic manner.

People have mentioned to me often, you know, that I don't look like an Indian. I don't know what an Indian is supposed to look like. They say I don't talk like an Indian. This is very degrading. It annoys me. It angers me and when I have the opportunity, I try to speak up and speak out, but it's a big job.

I think the institutions need to become more aware of the history and the culture of the Indian people, more sensitive to the needs, and reach out, instead of sitting and maintaining some of the services in the present system.

I would like to comment on this whole aspect of institutional racism. The institutions serving the Indian people are the Bureau of Indian Affairs, Public Health Service -- the two major federal agencies -- plus, within recent years, OEO and some others. There needs to be more understanding of the Indian people from personnel in these positions. If we examine people in the positions of power in the Bureau of Indian Affairs, we will see that most of the people in positions of power,and by that I mean area directors and branch chiefs, are not Indian people. They are non-Indian people.

One of my black friends mentioned once that, "If there was a Bureau of Black Affairs, believe me, we would be in there taking over." I think that is what the Indian people need to do. They need to become more active in these positions of power and be involved at the decision-making level.

There needs to be educational programs beamed at the reservation level, giving positive information on all minority groups. Most of the information on minority groups that comes in is negative. I feel this has a very divisive effect. One of the conclusions of this particular committee, and the report will be coming out in June and also in September, is that although there are certain distinct differences among minority groups, there are many similarities. It will be helpful and necessary for the various groups to work together to bring out good solutions to the problems.

The federal agencies need to examine their personnel practices. It's been my observation that many people are brought into positions who know little about Indian people, who lack sensitivity. Yet they make decisions affecting large numbers of Indian people. Oftentimes, I find they will select Indians on an ad hoc basis, people who are not necessarily the best ones to articulate the needs. They select people who tell them what they want to hear and not as it is. I think this needs to be changed.

Oftentimes with these big bureaucracies, if you stand up and speak out, pressure is put on you and you are not able to function as well as you would like to.

I think you see my three basic points. One is the transition from the rural to the urban, two, the need to develop Indian leadership, and three, the need to overcome the effects of racism.

Again quoting from the statement of the committee:

> "--The country must outgrow its legacy of racism. There must be out-pourings of resources, both financial and human, if the problems are to be resolved."

THE CHAIRMAN: Thank you, Ada, very much. I am sorry that the other members of the committee are not here. I am, as you know, in total agreement, particularly with your racism statement. We felt the audience might be interested to know that the group that made these recommendations found itself in a peculiar circumstance with the government agency that was funding the committee. I think this is what we mean when we talk abour institutional racism. Many times, its so much a part of us we don't even realize it, partfcularly the non-Indian, or the majority people. It's just become a part of their everyday life. I hope we, as Indian people, won't let it become a part of our lives toward other minority groups. It's difficult, I know, because

we get the same information the majority people get and it's difficult not to have your prejudices and biases. We have them even against other tribes. I think we really should protect ourselves from this approach.

In this particular field, because of our particular background of a broader basis of feeling toward people and identity with people, we could play a leadership role in directing this country to overcome institutional racism. We could draw attention to the fact that people have these problems.

Many times it's unintentional. I think sometimes that Indian people -- if I may use the term -- are "loved to death." There are many good, well-meaning people who want to be helpful, but don't know how. Their helpfulness is so patronizing, it's degrading. We need to learn the methods of telling people in an inoffensive way to re-examine their approach to problems. There are many, many people who are more harmful in their patronizing or paternalistic approach than the person who says things directly that are harmful.

I hope in this particular we will re-examine ourselves and our thinking. The government agencies, private agencies, churches, social agencies and others need to re-examine their particular approaches.

I think the point concerning staffs or bureau people, and when I say "bureau" I don't mean the Bureau of Indian Affairs necessarily, was good. I believe it was mentioned earlier that the receptionist was a very important person, because that's the first person you see. The policeman is a very, very important person because he may be the only white person you see in a government role. His attitude is very important. Funding and training for a police officer is important toward his attitude towards other people.

There are just so many things that need to be done. Perhaps the policeman or the receptionist didn't mean to be rude, but with the makeup of an Indian, so used to mistreatment, he turns inward and withdraws. I think to a great degree this is one of the reasons for our present health problem. When you go into a public health hospital, the way you are treated will form an attitude that perhaps you won't even stay and wait for the doctor because you are uncomfortable -- you are so uncomfortable that you leave and won't come back until your health conditions are so bad you have to be hospitalized.

There are just so many things done unintentionally and I think that's the cruelest thing of all -- the things we do that we don't intend to do -- it's become such a part of our lives.

I hope we will consider what Miss Deer has said. She has made some real good points. I appreciate them.

ADA DEER: I have one other suggestion. I would like to suggest to the federal agencies, as well as to private agencies, that travel internships or scholarships be awarded Indian young people at the young adult level. I am sure we could do this at the high school and the college level. This could be used to have Indian people travel to various Indian areas to get acquainted with Indian programs and services in other areas. I feel this would cut down on a lot of the work being done by some of the people here.

I am not sure what type of federal legislation would be necessary to do this. Over the long run, I think this type of leadership development would benefit Indian people a great deal. People need to understand what's going on. In Oklahoma and in other sections of the country, there are very exciting things going on among Indians. Usually it's people who have federal positions, or a well-financed tribal chairman, that are able to travel. I think even the tribal chairmen could get their councils to allocate scholarship travel funds for young Indian people to attend these meetings with them.

THE CHAIRMAN: Thank you. Thank you very much.

We will adjourn for lunch.

MR. NAHWOOKSY: We will resume at 1:15.

(Whereupon adjuournment was taken until 1:15 o'clock p.m., March 19, 1969.)

March 19, 1969
1:30 o'clock P.M.

AFTERNOON SESSION

MR. NAHWOOKSY: Keith Hartman

MR. KEITH HARTMAN: Good afternoon. This is the first time I have been at this conference. I don't know how much of the ground I am going to cover will have been covered before, but I will try to keep things brief.

I am a field representative in the Civil Rights Department of Minneapolis. I have been asked to come here by two distinguished members of the Minneapolis Indian community, Clyde Bellecourt and Yvonne Warhol. Mrs. Warhol is a member of the Human Relations Commission which is the parent body of our city department. The city department administrates an ordinance called the Civil Rights ordinance which prohibits discrimination based on racial color, national origin, and five other specific areas. To give you an idea of what we found in these areas pertaining to Indians, I would like to pass on a question somebody asked me last night. It's a silly question to ask a white person, but the question is: Would you rather live in Minneapolis as a black man or an Indian. That is the silliest question in the world to ask a white man. I am never going to know the frustrations, joys, pleasures, and the sorrows of either the red or black races in this town. I can answer on one level and that is the level of experience I have had as an investigator of complaints in this town.

In education it's obvious that an Indian has two or three times as good a chance of dropping out of high than a black. The records show it's a 60 percent drop-out rate after the seventh grade for Indians. I wouldn't have fared too well there if I were red.

In employment there seems to be about an equal chance for black as red which means that I am not going to be able to take a job at a very high level at any time in my employment with most of the Minneapolis companies. The exceptions are very few, mostly all national companies. On a local level with local companies serving mostly the local area, I probably wouldn't have a chance to get a job at all except on a very low scale. As an Indian I would be very hard pressed to find an employer who would appreciate the necessity of my going back to the reservation for, say, the ricing season.

In the area of housing there is an equally good chance for reds and blacks to find a house in this town or an apartment. That means there is about one chance in five of not getting some sort of rebuff within the City of Minneapolis at a house which is advertised in the Minneapolis Star & Tribune. That's an awful record and yet we have had people come to us -- Indians and

blacks -- who tell us they finally got fed up. They have gone to six, seven, even ten places, been knocked down each time, and here is one of them. We investigate this one. It is a very time consuming, laborious procedure. Maybe we get the apartment and she doesn't want it, but we haven't solved any problems in the Civil Rights Department. We just begin to understand the extent.

In the area of public service like the police, there is an equal chance of justice, I would say, between blacks and reds. I mean there is just not much chance at all. Indian people are thought of by the police in very unflattering, unfair terms. They are stereotyped in the urban setting as drunk, indigent, and untrustworthy and are treated accordingly.

In one area, however, between black and red there is a very distinct difference in the treatment and that comes in the last area which I call public accomodations, but that has to do with advertising, stereotypes, media portrayals. The Minneapolis Star & Tribune would be very careful before they printed any "pickaninny Nigger" in a watermelon patch a la 1910, but the same paper has no compunction about showing Indians in full stereotype just as described by the police department. I have seen a signed petition about a specific case with the local newspaper that prides itself on its liberal views.

In a much broader area, national advertisers flood the Minneapolis area as they do the whole nation with portrayals of Indians that all of us have come to understand represents what Americans really think of Indians. This comes from the old Western movies, from a lack of understanding of what the reservation policy has meant to Indians, from a studied neglect of Indian hopes, aspirations and problems.

We have had fourteen complaints in our department about TV advertising. We have dealt with each and every one. Three or four are still in progress. Of the other ten I can tell you, we have gotten each ad off the air. This obviously is a process which is going to go on forever. We can talk to BBD & O and other huge advertising companies forever from Minneapolis and pretty soon they are going to get tired of listening to us and they will just say, "Well, at very best we won't show these in Minneapolis anymore -- we will show the rest of the country." Of course, this brings about exactly the sort of continuation of white racism we all are trying to fight, especially the Civil Rights Department on the local level.

I would like to propose for your consideration a few steps that we could take to deal with advertising. They go as follows:

First of all, the Federal Government agencies which have to do with television broadcasting, and I'm thinking of FCC, of Senator Pastore's subcommittee on television, of the Indian

Affairs group and Senator Mondale knows about this, need to take a very active interest in the sort of Indian advertising that is being put across.

I have had Indians tell me, for example, a local ad by the Hamm's people is an acceptable ad. This shows an Indian girl walking across a forest carrying a glass of beer and, unless you are a teetotaler and don't like beautiful Indian girls, this is probably all right.

The sort of ad that Philco is putting across right now is one of the most difficult to understand. How anyone with sensitivity can look at a blond girl chased by a raft of screaming Indians with headdresses, with spears, the most violent sort of stereotype of Indians -- and this is supposed to sell television sets, I guess.

THE CHAIRMAN: They also get funding from the BIA for special training in Indians.

MR. KEITH HARTMAN: I see. We had a letter from Jay Silverheels who most of you probably know as Tonto. He told us we shouldn't complain about a specific advertisement because Indian actors were employed that way. The last thing I want to see is Indian actors put out of work because we don't like the advertisements they are forced to agree to. What I do want to see go out is Indians as a stereotype group of hell raisers in 1850 America.

The second thing that could happen is that Indians, especially the National Congress of American Indians and other groups, get the people together to make this a national campaign. I don't think this is going to be a tough problem. But actually showing advertisements to ten-year old children, white, red, and black, is going to do as much harm as any one particular act I can think of. The Indians themselves are obviously going to have to take the lead in this. It's not up to civil rights groups to do any more than act as a sort of catalyst. With fifteen people we aren't going to turn the advertising industry upside down.

There is a third possibility, the U. S. Commission on Civil Rights. I think they have been alerted to this. We will continue to alert them. They have a very limited funding. They are going to have to choose between many proposals, but they are a group on whom pressure should be placed to look into this and to deplore it on a national level.

I don't know whether you have any questions on any of this material. The Civil Rights Department in Minneapolis has been frustrated in many ways by not being able to cure overnight problems which have been brewing since October 12, 1492. We don't

we have made any strides at all in the police problem for reds, blacks, even for whites. We have a lack of communication there, but these are problems on which we will continue to work.

For your specific problem, dealing on a national level, advertising and media portrayals are what we could most efficiently accomplish there.

THE CHAIRMAN: I appreciate your comments and your recommendations. They are something that I personally could follow through on immediately, and I appreciate your discussions. (Item mentioned above appears in Appendix_____.)

MR. KEITH HARTMAN: Thank you.

(Applause.)

MR. NAHWOOKSY: Mrs. Spiedel.

MRS. GLENN SPIEDEL: I am Mrs. Glenn Spiedel from the League of Women Voters of Minneapolis. This is an organization of about a thousand members. I appreciate very much the opporunity to speak. I will try to be extraordinarily brief because I feel sure these forums are for you to hear what Indian people locally have to say. I feel almost like an intruder up here. Several Indian people did say perhaps the League could make some contribution as far as describing what we have been involved in locally, and why.

As a part of the Minnesota League of Women Voters, we have been concerned about the problems of Minnesota Indians since 1961. We learned all we could on a state basis and as a result League members in nearly seventy communities in Minnesota have taken a stand that policies and programs must be acceptable to Indian people themselves. We have supported efforts for an independent, adequately financed State Indian Affairs Commission. Mr. Jourdain, one of your members, is presently vice-chairman. We presently are working for urban representation on the Commission.

You probably have heard that urban Indians are not represented on this Commission. The State Legislature may pass a reorganization plan which for the first time would give Indians a majority on the State Indian Affairs Commission.

Statewide we feel there should be more responsibility on all levels of government for urban Indians. We feel Federal services need to be extended; the land status requirement is unrealistic and ought to be abandoned; and services should be based on need. We call your attention to a statewide position on page 109 of Indians in Minneapolis which I would like to submit for the record. You would find it useful because there is a lot of information in it. (Insert.)

Indians in Minneapolis came about as a result of the wish of the Minneapolis League to get involved locally to help resolve difficulties. The League of Women Voters has a broad base membership in the city and they adopted this as an area they wanted to be concerned with. As a grass roots organization which studies and finds out facts, then acts on the agreement of the members, the entire membership said they wanted to be concerned in this area. Indians in Minneapolis is not a study of local Indians and what they should do, but a study of institutions which are the creation of this dominant society. We sought the guidance of Indian people. As Larry Martin pointed out very eloquently this morning, the study could have been done, or should have been done by Indian people to get a realistic view. I think groups such as ourselves, as much as we try to consult, find out, and be guided by the Indian community, can't possibly know the way things really are. This is basically true because it's harder for us to find information and the normal pattern seems to be to get the agency involved. So you are going to hear this side of the story.

I work with a large committee, over seventy-five league members. I worked with the committee which included six Indian women. When we started this study, we didn't know too many more.

What happened when we walked into the agencies was that many said they saw very few Indians. Larry Martin again pointed out this is what St. Paul agencies told them. However, when they started looking closely, they discovered in Minneapolis the case load. termed very few Indians, turned out to be perhaps 25 or 10 percent. They suddenly realized they were seeing more Indians than they knew. This kind of focused their attention on it. This was true in the area of corrections. The question came up yesterday of the number of Indian children in the Head Start Program. The figure for the Head Start summer program indicates there were eighty-seven Indian children out of 847; this was ten percent.

Some of the agencies we walked into said they saw virtually no Indians. We wondered why because often these were agencies that had something to offer or might have been of service to the Indian community. One that comes to mind, for instance, is Family & Children's Service. I don't mean to pick on them. Some of the reasons why these institutions and agencies saw so very few Indians were that they had an institutional reputation more oriented to their offices and not to working out in the community. They had had very little or no contact with existing Indian organizations and agencies. They didn't know any Indian people and, of course, invariably they didn't employ any Indian people. Some had misconceptions about special privileges that Indians have because they are Indian. Of course, we heard the story that Indians get paid a certain fee by the Federal Government because they are Indian.

A number of agencies did mention to us that they wished they had had more information. People who work for the agencies wondered what reservation life was like, what Indian life was like in the city, what it meant to be a reservation Indian coming to the city, whether there were Indian values, and whether these values were compatible with this rushing, hectic urban life.

The League did study this with the assistance of the training center for community programs at the University. They processed questionnaires and added the results of their own Indian survey. Some of the things pointed out by the processing of these questionnaires were of the people interviewed, public health nurses, welfare workers, league members, and policemen. Of these people who were interviewed, one-third of them felt that they lacked success with Indian clients more so than with their other clients. A third of them felt the difficulty was in communication and understanding each other; one-third to one-half had no background, training, or real knowledge of Indian affairs, or Indian background.

You put this against a backdrop of severe financial problems the city is facing, the school, inadequate facilities of many agencies, and under-staffing. For instance, at the work house in 1966 over 4,000 people were there and they had only six professional and semi-professional staff persons.

The lack of adequate housing and building code enforcement; not having enough building inspectors, without the legal tools to force compliance, discrimination in Federal renewal areas inadequate relocation services, and in private renewal areas, no relocation services at all. Add to this the real arbitrary barriers of residency, legal settlement, and difficulty in reimbursement for welfare and no statewide standards, grants or reimbursements from counties, really makes it impossible for a person who does not have residency to make ends meet. The whole basic welfare question which you brought up yesterday, Mrs. Harris as to whether the public welfare system is doing what it was perhaps originally intended to do, or whether it does anything but keep people -- "keep poor people in their place."

You add these to changing Federal policies, a willingness to do something only if no other level of government will, and inconsistency of directors in the BIA to bend rules to be more flexible -- no reflection on Mr. Morken who is quite new here -- and you add all these things together and put the difficulties in front of them, and it's terribly discouraging.

The League has been a supporter of the Economic Opportunities Programs. We have lobbied nationally and we have worked and observed them locally. We feel considering how few Indians are on the staff and are served by these agencies and how limited the versatile funds are -- Mayor Naftalin mentioned in 1967 that up to that point only $10 had been spent for each low income

individual here -- and how the amounts have not increased, it's easily understood that these programs really aren't adequate for anybody, least of all for Indians.

The local community action agency, M.O.E.R., recognizes and has discussed this. It seems to recognize this and makes note that the Indian program should be given high priority. The Indian community has been least served, but still the money has really come in trickles. You have heard from various Indian agencies of the desperation of their financial status.

I would like to conclude by pointing out that I personally feel the study with all its inadequacies and limitations was a good idea. It would be a good idea if community groups across the country took a fresh look at their institutions, and how they must be adapted, changed, and made more human to respond to human needs.

We, in the League, have been educating ourselves. Part of this is to recognize the failures. When we went to the Board of Directors last June with some of the things we found out about the education picture, they seemed to be shocked. We were told by a close non-League observer they really hadn't realized how bad the situation was. Perhaps the administration people in the schools had realized this, but the Board of Education may not have.

We feel the League has a role, and a responsibility to help change institutions. We have no vested interest so we can take a look at it outside of the area of having to protect our own jobs.

We see the need for self-education also. The agencies, Hennepin County Welfare Department, for instance, had in-service training for their case workers who have Indian clients. Catholic welfare services have done the same thing. One would hope there would be a greater resource in the community to provide this sort of training. Possibly the Institute on Indian Affairs at the University of Minnesota would be helpful in this. I feel the pressure is being put on the Indian community by being called on. We hope there will be a greater demand for people to come and talk to agencies about these things. The demand may be too great for volunteers to do it in spare time.

I would hope that if the Institute proposed at the University doesn't do it, there will be some other resource that agencies can look to.

We want to work for hiring of Indians. Many agencies would like to hire Indians. You take a whole area like the field of corrections and law enforcement, no Indian policemen, no Indians employed at the County Home School, right on down the line, with the exception of Mr. Goodsky in the Department of Court Services.

The difficulty is in getting around Civil Serice requirements. In spite of the great need, I understand the Minneapolis Police Department is dropping the New Careers Program. They have, I think, twelve slots for New Careers people and only two or three of them have been filled.

We would encourage greater consultation with Indian people; appointments of Indians to advisory committees and boards; and we cheer the kind of thing that happened recently when the mayor appointed Miss Alfrieda Beaver to the City Welfare Board. We have a great need for many more Indians in real policy determination.

We would also encourage agencies to change their procedures and reach out into the neighborhood. I would merely second everything said here concerning the great need for support of Indian centers and Indian programs with Indian planning and self-determination.

Larry Martin put it very eloquently this morning when he pointed out the difficulties thrown in their path in St. Paul as far as trying to get a center organized.

We have spoken to the United Funds about the need for much greater flexibility in our admissions procedures. We would like also to see local private funds as one source that might be able to support such agencies locally.

I think I will conclude here. I will submit these studies for the record. I do have a couple of people who worked on my committee and who are interested in the fields of justice and economic opportunities, but you probably don't have time for questions.

THE CHAIRMAN: Thank you very much. We will put these studies in the record. We appreciate your organization's activities and your fine work in Indian affairs. I know your national president and her interest in Indian affairs. I also found that the League was the only local organization in the City of Dallas with any interest in the Indian community. We appreciate your coming. (The articles mentioned above appear as Appendix items A and B.)

(Applause.)

MR. NAHWOOKSY: Mr. Clyde Bellecourt.

MR. CLYDE BELLECOURT: Madam Chairman, members of this Council and the community. I really don't know what good, if any, is going to come out of this Council on Indian Opportunity.

I know Indian people in general are concerned and wonder why we have to go through something like this time and time again to get the word across what the problem really is and what should be done. I am quite skeptical of anything coming out of here, but as an Indian myself, we continue to pound away to try to break through and to show these people that we are concerned; that we know how to handles our own problems, and we try to demonstrate this continually.

In 1968 a movement was formed here in Minneapolis. At that time there were approximately 140 to 160 people from the Indian community who met at 1111 Plymouth Avenue North. We were known for a month as the Concerned Indian American Coalition. They had another new approach, they talked about things they had been talking about for years, that Indian people were capable of handling their own problems, designing their own programs, and capable of staffing their own offices with Indian people. A lot of people that particular night were concerned with a lot of problems facing the Indian community. They were concerned about other Indian organizations in town formed and set along the same goals and with the same objectives.

A lot of these programs were set up in the past throughout the last fifteen or twenty years, but we felt they were not working or helping the Indians solve their problems. They did not have a self-help or self-determination concept. We made moves immediately that night for our organization to become a self-determination, self-concept, self-help group. We also discussed the different long-range problems facing the Indian community.

One of the major problems facing the Indian community at that time, because of the various riots and civil rights movements across the nation, was the effect of these things on the Indian community. We know that when the black man started to fight back, to organize and call together black coalitions, black independent groups, to begin demanding justice, and all these other things, a lot of attention was focused on the Indian community.

We immediately set up a patrol. Our patrol was set up in South Minneapolis on Franklin Avenue where a large concentration of Indian people live. Our patrol has been in existence since August of last year. For twenty-two straight week-ends there was not one single arrest on Franklin Avenue from Friday through Sunday. Up until our patrol went into effect there were fifteen or twenty, sometimes even thirty, arrests made on a week-end. You could set your watch by the paddy wagon that would pull up in front of a bar. They would arrest a person just because they thought they were too drunk, or a vagrant, or because they thought they had committed some type of act against society.

We immediately started watching the police force. We organized Indian people to come out and patrol our streets. We left our patrol open to the white and the black community if they wanted to take part. We became known as radicals right away -- militants, red militants -- and part of a power movement. All kinds of other names. We really started out to be, and still continue to be today, just concerned American Indians.

We know a lot of Indian groups set up in Minneapolis never had an open election. They never let the people themselves select their leaders. When we set up our organization, we immediately had nominations. A man made a move that night to appoint me to a position to lead the Indian people. I didn't feel I was an Indian leader. I didn't want to be set up on a pedestal when there might be seventy-five people in that group of one hundred and forty that didn't want me to be chairman. We had an election and moved immediately to set up a city-wide election. This was the first city-wide election the Indian people had ever had to select their officers and a board of directors to work with Indian people and their problems.

We made slots in our organization to direct our program toward Indian youth. We left two openings for members of the Indian Youth Council in South Minneapolis on our board and luckily they were voted in. We set our voting age at fourteen. People thought this was too young, but I know myself I had a problem talking to the thirteen, fourteen, and fifteen-year olds. We have made a lot of stands since then.

We have enacted and backed a lot of programs. We have been accused by some of our great white Indian experts in town and some of our Indian experts who feel that you have to have a college degree to take care of your problems, and to really understand what the system is. We maintain the people who are going to make the changes are the people who have faced the conditions. I know because I am one of them. Many of the people who sit on our board have faced these conditions and continue to face them every day. They come to me, when they should be going to people with other organizations dealing directly with education; with the programs that are already set up to deal with the Indian community and with the education of our young adults, and our young Indians in the seventh and eighth grades; programs that want to encourage them to go on to high school. These programs are set up for these young kids.

We had an incident here last Wednesday where a mother came to me and stated her son had been out of school for three weeks. She was never given an excuse. He was placed on probation and his probation officer took him down and started running him through a lot of psychiatric tests. His mother still was not contacted. They decided, after giving him the psychiatric tests, that he needed a neurologist. They still never contacted his mother. At this point his mother came to me and asked how I could help. I said, "Well, who is he with, is he connected with

the Upward Bound program? Aren't these the people who should deal with them?" She stated she had been to the school several times to speak to the principal to different tutors, and they always gave her an excuse. She went home. She didn't know who to turn to.

I took this lady to the Upward Bound office that same afternoon. I asked them why this was not acted upon and the did not seem to know too much about the incident. The woman was on the board of directors of the program and they didn't know who she was. I asked them if they were going to wait until the boy missed another four weeks of school before they put him in there. They told us that it would be up to a placement and excuse committee of the Minneapolis School Board to decide whether this boy should come back to school or go to a correction institution for the remainder of the school year.

When we speak of justice, who is responsible for this? Is the mother responsible? I spoke to several Indians this morning at an advisory board meeting and they wanted to blame the parents. They said the student is responsible. I don't think so. I think the educational system in the State of Minnesota and all across the nation is responsible for these drop-outs. We know the programs are not geared for the Indian students. We know from reading statistics in every Indian book, magazine, or paper that the Indian student, when he enters school in the first, second, third grade, comes to know himself as a savage. Columbus discovered American in 1492 and he thought he landed in the West Indies so he called them Indians. They have been known as savages since that time. Thre is nothing in the textbooks today portraying the Indian as he really is. Because of this, the students run into problems right away in school. There is discrimination and injustice in almost every branch of the local government's set-up to help the minority people in general.

What can be done? I would like to say a lot of attention should be focused on the urban area. We have approximately ten to twenty thousand Indians in the Twin City area. Yet, no monies are available through the Bureau of Indian Affairs at this time.

I recently received a letter from Congressman Don Fraser. He felt we were doing the right thing in working for self-determination. He felt our self-help concept was so good that he came down and spent the week-end on our patrol. He looked at the conditions of the Indians and took part in our street patrol. He saw Indian people being arrested.

I want to state right now that we have been commended by both by the outgoing Chief of Police, Calvin Hawkinson; by our new Chief of Police Dwyer; and by Mayor Naftalin. We know there is no action being taken to better police-community relations in regards to the Indian community. We know that, unless we con-

tinue to organize and to infiltrate some of these boards in town and start educating some of our great Indian educators and our great Indian experts, there is no action going to be taken. Any program designed by them for Indian people will not have Indian people designing plans for their own future.

This was brought up last night at the special Model City's meeting we had with Mr. Mike Rowan. We stated that we wanted to design our own multi-purpose Indian center. Indian people are capable of doing this. We have demonstrated in the past nine months that we are capable of taking care of our own problems, and staffing an Indian center with Indian people. We are capable of handling employment and working with housing conditions in the City of Minneapolis, and directly with the education system. It always ends up, whenever they do pick an Indian, they figure he has to have a degree. When they put in an Indian from our organization or some other organization that wants to make a change, it always turns out to be one Indian fighting fourteen or fifteen that think the way the establishment does.

We have made definite moves to change some of these conditions. I was recently appointed to the Minneapolis Urban Coalition and I know I am there for window dressing. I am just another Indian. They can say, "We finally got an Indian on our staff," and they can state at meetings, "We do have Indian participation." I say Indian people should organize, should get together and make demands. I don't say request anymore.

I don't say they should beg anymore. I say Indian people should get out and demand. They should say their representation on the Minneapolis Human Rights Commission is inadquate. The representation they have in the Minneapolis Civil Rights Department is inadequate. They are inadequately represented on the Urban Affairs Commission. Other Minneapolis coalitions, the Catholic and Lutheran Archdioceses, are gearing their attention toward minority problems. I have made a move already to have those Indian people taken off the Urban Coalition who are just window dressing. There are four or five Indian people who have their names on the list and do not turn out for meetings. We have to take the same avenues in our Indian way that the black community has taken. We have to get together and go to these meetings. We have to show force. We have to show we are not going to back down. We have to show this to the Office of Economic Opportunity.

(Applause.)

We are going to continue to show this. We are back in the Citizens Community Center because they tried to keep us down to the same budget last year of $41,000. They get a gross budget of $437,000. We had to take the stand this morning with Mr. Matt Eubanks and tell him what we wanted and the kind of wages we want our Indian people to work for. We are going to continue to make this stand and buck city hall. We are going to continue

to gnaw away at these programs geared to help minority people, but which have turned into nothing but another black program. We have to show that Indian people are ready to make this move and will continue to work toward that effort. Thank you.

Any questions?

(Applause.)

THE CHAIRMAN: Your report will be put in our record. I want to say that I am glad to see such vigor and enthusiasm with the young, energetic people who are going to change our society. I am pleased with your remarks and glad to see young people being organized with the spirit you have. Thank you very much.

MR. CLYDE BELLECOURT: I mention also in our newsletter, we are trying to communicate with all Indian communities and different organizations in town to get their programs to concentrate more on Indian people.

In a recent project we were on involved a young Indian boy. We didn't get much support from the over-all Indian community, but we felt it was important. We got the report that this young boy was shot and they didn't say accidentally. They called us from Danbury and his relatives said this boy was murdered. I happen to know the young gentleman involved; it's in the first paragraph of our newsletter here. We went up and attended the funeral. We are not only interested in urban Indian problems, but problems that come to us from the reservation. They were looking for him for failure to report a traffic accident where no injuries were involved. This young boy was apparently drinking and he took off running. We got the report that the officer never hollered, "Halt." He just started shooting. He hit the boy in the back; the boy dropped. There were eye-witness accounts at the inquest. The boy dropped and started crawling up the bank and the police continued shooting. He shot twice more and hit him right behind the head, and killed him. We sent our secretary and other members to cover the inquest and get the minutes. The officer was found innocent. It was an accidental shooting, they said. After listening to other Indian people, we found out the same officer had killed two other Indian boys four years ago. We then decided definitely to do something about it. We hired a lawyer and paid him out of our funds We continued to work on it, to write letters to Washington, and two weeks ago, the Justice Department stepped into the case. They have asked the Milwaukee and the Minneapolis branch to coordinate their efforts in seeing that justice is brought forth. This is one of the things we are determined to do. We will continue with these things until this comes about.

Thank you.

THE CHAIRMAN: Very good. You are to be complimented. Thank you very much.

(Applause.)

MR. NAHWOOKSY: Mr. George Mitchell.

MR. GEORGE MITCHELL: Members of the Commission and of the audience, particularly the Indian people. I am the acting director of the Indian American Youth Council and also work for the Minneapolis Civil Rights Department. Several years ago, the Youth Council was formed as an association group with only twelve kids between the ages of six and nineteen. This organization is totally run by the Indian youth themselves. I know we had critics and criticism that say why do you let kids run your program? Why do you let kids run that building? I think if they had looked over the past fifteen to twenty years in the urban area, they wouldn't find anything geared to young people. Yes, you had things geared for Indian people, but only for adults. The youth do the hiring and firing too. In fact, I was fired last June. I got reinstated in August.

The governing board is between the ages of ten and twenty-three and the total age range is to twenty-five. We have 125 active members and I am sure we serve over five hundred youngsters. As Mr. Bellecourt said before, we also take part in the American Indian Movement.

Will say in regard to the Commission, as Mr. Bellecourt said, that I am not optimistic about this study. What people are trying to get here, they can easily get in Washington. You have volumes and volumes of what Indians have said over the years. Today Indian people are becoming aware of their needs and concerns. To many times we all say there's an Indian problem. I know who the problem is and it isn't the Indian people. It's the white establishment. The white system is going to have to change, no matter how drastic it is. We have too many Indian experts, to many Uncle Tomahawks that sell out their own people and try to establish something for personal self-gratification. This has been the history of the urban Indian and this is why, I believe, we are called radicals, young militants. We are trying to set this youth center up so the youth can learn the system, whether they are able to change it or not.

I just recently completed a trip to Oklahoma and New Mexico. Looking back over the past two months, we have had Mel Tom, Sol Tax, Bill Carmack, and several other national Indian leaders. In my own way of thinking, they benefitted. I know how much they got for coming here. We have our own leadership right here in the city, so why do we always have to go and try to recruit somebody? Why do we always have to recruit? It takes them six to eight months to get oriented to the way these people are thinking. I want to thank you again for having me up here.

THE CHAIRMAN: Thank you. I appreciate your attitude and the brochure you gave me earlier will be made a part of the record of your organization's work. I appreciate the frustrations of youth, and your attitude toward this Council. We are running up against the same frustrations you are. The only thing I can say to you in the way of reassurance is that these facts aren't known. The urban Indian problem is not known in Washington. The only people who have made any kind of study is the Minneapolis, Minnesota, Twin City group. We do need your reinforcements to get the message to the people that need to know. Thank you very much.

(Applause.)

MR. NAHWOOKSY: Amy Flocken.

AMY FLOCKEN: Madam Chairman, members of the National Council on Indian Opportunity. My name is Amy Flocken. I am a social service assistant. I work for Hennepin County Welfare in social services to the elderly. We are a component of Pilot City on the North Side. My topic is the problems that the elderly Indians have with the welfare system. I am talking about the Indian that moves from the reservation to the city. The reasons for the elderly coming here are really very basic. They want better living conditions. The city offers a better life than the reservation does. The problems crop up because there is no planning stage involving the welfare department in the county they live in. They have no idea that their present welfare grant will not meet the living expenses in the city. Public assistance grants are based on need and the need has to be established before the grant can be opened or increased.

The client sometimes doesn't know that the grant can be increased to meet his higher living expenses here. For example, his total income may be $55 a month on Old Age Assistance. Maybe this was enough money to live on when he was on the reservation where his expenses for rent and utilities were next to nothing. His first step is to move in with relatives. He doesn't realize he would get more money if he were to rent an apartment by himself. He doesn't know what to do and doesn't ask so nothing happens. The basic hangup is that his grant can't be increased until he has established living arrangements on which a budget can be based and an increase in his grant recommended.

This means he must first have the money to rent an apartment. He hasn't got it so he can't get a place. He can't borrow from a relative to tide him over until his grant is increased because his relatives don't have the extra money to lend out. So there he is in the vicious circle of having to move in with relatives. It takes approximately two months to get an increase in a grant. The case worker from this county must set up a budget based on the person's new living arrangements. The recommendations are sent to the county where the client receives

his Old Age Assistance grant. That county must then submit the change to the local board which meets once a month. This request may just have missed board action and have to wait until the following month to even get an okay for the increase. It takes time to process and it can take as long as two or three months before he gets the increased welfare check. You must recognize this stumbling block does exist. Steps must be taken to overcome it. Tell them to go to the relief department for emergency funds to supplement the Old Age Assistance check until the grant can be increased. Be sure the relief department is aware of the situation and knows how to handle it promptly and efficiently. When moving, the person should first clear with his own county welfare department so his check can be sent to him. Once he gets here, he should contact the Hennepin County Welfare Department to help him get his adjustments.

Get everyone aware of just what steps to take and avoid hangups caused by not knowing who to call, what to do, or what they are entitled to. The problem happens over and over. He arrives here and does not know the proper channels. Many people try to help but they don't go to the right source.

Maybe the daughter takes her father in. She is already on AFDC for herself and her children. The next things that happens is the daughter's AFDC grant is lowered because her father must pay his share in the household expenses. Her father is unhappy, too, because he doesn't really want to stay there. He doesn't understand when the case worker tells him he can move. This is all very confusing to him. He usually just moves to some other relative or friends. He never does get adjusted because he becomes discouraged and quits. He either goes back to the hopeless reservation or he turns to drink as an escape. The drinking leads to other problems -- with his landlord, his neighbors, and the police. So he just moves on, perhaps owing rent and unpaid utility bills. This bad experience hasn't helped him gain any pride in his own self worth. It's lowered his own image of himself. He now feels there is nothing to gain by trying so he gives up.

The Indian people must have a central place to come so they can learn to work within the city itself. Information about the city must be made available all along the way. The Indian center is a recognized helping office. This office is so badly needed in Minneapolis because it is not a relocation city. The Indians turn to this center because it offers help to them on varied problems. Their staff should be added to and a large physical place made available because it is so needed. The center helps our people in many crisis situations. Maybe if some of these things could be planned ahead, our Indian center would not have to act as a disaster unit.

Welfare agencies, including public assistance workers and relief departments, must set up a workable plan to do away with money hangups and provide a smooth transition as far as financial changes are concerned.

The main function that agencies should play is not to do it for him, but to teach and help him to do it for himself. He must learn new things and adapt to new ways. I would like to use myself as an example on some very simple things that are not understood.

When my family moved here from the reservation twenty-three years ago, I didn't know how to give my house number. I thought the four digit number was read as regular numbers were and not as two sets of numbers. This is just a simple thing but add many more little understanding and you have confusion. There is a workable solution in the county welfare systems. The Indian center is needed to help our people come to the proper channels in this city.

THE CHAIRMAN: Thank you very much for a very well worked out presentation and particularly for expressing the viewpoint of the elderly. I think we have a tendency to overlook them. Thank you.

(Applause.)

MR. NAHWOOKSY: Emily Peake.

EMILY PEAKE: I hope you can all hear me at the back of the room. I don't have a loud voice. Thank you for inviting me here. I would like to speak briefly on three or four things First of all, on the Upper Midwest American Indian Center, the American Indian Citizens Committee, and the Twin City Chippewa Tribal Council, and some of the problems we meet along the way.

First of all, the Upper Midwest Indian Center. This is perhaps the oldest Indian Center in the city. We began in 1961. Approximately twelve individuals felt the time had come when we should get ourselves together -- first to preserve our culture which we feel is sadly misunderstood and shuffled aside and, secondly, to form ourselves as a bridge for people who are coming from the reservations or from other places who do not know of the agencies and opportunities available to them.

We began as I say, on a volunteer basis and were that way until 1966. We lived in several places. The first place was a large place over a warehouse which cost us $125 a month. Believe it or not, we paid this and kept it up ourselves by pow wows. We weren't able to do much in the line of social services, but we did this through advising and referring.

The next office of the Upper Midwest was a small office on Hennepin Avenue in down town Minneapolis. This continued along the same line as the other. At this point we began to branch out into sports programs for the children. We began our little leagues along with other things. I am sorry I haven't more time to talk to you on the little leagues, but these were American Indian children who wanted to take part in sports with other children, but didn't have the organization to do it. Our chairman, Daniel Hardy, had been to Chicago and worked with the little leagues there. When he came back, we formed a little league and began in 1963 or '64 with a raggedy bunch of children. It's developed now so we have children in the little league who are winning the area trophies by sheer stick-to-itiveness and volunteer coaching. This program has produced something that helps children stay in school, a motive if they are athletically inclined. I don't want to labor too long on that, but I wanted to put a few words in for recreation.

In 1966 a proposal was made to the Office of Economic Opportunity by a group of people in the Twin Cities to get some OEO money for Indians. This proposal was accepted. However, at that time there was no money available for this item, so the money used was a versatile fund from the Citizens Community Center. This was granted to the Upper Midwest Indian Center as a contracting agency. We worked with that group until 1967.

The way the Citizens Community Center functioned was not compatible with the way Upper Midwest functioned. The board of Upper Midwest is drawn from people of different tribal groups, not necessarily poverty residents, and some of the other practices are quite different. In 1967 -- in April -- the Upper Midwest withdrew from the Citizens Community Center leaving staff people who were working with it. We have continued to work with it until this date, with a new board and new people, as the advisory council.

These projects are many and I will just outline them quickly.

First, they also cover problems we see such as housing. The major problems in housing are people living in substandard housing, with housing in the suburbs difficult for our people to get. We also have a newcomer difficulty.

First of all, there are large families involved, many have more than five children so this makes getting a house very difficult in the first place. Also, people have relatives living in the target area and like to live with them. This causes another problem, moving in with relatives. We have decided on a couple of solutions. One is a new comer center we hope to establish, in fact, within the next week. This would be a house for people who come into the city. I should tell you we have families coming in almost every day, with no place to live

and it's very difficult to find homes for them. This is what our staff does.

This newcomer center would provide a house for people to stay perhaps one or two months until we are able to find permanent housing for them. Several church groups are working with us to do this, about five, in fact. They would act as host families to these families coming in. The Indian Center would act as the guide to finding permanent homes and employment for them.

The other problems in housing are very bad living conditions. In this case we have to find a group of people in housing willing to work together to try to improve the standards that people live by, the housing code, I mean. Some of the houses have insects, rodents, torn down back stairs, houses that need paint and many, many things. These things have to be done on a local level so this is how we are working in housing.

Another problem we have is education. There are many problems in this area. The drop-out rate is quite high, people have told us. However, I should say the figures are not really accurate. Nobody knows what the drop-out rate is because this is done on a sight count and teachers don't really know what an Indian is. There are some children sitting there -- they don't know who the Indians are -- and the same thing holds true as to graduation. I am sure there are more graduating than they see.

Why are children dropping out? The reason is quite obvious. If school is a place you do not like, you are not going to go any longer than you have to. The textbooks are very bad. They present an image of Indians as very bad people, probably savages, not too intelligent. The whole curriculum has to be revised. We know this.

There are other things that come into the picture. The children don't always have clothes to keep up with the other kids. Another thing is that the whole system of education is Anglo oriented, you might say. The Indians never made up the education system. The education is made up for white people by white people and Indians are just there by chance. In fact, some of them had to be kidnapped to be sent there in the first place.

I mean here is something really serious. Another thing that is serious is that schools are based heavily on reading skills. Many Indian children are not as equipped as the white children in regard to reading skills because they don't get the backing and the pushing at home due to the fact the Indian language was never a written language, but always spoken.

The reasons for drop-outs are many. One of the problems facing us right now in education is the discipline in the schools. Some of the schools, in my opinion, seem to be paralyzed as to

what to do with children and the children are becoming little monsters. They are paralyzed because they are afraid to do things because there will be a riot or something. This is something we have to look into and straighten out -- the discipline in schools. I don't know where it's gone, but some in the junior highs are sadly lacking.

As to employment, this is another problem. We do have jobs available for people who come in as many of the other speakers have told you. The real problem is not in getting the job, but in keeping the job. The TCOIC, Twin Cities Opportunity Industrial Council, primarily a black organization, has developed something they call a feeder program. This thing has been very interesting to us and we would like to devise something of a similar nature in the Indian community. This feeder program or pre-vocational training program as it's sometimes called, is designed to prepare people to hold jobs, not just get jobs for people. It prepares them to hold jobs and it trains them. They teach them little things that people may not know, as Amy said, when they come from the reservation. Sometimes things are strange to them and there are many little things, not only for people from reservations, but from all over the city, this pre-training would help.

I feel the employment isn't so much on the part of the Indian to get the job, but it's on our part to teach him how to hold the job if he wants to.

There is another factor to be reckoned with in employment. That is that all people don't want to hold a job forever. Many Indians like a job right here and now, and then they go away, and come back to another job. Somehow or other industry has got to understand this in order to help Indian people hold jobs regularly. They do not like to work a rigid pattern. They like to come to a job and work for a while and when they are done, leave, and come back, and go again. There are many things different that people have to understand and it will take a while.

Let me see, what have I missed now? Law and order. This is a very touchy subject. We find much concern on the part of the Indian community with the police department. There are complaints of police harassment. They told you of the patrol necessary up and down Franklin Avenue. We look a little deeper than that and say why is this necessary? We find alcohol is a big problem to American Indian people. This is a big problem. In fact, many of our problems stem from this. You look at alcohol and say, why is it such a problem? Actually, it's only a symptom of something else. What is it a symptom of? It looks like a symtom of cultural conflicts. American Indians had cultural values quite different from those being imposed on us. Nobody ever stopped to think of this before. This is something that is real and is coming to the foreground. We are beginning to look at it.

Sometimes people say, "What do you feel is the biggest contribution the American Indian has made?" As far as I am concerned, one of the biggest contributions is his resistance all this time to the culture that has been forced on him. He resisted long enough so we can take a look at it, value it, evaluate it, and see where it's good and where it's bad, and where Indian culture is superior. As far as I am concerned, there is quite a bit of superiority in the Indian culture that has been completely overlooked.

One more problem -- the problem of communication. We have a real problem in communicating to our own Indian people. Everybody has the idea Indians are apathetic. This is because we've been separated so long. We are finally getting together and beginning to know each other in the last couple of years. We have a couple of television programs helping us. We have one on Channel 2 every Friday, which is the educational TV channel. We broadcast Indian news, and Indian organizations tell the other people in the community what's going on.

Sometimes it seems to me in going to some of these conferences and meetings that there is a lack of communication between the people up front, sitting on the panel, and the people sitting back on the floor. I have heard an Indian person ask a question of the panel and I'm sure they don't have the slightest idea what he is saying, but they answer back, and again I'm sure he doesn't have any idea of what they are saying. They are talking almost in a different language. The panel sometimes is inclined to be technical and the Indian is very down to earth. Sometimes I have a feeling neither knows what the other is talking about. So, communication back and forth is a difficult problem.

Those are the main problems confronting us. I would like to say a little more about the Twin City Chippewa Tribal Council. That's probably the oldest organization in the Twin Cities. It's an organization of Chippewa people who have been here fifty or sixty years. They are active sporadically on such things as land claims or other urgent issues. This organization has been operating for six years. Donald Glass is the chairman, and I am vice-chairman. He wasn't able to be here today and that is why I am putting in a few words for the Chippewa Tribal Council.

The main work the Council has done lately is to fight for the land claims. They have fought quite hard for the per capita payment so that the money could be divided equally. It's often felt, especially by people in Congress sitting far away, when they look at Minnesota, that all Indians are together, organized and living on the reservations. This is certainly not true. Probably one-third of us are here in Minneapolis and St. Paul and other urban areas. When it comes to dividing tribal money

it would be very nice if we were all living together and if we all spent it for something. Since that is not the case, the people would like to spend their own money themselves. They often don't see it when it's put into projects that get lost some place on top of administrative costs that eat it up. It's never felt down at the bottom, to the people. The land claims per capita payment was something fought hard for by the Tribal Council and there was a difference about it. When it began, there was 95 percent to be put into capital projects on a group and the per capita payment was to be very small. By the end, it took only 17 percent for projects and the rest went to per capita payments which really was good to see -- money being spent by the people. Especially at Christmas time you could see the families going down town and taking their children to buy first class toys and good clothes for them, as they should.

If there are any questions, I will be happy to answer them.

THE CHAIRMAN: You have done a good job and I think you have covered all the areas of interest, and we appreciate your contribution to the hearings. Thank you very much. We will insert these items in the appendix.

MR. NAHWOOKSY: Could I remind you again, we have enjoyed the luxury of a free exchange, discussions, and questions, but we are running out of time. We have quite a number of people to hear and would appreciate it if you would keep your comments as brief as possible. We have about eleven or twelve more.

Mr. Holstein.

MR. ED HOLSTEIN: Mr. Chairman, I spoke very briefly last night and I would like to correct one misunderstanding I created when I said I had no degree. I wasn't belittling anybody that had the degrees; I wish I had some education. I am a drop-out from years and years ago.

After listening to this, and I want to say my intention was to sit and listen. My name was not on the speaking list. I wanted to come in and listen to these people, see what they looked like, see what was going on, and I still would be that way except that my project, the organization of a federation, was left in the air last night. There is a Minnesota Urban Federation Forum. There will be a Minnesota Federation Forum, and as far as leadership in that, we have got it. What I am asking the committee to do is go back and make a real fight for an Indian center. I don't think it's a total answer, but I think it would be a major help.

Listening to these leaders speaking, I am certain with a proper place to meet where an old-timer like me could get some of these young wildcats as I call them together, and our agreement would be voiced together in this place, give me the key, lock

that door and I will show you before we get out, we will have a good program.

I got this idea as an organizer for the Teamsters back in the thirties. It's been stated that Indians weren't active. Believe me, the Indians, the blacks, or anything else, were active in that strike in '34. We have between thirty and forty Indians on the line, made the jail, made the stockade. They had a stockade at the Fairgrounds, our great friend, the immortal Governor Olson, put a wire fence at the Fairgrounds and he herded us in there.

Along with this radical talk in 1935 in the city of Sioux Falls, I was branded a Communist, an agitator, and I should be deported. This statement was made by a Catholic priest Sunday morning in the pulpit. I took two of the truck drivers on strike at that time, two members of his church, and went into his little house by the church and talked to him. I gave him my story -- I was born a Catholic, attended St. Mary's School at Red Lake -- that's up north isn't it Roger -- (laughter). I gave him the story, why we were on strike, why I was in it, and he said, "I must have got the wrong information." I bring this up to help me put across the idea that we can take this educated leadership from the school of hard knocks of which I am a graduate -- (Applause) -- we can get these youngsters together. I am calling them youngsters because I have been called the old man of the movement already. We can get these youngsters together, sit down and thresh this thing out. We can make this federation what it's supposed to be.

One of the speakers yesterday, the temporary chairman of the federation at the present time, was asked from the chair if we were an advisory group only. We don't intent to be. Our aim is to get these groups together, thresh out a program, and work as a group, really to put it across. Our first chance to do this is the Indian Week of May 4 - 10 and it's already been started. I am sorry it started the way it did. I know these people that started it should have come to us sooner, but it's started and our job is to get in there and help to show these guys the federation is an Indian group willing to help where we can.

One more item kept me awake until 2:00 o'clock this morning. The statement made last night about alcohol and the Indian. I can speak from that group too. I lost a good job in the labor movement because I couldn't handle my whiskey. I haven't seen a man yet that I know can handle whiskey. I have been on the wagon for twenty years and I hope to keep the wheels straight and stay on it.

I don't believe any Indian drinks whiskey to cover up, to g go into a trance and forget the rest of the world. I think it's an easy way to build up your spirits, have fun. I know a lot of

Indians in the City of Minneapolis who are now on the wagon who were real soaks. We used in this group to help our Indians along this line, too. I don't think we should go around saying it's a relief to our Indians to go out and get stiff.

I work for that awful outfit mentioned a little while ago, the Minneapolis Star Journal. They may give us something, but they pay damn good wages so I am working there.

On employment, my supervisor asked me to get three or four Indian drivers. We have six or seven black boys and they want to get some Indians in there because, of the three there now, two of us will be retiring in the next couple years. They want a little more balance. I can't find Indian truck drivers. I have asked three or four outfits, even the man that spoke yesterday. I was told by some, "We haven't got one that will stay sober long enough to handle a job." It's a beautiful job. It's got everything. All we are short on is Indians.

In closing I would like to comment on the show we had at the University about six weeks ago. The lectures were informative. I saw the first three or four programs on the Indians coming across the Bering Straits down to Alaska. I was looking forward to the final night when the urban Indian -- I almost said suburban Indian (Laughter) -- but I waited for five weeks and was told that our lecturer wouldn't be the person that was supposed to come. They sent us an Indian from the Southwest. I went to listen and if what, speaking for myself, if what he told us about the future of the Indian is true, we haven't got much of a future. I never listened to such a bunch of misinformation in my life. I had my personnel director attend most of these meetings. He wanted to find out about Indians. He wanted to find out all about me, I guess. (Laughter.) Anyway, the man was speaking of how to treat Indians, how to keep them on the job. You should hire four or five more than you have to so if one wants to go ricing or Indian dancing, you've got somebody to step in and take his place. (Laughter.) I told my personnel director, "You call Pete tomorrow morning and tell him to have two men there because I might not show up." (Laughter.)

The other question I would like to close with is this, one of our white friends, and we've got lots of them, took the floor and he said, "I listened to you and I want to ask you this, we are sympathetic, what can we do to help you?" How many here remember the answer. He shook his head and he says, "I guess your sympathy is all we can take." I thought that was the dumbest, crudest, craziest answer. We need white people to help us. We need their money especially. (Applause.)

I am working now to keep this federation going and get it on its feet. We have finances on the way and it's from white people. I want their sympathy if it will help, but I want that (indicating) too and I want it fast.

Thank you.

(Applause.)

THE CHAIRMAN: I want to comment it's delightful to see that the generation gap doesn't exist.

MR. NAHWOOKSY: We are going to listen to Mr. Jourdain for a minute. I am giving him a minute and a half. If you can hold him to that, we will take a break.

MR. ROGER JOURDAIN: Okay, Reeves, I sent word to the National Council on Indian Opportunity office to speak as a member of the Minnesota Indian's movement in the state, I have been involved for many years, the early days going back for thirty years to the reservation level.

However, before I start, I want to commend the speakers representing the Twin Cities Indians' efforts. They are trying to bring about better understanding between the establishment in Minneapolis and St. Paul and the Twin City Indian people, moving in and out of the area. We have been doing this for many, many years, working through various communications, politically, primarily. I am certainly gratified to see the young leadership taking up the mantle of hope to promote the Indian people in Minnesota. This also involves our neighboring states, North and South Dakota, where my friend Cato is from, and Wisconsin, Michigan, and other states. This has been a real frustrating period in our lives. We have been talked to in schools, throughout our history, saying that if you get an education, Chief, you will be welcome into the great society. It wasn't called the great society then, but it was called: "Go to the big city and make big money."

I came here, had ten and a half years of experience as a heavy equipment operator, was a master mechanic, and had several hundred dollars in my pocket. I tried to buy a union card. I wound up in the State of Indiana before I could buy a union card because I couldn't break into the inner sanctum established in the Twin Cities.

After I worked out and proved myself on the outside, I was recruited from one job to another, go and replace a drunken white man that couldn't hold his job. They had to get this drunken Indian to go over and replace a drunken white man on various jobs. I helped these people who were my co-workers, as a union steward, to protect their rights and interests as a union member to stay on the job. I remember one of them was with S. J. Groves on the Garrison job. He was a fine operator. I was a leader of this group and he got fired. I asked, "What happened?" "Well, Willie can't cut it because he is drinking too heavy." Willie was a German. He used to embarrass us. "Chief," he would say, "We will go in there and kill all those

Rooshians and save six for pall bearers." I got so I wouldn't drink more than three or four shots because I was afraid I would be one of those Rooshians that got killed.

Anyway, I saved Willie on this job and he is still working for S. J. Groves. I got the threat from a Polack superintendent who was my friend. He said, "Chief, you can put him back to work with one condition -- if he gets drunk again, you both go down the road." Willie is still there.

This is a brief background statement of my involvement in the work world, trying to obtain the same status as other citizens of the State and the United States.

I also want to comment on the National Council on Indian Opportunity's concern to be an effective organization, set up by an executive order. This is the first time Indians have had recognition emanating from the White House. When the President came out with this message on March 6, 1968, the National Congress of American Indians, Executive Council, was meeting there. We were told to stand by, in a minute the President may call us to the White House to release a special message. We stood by and were taken up to the Secretary's office. My buddy, Cato, was there at the release of this message in which the President made reference to the Indian participating in this affluent society by self-determination. He also cited very specifically the urban Indian problem. The Executive Order was, at last, a culmination of the efforts of Indian councils and other organizations, putting pressure on their local legislators, and congressional delegations, and other dignitaries, to get into the back door of the White House, through the Cabinet officers. They are the ones that finally brought about national recognition -- the first special message on American Indians to the Congress. However, the Congress did not follow through.

Thss is the fault of the Congress, and the fault for many Indian problems is with the Congress and nobody else.

After the selection of the Indian representation of the National Council on Indian Opportunity, we felt, with a lot of mental reservations, how effective are we going to be? Are we going to be members of another paper organization to satisfy the national conscience about American Indians? This is what our concern was. They gave us an assignment -- chair this and chair that. All right. Our charming chairwoman has been the most effective as far as the National Council on Indian Opportunity is concerned. She has conducted three hearings and has done a lot of other research in the Capital and other areas, to meet with other organizations interested in the Indian problem.

LaDonna, I am happy to be associated with you because of your untiring efforts. Cato and I had some assignments, and we never got off the ground. I was assigned to chair the unemploy-

ment subcommittee as related to social welfare. He chaired the industrial development subcommittee. Cato worked with the National Council on Indian Opportunity office to get someone assigned to help him.

To sum it up very briefly, as far as the National Council on Indian Opportunity is concerned, the basic approach is going to be industrial and economic development on the reservations to prepare the people at the reservation level so that those who go into the urban areas will be better prepared than ever before.

Cato has given me some leads. He said we could make some wooden tomahawks with sharp points at the Red Lake mills, and send them to the Indian Commissioner.

If you bear with us, and support us, we are going to do all we can while we are in office. We did have some encouraging indication coming out of Vice-President Agnew's office. He wrote us a letter saying, "I am looking forward to my responsibilities as the chairman of the National Council on Indian Opportunity and, as soon as I get my housekeeping done, I will be calling you in and we will sit down and see where we go from here."

The best part of the Council is we will be speaking to the Secretaries of the various departments, not the lieutenants, the sergeants, or the PFC's. We will be talking to the top echelon of the various departments. I am sure Cato, Chino, Nakai, Bill Hensley, and Mrs. Harris will have gathered enough information to present to the first meeting under Agnew of this National Council on Indian Opportunity. I am looking forward to the time when we have this meeting.

While we were in Washington, D. C. during inauguration week, the National Council of American Indians' Executive Council had a meeting. They have a meeting every year in January to look over pending legislation that may affect American Indians. While we were there we attended part of the inauguration ceremonies, then on the last day of our meeting as we were ending up the business of the National Congress of American Indians, among those resolutions we were considering was a resolution commending Jonathan Winters' public stand on a TV hookup in which he was asked to portray and drunken Indian and he refused. That was Resolution No. 1. The second resolution was a resolution to start a national campaign to improve the national image of the American Indian. I think last Friday in Los Angeles John Belindo went down to help kick this off, with the help of Jonathan Winters and several other people. I hope the national image of the American Indian will be improved and have the support of all the white and black organizations, uncluding the Irishmen.

There is a little story I have got to tell you. The only difference between the Sioux and the Chippewa tribe is that the Sioux let their children play with the Irish kids. (Laughter.)

While we were having this meeting, every one of us concerned about this national image came back hoping we would see some relief of the negative attitude toward the American Indian.

We have had three occasions in which the City of Bemidji attacked Red Lake and the Indians as a whole. Another attack was from General Electric in which they said. "Get your cubes from General Electric to shoot the wild Indians." We had the representatives come to Red Lake. We were going to sue them, and they backed down.

The other one was Conn Edison Utilities of New York City. They had a great big sign on all billboards to advertise their refrigerators saying: "Don't be a Chippewa squaw." I got a call from Mary Lou Byler of the Association of American Indian Affairs in New York City. I immediately sent a wire to the company and to Mary Lou, authorizing her to make a protest. They have eight million customers and they had to take that sign down because we threatened them with a suit.

Why am I mentioning all this? Let's go back to 1954, just briefly. They closed the Red Lake and the Cass Lake agencies and consolidated them in the City of Bemidji for economy purposes. They didn't improve any services. They left us without any services at the reservation level.

All right. At the same time in 1959 they were going to close the Red Lake and Cass Lake hospitals to improve services in Bemidji, the Lutheran Hospital. They were doing this to provide additional justification for their request for Hill-Burton funds to enlarge the facilities of the Lutheran Hospital. We fought it and fortunately, we were able to overcome it. This is the way some of these politicians operate. We have been campaigning against the so-called politicians and were successful in Red Lake in dumping two of those people that were responsible for closing the Red Lake and Cass Lake agency offices. They are bitter even today, and are attacking us now. We dumped them with the reservation boat because we organized ourselves to get rid of these people.

What I am leading up to is this. Talking about education yesterday, many times I felt like getting up, but they restricted and gagged me. That is why you are up there -- to keep your mouth shut, they said.

Now you read this article. We have done some checking since 9:00 o'clock Sunday morning, when the telephone started ringing.

No. 1, we had a meeting at Bemidji State College. John and George Goodman, are you here? You remember that meeting we had with the President of the college, about ten days ago.

VOICE: March 5th.

MR. JOURDAIN: We were trying to resolve a coordinated effort to see if we could induce or attract some of the college students going into teaching to come and practice at Red Lake, students attending the college there. The question was raised by one of our Red Lake students attending college there, Noreen Bolin. She was part of an Indian organization at the college, and she was asked if they ever asked the students if they would like to go up on the reservation and teach. She said no. Everybody wanted to go to Brainerd and the big cities to see the bright lights.

Noreen agreed to take on the responsibility to go to the students, the junior and senior classes, and ask them if they would be interested in coming to Red Lake, Cass Lake, or Pons-ford. Then she had them fill out a questionnaire, because 90 to 95 percent of the teachers recruited year after year come out of Bemidji State College.

Noreen called me the first thing Sunday morning and said, "Roger, what am I going to do now. With that article in the paper, what am I going to tell those students? That gags me. I'm afraid to go up and talk to them."

"Well", I said, "the only thing you can do is tell them this kind of trash comes out of the newspapers, we get these smear artists running around all over the country, sensational-izing and degrading all people, not only the Indians." (Applause.) "I would suggest that you personally invite these students to come to Red Lake. I will clear it with the Super-intendent of Schools. You will be received there with a warm welcome."

And I said, "Have them come over and see the housing devel-opment." We got over two hundred new homes on the Red Lake Res-ervation through the sweat and effort of the tribal council, and with the help and joint effort of Indian councils such as Cato's. We have been able to overcome the obstacles we encountered in the regional office in Chicago and in Washington.

We always have to go to the top, don't we, Cato?

I want to point this out to you.-- Frank Johnson's picture. Here he is standing inside the doorway coming out from his kit-chen. He has been working as a night watchman and he said the truant officer called him up and said, "I want to talk to you

about your daughter not being in school." He invited him over. He said, "I was standing there talking to him. The next day, Monday", he said, "the boys were kidding, 'How come, Frank, you should have combed your hair and looked spruced up a bit, you wasn't posing." He said, "I didn't know they took the picture."

I asked if they had his permission. He said, "no. I wasn't aware of it." Here is his house -- about twenty feet a three bedroom house is going up, brand new. All he had to do was turn around and take a picture of the brand new home for comparison. This is a violation of his constitutional right of privacy.

The other lady had just returned to the reservation from the City of Brainerd where they are so far advanced they had a problem develop in their own city. The problem came back to Red Lake. The City of Brainerd sgould have taken care of theze people. This lady was sick, physically disabled, almost a living vegetable, helpless. As far as the statement concerned her, she was back on her welfare rent, they were purchasing a home, not renting a house or an apartment. Now, this is a misleading article. They said they were practicing our national heritage of not doing anything.

VOICE: Didn't they ask you, Roger?

MR. JOURDAIN: They never asked the chairman. Gerald Vizenor called up the house and talked to Margaret and said, "I would like to come and visit. Tell Roger I will be up there Thursday." He never showed up. I was at Red Lake all the time. Later on I heard he had been around. I got a report from the welfare agency office that they had heard about this visit out to the Adams home. They never stopped to investigate at the welfare office why this condition existed. After I found out about this, I called Herry and said, "How come you never stopped by, at least to pay a courtesy call to my office and ask if you could go around here?" "Well", he said, "I talked to so-and-so, went over to the school." I said, "you had better be careful, running around here without any authorization."

To close this, here is a letter from the teacher of business educttion. He addressed briefly the Superintendent of the agency office, Mr. Miller.

"Enclosed you will find a carbon copy of my reply to the completely negative, unfair newspaper article written by Catherine Watson in the Picture Magazine of March 16.

"I was shocked and appalled by the story and apprehension in which she has tried to make me a so-called 'Indian hater".

"I would like to call upon you for your assistance in bringing to the public the true thing I said about my students, who I am proud to work with.

"Sinerely yours,

Paul Wrolstad"

Here is a lengthy article which takes after Mrs. Watson and he winds up here and says:

"Of course, these are ordinary happenings of ordinary people and those types of stories don't sell newspapers, I guess. Am I correct, Catherine Watson?

"I not only demand your personal apology, but would also like the first carbon copy of your resignation to the editor.

"Sincerely yours,

Paul Wrolstad"

Here are two letters I received from the people involved in these homes. This one from Frank Johnson and this one from Mrs. Adams in which they stated they never gave any permission to taking pictures of their homes. They were not aware of it.

So here we have our own Chippewa cousin, Jerry Vizenor, taking it upon himself to go out there and write a crusading story of what, I don't know. I believe he is falling in the footsteps my friend, Sam Neuman left off to continue with the smear campaign against the American Indians.

I called Ed Shaffer to come here, but he had to go. He listened awhile this afternoon. He works for the Star. I turned this matter over to our tribal attorney, to look into the legality of bringing a suit against this newspaper and I told him to sue them for a couple million dollars. This is what I wanted to bring to your attention.

I know each and every one of us are concerned about the true portrayal of the American Indian. I don't run around here degrading my friends who happen to be Irish, Polack, Norwegian, or Swede. We have a lot of friends of all nationalities. It is just a handful of people doing the most damage to the American Indian and to the public as a whole. We are going to do all we can to stop it, even if we have to bring suit against this company.

(Applause.)

THE CHAIRMAN: With that we will have a five-minute break and resume again.

(Recess taken.)

MR. NAHWOOKSY: Isabelle McLaughlin.

ISABELLE McLAUGHLIN: Good afternoon. I would like to say I am glad to be here. I am the acting director of Indian Work of the Council. I have been working longer on that staff than any present member working with the Indian group in the Twin Cities. I have visited all the reservations in Minnesota.

Historically, I suppose, the churches have had a very long involvement with Indian people. Sometimes that image has been a poor one, of competition, one denomination against the other, with little missions on the reservation, but that particular image certainly is outdated now.

For over fifteen years, they have been involved in an active program of cooperation with Indian people on a variety of programs which have been very worthwhile. I think with the magnitude of the Indian problem, we are going to have to have something of a Marshall program instead of a missile program. We need to have active cooperation of all Indian groups and friends of Indian people.

I happen to be the third generation of my people to serve and work with active Indian people. My stepfather was an archeologist and worked largely in the Southwest at the turn of the century. My mother was invited by the Department of the Interior to survey the Navaho back in '52 and remained to set up a health-education project in 1953. This was later taken over by a foundation at Crown Point, New Mexico, and that work is still going on.

After twelve years of work here, I have had a very, very rich, full life. Many experiences in the program have responded to Indian needs -- individuals and families who came off of reservations, pleas for better housing, for a wide variety of material needs -- often coming with just the clothing they had. Also help with employment although we are not an employment area.

Having worked with the community for fifteen years, we made many contacts. We were asked on a number of occasions to be present in courts -- this is one of my chiefest concerns, both in the juvenile and the adult courts. We had to witness sometimes the termination of parental rights. This is one of the most serious things for any ethnic group to face.

Early when I came here, I was invited by the Chippewa Tribal Council to meet with them at Bemidji. I brought this concern up and I said, "When children no longer have their parents, it seems to me it behooves us as a tribe and as an Indian ethnic group to say that the Tribe is behind you. We should take issue with this, then establish either centers or make some provision

so they can feel their own ethnic group is then responsible, have the resources." Yet last week when I was asked to be in court -- because we certainly work with all agencies in the community, public and private -- to be there with the family, to try to make what plans we could, this is a case where both parents are beset by the disease of alcoholism. The children did have a grandmother although she was handicapped physically. She looked after the seven children in this case, but we had no temporary place where we could house Indian couples, where they could have the support of the Indian community and members of their families and friends still in the area. I think this is a vital concern.

It still plagues me that welfare agencies should take families and disperse them, put the children all over the state in boarding schools, wherever they can find them, when they really need the strength to be able to relate to each other. A strong person like a grandmother or an aunt is very helpful at this time -- it's less traumatic.

This is just one concern we have to work out together. When I say we work with all agencies, both public and private, I can think of many agencies we could improve by better communication, more understanding. Language is the last tool that the human being developed and very often the terms we use mean one thing to one person, and have a different connotation for others.

We do have to get together more and try to bridge real gaps.

Take the Bureau of Indian Affairs. We have had meetings about this. If we could make it the instrument we would like it to be, and the Indian members and friends of the Indians who have shown by their dedication and by their work, they are certainly working in behalf of this particular ethnic group.

I remember going with some 25 Indian people to the American Indian Capitol Conference on Poverty in 1964, the Bureau put on one of the finest displays on the top floor of their building in Washington, of Indian arts and crafts the group had ever seen. If we had a traveling exhibit, this would not only raise the hopes of many people,it would acquaint them with the high quality art work and craftsmanship, an inspiration which has direct reference to poverty programs, motivation, and that kind of thing.

I won't take any more time right now, because I don't want to take the place of anyone else. I am very glad we have a body such as this one to be able to communicate and I will look forward to something in writing on this in the future.

(Applause.)

THE CHAIRMAN: Thank you. I might add at this time, if anyone would like to expand their statement, feel free to mail it in. Give it to us, or mail it to me direct or to the Council itself and it will be placed in the record.

MR. NAHWOOKSY: I appreciate your limitation on time here.

Diana Rojas.

DIANA ROJAS: I would like to welcome you to the City of Minneapolis, and I want to thank you for giving me this opportunity to tell you some things that concern my position in Pilot City.

I am that token Indian they talk about when they say there are very few Indians working in the Federal programs. I am that person and I would like to give you my views and opinions on this.

First of all, I would like to tell you a little bit about Pilot City. Pilot City Regional Center is a multi-purpose center. It deals in service to low income residents of the North Side of Minneapolis; services such as employment, health, social services to the elderly, insurance, housing, community information, information on referrals and, recently a new addition, services to Indians. It has a thirty-two member board which is called Tactics, the Technical Advisory Committee to Implement Community Services. It has a membership of 50 percent residents and 50 percent agencies. There is supposed to be an Indian resident board member to that board. There is no Indian resident board member on the board at this time because there is distrust of Pilot Center among the Indian people. Many believe the organization is black-oriented.

I have been with the Pilot City program for one year. I started as an aide to provide efficacy to the residents of the area. As an Indian, I was not assigned to work primarily with the Indian people. I did not have the authority to move ahead to work totally with the Indian community.

It is true what Indian people are saying about Pilot City. There needs to be more Indian people working within the program. There has been some involvement in service to Indian people, but there could be a lot more. Pilot City has been aware of the plight of the Indian people -- and this is very sad -- it has taken Pilot City a year to fully realize what it should be doing for the Indian community. We have three Indian people who work in the core services of Pilot City. One is a typist and one is a young Indian girl, seventeen, who works in the Neighborhood Youth Corps out of school program. She works as an advocate and is assigned to work with all the residents in the area. She, too, was not hired to work primarily with Indian people.

I am supposed to be the Indian services coordinator, which is a position that has not been approved by the board of directors. I work eight hours a day and more, but I am only one person and I, too, cannot do everything. I was at a Tactics meeting last week and asked for three specific points: number one, to officially approve of the Indian Resident Committee to Pilot City. I had asked for this committee last year when the evaluation of the Pilot City program was done, and received no response until recently.

Number two, to recall the Indian resident board meeting to become active; if the elected member could not participate, to find another Indian resident from the area.

Number three, for the staff and the board members to become more active in the Indian community.

I received approval on all three points. I am now in the process of doing concentrated outreach to the Indian families. I found some families already involved in Pilot City, such as health and employment, among other services. There are some new families that have moved into the area who do not know about services of Pilot City. These are the people I am concentrating on. It's a slow process to try to cover the whole are by myself.

However, we have a concentrated outreach program in the Pilot City area of all the social service agencies, but it takes an Indian to relate to another Indian.

I am trying to do everything humanly possible to try to meet the needs of the Indian people, whatever they may be. I truly believe there could have been more funds provided to the North Side Indian Center. I have said this to the board of directors, but again, Indian people are always last.

I hope we will move ahead and work together to get things done. We could do this through the Indian Resident Committee of Pilot City. This Indian Resident Committee can make recommendations to the board and to the administration as to what they feel could be done with their problems.

We have other staff people here at Pilot City that could answer any questions that you may have concerning the organization, the administration, the funding of the North Side Indian Center. I just wanted to tell you what it's like to work as an Indian in a poverty program.

It's very difficult. I am not an educated person. All I can do is whatever I have to for the Indian people.

Thank you.

THE CHAIRMAN: It sounds like you are certainly trying to do your part in the program. I think we will have the available funding. I think we have representatives from the Washington office who will respond.

(Applause.)

MR. NAHWOOKSY: Jim Mosely.

MR. JAMES DAIR: First of all, I am not Jim Mosely. He had to go back to Pilot Center and asked me to speak in his place. I think the presentation that Diana gave you fairly represents the situation confronting an Indian person, at least at Pilot Center. I would hope you would build it into your components on programs of this nature.

MR. NAHWOOKSY: Would you give us your name, please?

MR. JAMES DAIR: My name is James Dair, supervisor of planning components, Pilot Center.

I would like in the five minutes allowed me, to fill you in on the broad concept of Neighborhood Centers Pilot Program, N.S.P., or Pilot Centers; talk a little bit about the administrative and service delivery structure. I will be able to provide you with Indian service statistics if you so desire, as well as touching a bit on the funding picture.

The broad concept is, essentially, an experiment initiated by Presidential executive order in 1966, implemented in 1967, to put together the heads of five federal agencies -- Health, Education and Welfare, the Bureau of the Budget, Housing and Urban Development, Department of Labor, and OEO (Office of Economic Opportunity).

The objective of this pool of resources was to effectively cut the red tape and implement the executive order, 1966. In early 1967, the application went in and the planning process started. It really got under way in the spring of 1968. The primary administrative structure is a shared unit of Core services. This is an outreach or advocacy which was not funded in either 1968 or 1969.

THE CHAIRMAN: By what department?

MR. JAMES DAIR: Office of Economic Opportunity. This outreach function was labeled community organization. It never came through. The program is virtually powerless without it.

In an attempt to answer this, and after receiving a set of rejections of the program from either the regional office or the Washington office -- we couldn't discover which -- we decided to

get together on a coordinated outreach program which pooled the social service outreach case-finding personnel now going through a training program which will effectively cover the Pilot Center area composed of 52,000 people, or so.

A record-keeping function which fields statistics from the operating agencies -- the Health Service, Minnesota State Employment and Security, and so forth -- employment component, housing and community information services, information and referral which is essentially an in-house case-finding diagnostic function, and then the follow-up. Social services to the elderly was recently added in the beginning of January. Mrs. Flocken addressed herself to that particular facet very ably.

One of the functions of this Core service is follow-up, and because most of the direct services excepting employment have not been operational until January of this year, follow-up has not really become a strong part.

There are direct services to the community which are shared by all ethnic people, whites, Indians and black people, as well.

VOICE: How come we didn't get word about that, then?

MR. JAMES DAIR: I will address myself to your question in a minute, Leroy.

Among the direct services to the community are the Health Service which includes eye, ear, nose and throat, which will be operational in two months, x-ray, pharmacy, emergency suites, to handle injuries, child care, dental care, and the well baby clinic.

The employment conponent has four basic functions: one, under the C.I.T.E. program, which is direct one-to-one work with minorities and poor people to get them on the job and hold them there. That has not yet been funded. It is, however, operational through some people already on the staff in the Affirmative Action Program which focuses on the construction of the Pilot Center facilities itself.

THE CHAIRMAN: What facet was not funded; by what department?

MR. JAMES DAIR: C.I.T.E., Department of Labor. We are using funds from M.D.T.A. as was mentioned last night. Minnesota State Employment and Security is staffing the program and the employment planners are hired out of Pilot Center funds; and vocational rehabilitation, which is on going, is a function of the M.D.E.S, Minnesota State Employment Securities Division.

We have emergency social service, operational since the first of March, with field calls on a 24-hour basis, staffed by three shifts of two people each -- social workers from Hennepin County Welfare who are neighborhood people and know the problems of the community.

Social services to the elderly, which Mrs. Flocken addressed herself to already.

There is a speech therapist on the Pilot Center program, contributed by a local agency. I am not sure which one.

Housing and community information is a Pilot Center function and its primary purpose is to provide information to the community on physical development in the community, to provide advocacy for home renters and people who are having difficulty with insurance problems and this kind of thing. We are also generating legislation or helping push through legislation on the housing issues.

Insurance counselling if provided by the State Insurance Division. The science program is jointly funded by the Minneapolis schools and science program.

Then through the advocacy or outreach function of Pilot Center staff, emergency transportation is provided for residents to get to and from the Health Center, shopping, or things like that.

There is also financial counselling, made available through the Citizens Community Center North, which was recently joined to Pilot Center's operation by OEO directive, which created some financial problems.

THE CHAIRMAN: From the regional or Washington?

MR. JAMES DAIR: From the regional office. Pilot Center also has a relationship with the North Side American Indian Center and this, as Mr. Mosely wrote it down, is fiscal control, administrative assistance in structuring and developing the North Side Indian Teen Center.

The loudspeaker must not be working back there.

VOICE: I can't hear very good.

MR. JAMES DAIR: The fiscal responsibility was carried out in October of last year, and $5,000 was made available in the interim period to the Indian Teen Center.

VOICE: Do you know how long that has to last?

MR. JAMES DAIR: And there was $78,000 --

THE CHAIRMAN: Let him have a chance.

MR. JAMES DAIR: $78,000 was made by application from the Indian Teen Center, aoproved by the Tactics Board, sent in to the Regional Office, and pared back.

THE CHAIRMAN: Pared back -- meaning, it was cut?

MR. JAMES DAIR: It was cut back. There was only $10,000 made available, as Diana mentioned.. I won't have to go into that.

Right now, by readjusting the operational funds made available through Pilot City program, $15,700 is being tabbed for the operation of the Indian Teen Center. That's not enough. $19,000 is needed. Part of the strategy in getting that full funding is to call in the summer youth program, and make available the funds for the salary of the director and operation of the center, which would bring the funding level to almost the $19,000 needed. It's not adequate -- $19,000 compared with the $78,000 that was to be originally.

The Tactics Board has for some time been unrepresentational of the North Side people. A new election is being planned and should take place on May 19th. The deadlines are all set up for this and publicity is being generated.

THE CHAIRMAN: This is a follow-through on Diana's recommendation?

MR. JAMES DAIR: Well, it's required; an annual election is required. Hopefully, out of this -- with the new structuring, the election and involvement of the Indian community as well as the black and white communities -- a more representational program ought to be generated.

As Diana mentioned, there are problems to overcome. It's an experimental program and no one expects to make all the right answers all the time.

There wa ssome question as to the other fund sources and whether this was being explored for the Indian Teen Center on the North Side. The answer is yes. A Federal Regional team composed of representatives from Health, Education and Welfare, HUD, the Bureau of the Budget, and the Department of Labor are acting as Pilot Center's advocates with Health, Education and Welfare in order to generate and research possible additional fund sources. It's rough sledding, there's no question about it.

I stand ready to answer any questions.

THE CHAIRMAN: You have been sitting through most of the meetings and have heard, I am sure, some of the negative remarks that have been made. From your report, I assume most of the financing is through the Regional office. Am I correct in interpreting what you just said?

MR. JAMES DAIR: I would say this. Pilot Center, being the experimental program that it is, responds to crisis rather than a developed planning program. I can attest to that. Part of the thing, as you attest yourself, the awareness of the Indian problem on an urban scale, has only recently become a concern. The N.O.R.E. Board is just beginning to give attention to Indian problems in the urban setting. Pilot Center, I think. is in that same tradition. I don't know what more I can add.

THE CHAIRMAN: I really appreciate the fact that you are here, and because there is, apparently, a great misunderstanding in the Indian community about the funding and how things are happening, I would like to m ake a suggestion that your organization make a committee available to meet with the Indian organizations if at all possible. You are not required by law to do this, but if you could make an effort, I think you would help the community.

MR. JAMES DAIR: I think, as Diana's comments tried to point to and as I tried to allude to, we on the staff are trying to do what we can. The board has been weak and strong, vacillating, and we are in kind of a lame-duck period, a no-man's land between elections. It is difficult to get things together, but an effort is being made in this direction.

THE CHAIRMAN: Thank you. I appreciate your coming very much.

MR. VALANDRA: I have been hearing some of the people that made statements saying Pilot Center is black oriented. I would like to have you comment on that. It seems most programs are oriented toward the black community rather than the Indian community.

MR. JAMES DAIR: I have kind of an ambivalent answer on that, one which I hope will be a fair estimate of the thing.

In one sense, yes, and in another sense, no. One, I think, primarily, the Neighborhood Center Pilot Program as well as the Model Neighborhood Program, were generated in large part by urban inner-city upheaval. These were mostly black in nature, in that sequence.

In another sense, interpretation of actual delivery service to the poor of the community, the statistics I have from our Core services records indicate that from July '68 through

December '68, ninety-eight Indian household contacts were made. This represents, if you figure four children per family, between 400 and 600 Indian people. The problem analysis was one which said there are multiple problems, not single problems, in most of these contacts and services to the Indians. They are not broken down by kinds of services delivered although that can be made available to you on request. They are being developed right now.

The primary problem was found to be housing. Second was finance, both in transition from the reservation and also between jobs. It takes, with pushing, an advocacy between three and five weeks to get a person set up financially so they don't become welfare. This has been a shortcut through the period, but it still is not answering immediate needs. The Pilot Center in many cases has plugged people into financial resources for immediate solution.

Then, jobs followed third. This is by no means all. Since January, there were approximately 330 services rendered to the North Side community. Of this, 172 are Caucasians, and 155 low income. Low income is defined by $3600 for a family of four: thirty-nine Negro families with thirty-five of them in the poverty bracket or low income bracket, and thirty Indians, all of them in the low income bracket.

In the second sense, in terms of being black oriented, I don't think the statistics bear that out.

That's all I have to say.

THE CHAIRMAN: Thank you. As a staff member, I appreciate your taking this time to come here.

MR. JAMES DAIR: Thank you for your time.

(Applause.)

MR. NAHWOOKSY: Harold Goodsky.

HAROLD GOODSKY: I don't know who I am addressing here. I don't have a piece of paper in front of me, telling me what to say. I am pretty much my own boss. I say what I damn well please. Who likes it, I don't really care.

We as Indian people are what you call real live walking doormats. We have been stepped upon by every other race in this country, in this city, in this state. I guess we are not the only ones getting stepped on because I just returned from South Dakota to speak here today.

I hear so much talk about civil rights, and human rights, and equality and equal opportunities, equal employment, and all this. It's a bunch of noise.

There are thirty-three thousand Indians in this State and we are the largest minority in the whole state of Minnesota. You check it out. Yet, only two percent of the Indians are employed on poverty programs. That sure doesn't sound like equality to me. We are only one-half of one percent of this whole state. When I see statistics like twelve and a half percent of the inmates at St. Cloud are Indian, and eight and a half percent at Stillwater, and when I worked out in the city workhouse, it was one-third, or sometimes one-half, and I see places like Sauk Center and Red Wing which I visit on my own time, I wonder how these people can be speaking of civil rights, equal rights, and all this other malarkey we hear thrown around.

Really, I don't see what this conference is going to get. I think the only way you can hurt people is banging on their doors or kicking them down. I think that's what we are going to have to do to get attention. It seems to be the only way the people of this town can be waked up.

We have been talking for six years, ever since I have been in this city, trying to negotiate. Every time we try to negotiate, we are talking to a concrete wall.

I don't know what this committee is going to do. It might take whatever I have to say here and go into a little room and laugh about it. People in Washington have heard about this before. I don't think a thing is going to be done about it.

I don't have anything in front of me in black and white to tell me what to do or say. I have pictures up here if anybody wants to see them. They will tell the story. These things are done on my own time, Saturdays and Sundays, as well as visiting institutions. I don't turn around and cry about who is getting what except when my people are getting the short end of things.

Like I say, we are living doormats. We are getting stepped on. No matter how many times we step up and talk to people, we are still going to be stepped on until we do something about it.

This is supposed to be Minneapolis -- I think they named it the All American City. I don't see what is so All American about it, after I took these pictures and showed them to the mayor. The mayor is just as ignorant as the other aldermen, and all the Congressmen we have serving us, as well as the President of the United States.

I think what we are doing, we are just crying and we are going to keep crying until no more tears are left, then we are going to have to start working because what we say right now is

falling on concrete walls. It's bounding back and falling right on the floor.

You talk about jobs, we talk about welfare programs, we talk about everything else, but if you want a person to get a good eight hours work to make a good Indian in this town, you have to get a good night's sleep. I have stayed awake with some of these people at night and listened to rats running fifty yard dashes in the woodwork. People are afraid their babies' faces are going to be chewed by rats. I don't think we should wait and let this happen.

We have been hearing promises, people saying, "We will help you." We are the only city in the United States with such a large Indian population who don't have an Indian center. We don't have houses. I went and applied to the Bureau of Indian Affairs the other day and found out I wasn't qualified. I was told that I am so much Indian, they have to scrape some off me to give to the next one coming along. I am not qualified. I don't wear the war paint and maybe that is what it would take to make me qualified.

Last Saturday we wanted to play basket ball here in Minneapolis. We had to spend almost a day and a half talking to the big shots who run this town, just trying to get a place to play basket ball. When these kids don't have money, where are they going to go, what are they going to do? I dare anybody to walk around the island on Saturday and watch some people with a lost look on their faces, the "What's the use" look.

I see it in court every day, this "What's the use" attitude.

I don't know what commitments you are going to make to us in order to have an Indian center erected in this town, run by Indian people for Indian people. There are so many Afro-American culture centers in this town and other settlement houses all sewed up for the complete winter. Our ten or twelve thousand people in this town don't have any place to go in order to be Indians. I noticed a little animal up north, a little black animal with white stripes up his back. Now, if we try to act like something else, we are going to smell as bad as that little animal. He is called a skunk. I don't know about anybody else, but I am proud to be an Indian. After what I have read and seen, I would like to maintain my dignity along with my son. I would like to have my son have some place to play basketball instead of going around begging as the Indians have to do in this city.

What I think the whole town needs is an Indian tune-up. I think it's going to have one, and when I say Indian, I mean (spelling) I-n-j-u-n. It needs a complete overhaul.

People talk about coming to Minneapolis, the land of opportunity. I just spent half a day telling Indian people to stay away from Minneapolis because there is nothing for them here. There is no place they can go. Sure you can get a job, but what are you going to live in, a crackerbox? I don't think anybody in this room is living in a split-level ranch house.

Every time you try to go through a governmental program, they want to know everything -- how many times you made love during the week, or what your grandpa died of, etc. That's why I quit the University of Minnesota, because it's none of their business. I don't think we should have to answer questions like that. I think we should be asking the white people that. The history books will tell the real story. It is time that our leaders in Washington start pulling the table away from the wall for some Indian people to squeak in between and try negotiating instead of having it against the wall. I think you people should be doing that in Washington. I don't think people should be living like this.

I could stand up here and rattle and rant all day long. An old friend of mine says when people sit too long, they get numb on one end and dumb on the other. That is precisely what is going on in Washington. People are sitting, doing nothing. They are so calloused from sitting all day long, that they are afraid to get up and move. They might get a heart attack.

I think we should go up there and start making them move out. We ought to begin right here. The only way we can hurt them is kicking in their back doors. I say that to everybody in this room, every organization -- Pilot City, Model City, Citizens Community Center. We shouldn't be having problems if people out there were doing their jobs.

Thank you.

(Applause.)

THE CHAIRMAN: We can appreciate your frustrations and your problems.

MR. NAHWOOKSY: Jerry Fallis.

MR. JERRY FALLIS: I came here to relate to you a personal experience as part of a program called the U. S. Prisons Program. If it weren't for this program, I wouldn't be standing here talking to you. If it weren't for this program, I wouldn't be with my family. I, Jerry Fallis, am a guy who came from a broken home. All these conditions these people are talking about, have been pleading with you people in Washington about, I am a product of all that, and eventually I turned to a life of crime for sheer survival.

The first time I went to jail was when I was fifteen years old. There were no youth centers, nobody concerned, no organizations. In a little town called Wood -- Cato knows where it is, it's on his reservation -- I broke into a grocery store, me and my buddy, to get some food. Because we didn't know how to pull a clean job, we got caught. Third degree burglary. Okay. Probation.

The next thing I knew, I came out of that prison, no assisance, no nothing. You try to get a job. You've got to establish some kind of employment record. We can't help you, we can't help you, we can't help you. You have to get out on your own, and try for six or seven months to establish some kind of work record, they keep telling us. Okay. The only thing I know how to do is steal. So I go back to stealing.

In 1961 I entered Sioux Falls Stonewall College, as they call it, out there on the hill. I graduated from that, came out here and still no assistance, no help, nothing.

I went big time, started committing Federal crimes, violating Federal laws, there is bigger money in it and a lot more action. I went to Federal prison in Sandstone, Minnesota, right up here. I came out of there -- still no help. Again I turned to what I know best. Again I am not as good as I thought I was, so I got caught again. I was sent back to Sandstone and this time I thought, by gosh, there is something that has got to be done. I got together with some friends of mine -- a guy from North Dakota, another from Rosebud, he dances quite a bit down there. We got together and talked about an organization called the American Indian Club in that institution. I am here to explain the purpose of that club, what we have accomplished so far. In a period of two years, we have covered a lot of ground. We encourage education through this organization, and with the help of the Bureau of Indian Affairs, we have made available for men coming out, a vocational training program, and employment assistance program. This year we got about thirteen guys out of that institution. Ten are still with us. I believe this is a pretty good batting average.

We have had, over a period of two years, forty-five graduates of different kinds -- colleges, vocational schools, high school, etc., because this help is now available to us when we leave an institution.

Going back before this club started, there were one or two graduates a year that were of Indian descent. I am proud to say I got some statistics Monday from our sponsors up there, and they say we are going to have approximately forty-five graduating this year. They are batting one-hundred percent up there as far as education programs are concerned. There are

forty-seven Indians in the institution right now. I don't like to bore you with a bunch of statistics, but I do believe in this type of program because help is available through the Bureau of Indian Affairs to get jobs, to get into different schools and colleges. These guys are trying, and they are trying real hard.

Once again we are involved with what they call a pilot program, not only in this institution, but we have five different Federal institutions involved in this thing. We have gotten over a hundred men out this year, a seventy percent batting average. That's better than any criminologist or penologist has been able to come up with since crime started. These boys, a lot of them, suffer the great injustices that I went through. There is an old man up there working for his high school diploma, this man is close to sixty-years old, because he sees something for for these guys. We talked to him, "We need your help, we need statistics, we need guys to finish." I feel personally this program is badly needed. As Mr. Holstein said, we can stand here and talk all day long and little action is taken, and very little money is coming in our direction. We have contacts in Washington with Julian Smith and several other men, including Walter Nodell. They are doing a wonderful job of setting up this program and getting out policy statements, and trying to establish this thing as permanent. I am a living testimonial of what can take place. I went into the institution with a ninth grade education, no intention to finish school. I finished high school there, took a couple of college courses, and now I am involved in going to school as a beautician. It's difficult to express in words how these guys really try, you know.

I went up there, I had never spoken in front of groups, or had to get in front of people from Washington, or anything of this nature. If it weren't for this program, I don't know where I would be now. I probably would have gotten out of there, yes, but I don't know where I would be.

Now, I have a goal in life. I have found a way of life. I found myself, mainly. I am an asset to my family and to myself. I have become what they call a useful, productive citizen. I believe you can make all this go -- with a little help they can go a long way. I did.

Thank you.

(Applause.)

THE CHAIRMAN: Its' very encouraging. I hope that that Pilot project will do well. We will use our influence to see that it is continued. It is greatly needed, I know, in my own state.

VOICE: Madam Chairman, I would like to present something I saw here. Now, the fellow there, Cato Valandra, is the chairman of the tribe of which this boy is a member. What was so important to take him out of here while the boy is speaking. He had a story to tell and I think that his chairman should have heard it.

MR. NAHWOOKSY: Maybe you can take it up with him after the session here. We have one more speaker to hear, Dennis Banks.

MR. DENNIS BANKS: Members of the Council, A.I.M. Organization, distinguished guests. I too was in South Dakota with Mr. Goodsky at Rosebud Indian Reservation. We returned only this morning, and I went out there as a Honeywell representative to explain some of the opportunities available in Minneapolis with the corporation. However, jointly with Mr. Goodsky, we presented a "don't come -- stay here" effort. I am sad that all we had to offer was just a job.

There is nothing here for the urban Indian as far as instant health, instant housing, or any kind of food or clothing allowance is concerned.

Mrs. Harris, I am also a member of the Minneapolis City Council, through the Capitol Long Range Improvements Committee. I would like to see a multi-purpose Indian center. It's true with fifteen Indian chiefs under one roof, you might have some problems, but I have seen buildings with three or four business schools in them. I have seen an entire medical center, with thousands of doctors, under one roof. I am sure that if a multi-purpose center was available in the Twin Cities, we would have fewer job turn-overs, and the number of repeaters in the District Courts for misdemeanors and felonies could be greatly reduced.

I would also like to see this committee, the Urban Indian Committee that you are heading up, apply some type of pressure on the Bureau of Indian Affairs to allow the urban Indian some sort of business opportunity. There might be some available, I don't know. There are none in Minneapolis, I know.

They are extending the Johnson-O'Malley funds to the urban Indians. I would like to see a more expanded budget approved so it might help the urban Indian. I know that my five minutes are just about up, and I see Goodsky over there laughing, so I had better sit down.

Thank you.

(Applause.)

THE CHAIRMAN: Thank you. I am sorry that we have to close off. I really appreciate the response and the hospitality I have received as an individual member of the council, and the council itself. I also appreciate the frankness and the openness of your discussions and the recommendations made. I think this is greatly needed. It has been a long time coming. I feel great concern, for my own background is much like yours, I have relatives who have the same problems as many of your young people. The young men who spoke up today. I know what it means to their families. It's difficult to express to you our deep concern.

We are not paid officials of any type. Our services are voluntary, and it's our interest and concern to help bring about changes in the present policies. That's our desire and our aim.

I am a housewife with three children. I have one neighbor who criticizes me for leaving my children. They will probably grow up to be delinquents. I do have one child who is sick, and I have to go back.

I don't know how to tell you how strongly we feel about these problems. I know the council as a whole will benefit from these hearings, and the community will. I hope you, as a group of individual people, will work together to achieve these things. I want to say thank you for your hospitality.

I have received a lot of good thoughts and memories to take back with me from Minneapolis. I have become keenly aware of the problems that you face in this particular area. Thank you very much. We will adjourn.

(The proceedings came to a close.)

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PUBLIC FORUM

before the

COMMITTEE ON URBAN INDIANS

in

SAN FRANCISCO, CALIFORNIA

of the

NATIONAL COUNCIL ON INDIAN OPPORTUNITY

April 11-12, 1969

RC004538

ED041685

NATIONAL COUNCIL ON INDIAN OPPORTUNITY

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Committee on Urban Indians

*Indian Members

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LaDonna Harris, Comanche, Organization Official, Housewife, Chairman, Urban (Off-reservation) Indians

William Hensley, Alaska Native, Representative of Alaska State Legislature

Roger Jourdain, Chippewa, Chairman of the Red Lake Band of Chippewa Indians

Raymond Nakai, Navajo, Chairman of the Navajo Tribal Council

Cato Valandra, Sioux, Chairman of the Rosebud Sioux Tribal Council

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George P. Shultz, Secretary of Labor

Robert H. Finch, Secretary of Health, Education and Welfare

George W. Romney, Secretary of Housing and Urban Development

Donald Rumsfeld, Director, Office of Economic Opportunity

*Appointed to represent Indians throughout the nation.

Staff Members

William R. Carmack, Acting Executive Director

Elizabeth H. Liddell, Chief, Special Projects

Reaves F. Nahwooksy, Chief, Intergovernmental Relations (State & Local)

Martha Gartley, Secretary to the Executive Director

Jerry Hargis, Bureau of Indian Affairs

Robert Robertson, Consultant

Effie D. Boyd, Secretary

Anne Reed, Secretary

ALPHABETICAL LIST OF PERSONS APPEARING BEFORE THE COMMITTEE

ADAIR, John, San Francisco
ARCHAMBAULT, Frank, Standing Rock Agency, North Dakota
BONIFANTE, Marie, Juneau
BRIGHTMAN, Lehman, San Francisco
CALAMAN, Reverend Tony, Freedom for Adoptive Children, San Francisco
COSTO, Rupert, San Francisco
DENTON, John, San Francisco
DIAMOND, Jennie Barrow, Juneau
GORBET, Sonny, Antelope Indian Circle, Susanville
GREYCLOUD, Mary Ann, San Francisc4
JONES, Walter, San Francisco
JUSTICE, Mary Lee, San Francisco
KLEIN, Jerome H., Department of Social Services, San Francisco
LEACH, Stella, All Indian Well Baby Clinic, San Francisco
LIVERMORE, Earl, Director, American Indian Center Member, San Francisco
Human Rights Commission, San Francisco
MATCHA, Anthony, Indian Rights Association, Salem, Oregon
MCKENZIE, Arvalene, San Francisco
MCKENZIE, Richard, American Indian Council, San Francisco
MOSES, Robert, Director, Institute for Cooperative and Economic Development, Berkeley
NORDWALL, Adam, California Indian Education Committee, San Leandro
OAKES, Richard, San Francisco
OTIS, Morgan, California Indian Education Association, Chico
PAPKE, E.E., American Indian Culture Group, San Quentin Prison
RED BIRD, Harold, Oakland
RISLING, David, Modesto
SAM, Gerald, Bridgeport
SCLAR, Lee, California Indian Legal Services, Los Angeles
SEMPLE, Winona, Santa Clara County Department of Social Welfare
SMITH, Delores, San Francisco
SPENCER, Horace, United Native Americans,San Francisco
TRANTER, Dr. Charles L.,
TURNER, Denis, Santa Cruz
WALKING STICK, Ben, San Francisco
WALTER, Bert, California Department of Social Welfare, Sacramento
WHITECLOUD, Dr. Tom, San Francisco
WILSON, Dr. James, Office of Economic Opportunity, Washington, D. C.
WRIGHT, Elizabeth, San Francisco

April 11, 1969

...The Meeting was called to order at 1:30 p.m....

(Mrs. Harris not present when meeting convened)

MR. NAHWOOKSY: I am Mr. Reaves Nahwooksy. The purpose of this Forum is to gain as much information as possible on the condition of the American Indians living in the San Francisco area. I hope you will feel free to comment on any major concern you have, no matter what the topic under consideration at the time. We want have a free exchange of give and take in our sessions. We ask that any of you who wish to speak, and who are not already on the list please give Mr. Hargis your name.

We will hear one person at a time, and we will remind you that we are here to gather information, and not to debate or solve problems. We hope that help to the solution of problems, will grow from the information we gain.

I might mention the four functions of the Council as outlined by the President: The first function is primarily to encourage the full use of the Federal programs to benefit the Indian population and to adapt these programs, where it is necessary, to make them available to Indians. The second function is to encourage interagency cooperation in carrying out Federal programs as they relate to Indians. The third function is to appraise the impact, and the progress of Federal programs for Indians, and then, of course, the fourth one, naturally follows to suggest ways to improve such programs.

So, with that, and considering that we have a number of government agencies represented today, I might pause and have them identify themselves as well as the local agencies.

(At which time representation from the following organizations was noted:)

Anglo Logistic Control Office, San Francisco

State Department of Employment

U.S. Department of Labor

Equal Educational Opportunities

U.S. Office of Education

Bureau of Indian Affairs, Alameda

Department of Rehabilitation Services Center

National Conference of Christians and Jews

Golden Gate YMCA

Freedom for Adoptive Children

New Start Center

MR. NAHWOOKSY: Let me pause for a few minutes for you to give Mr. Hargis your name for approving if you so desire. We will take a couple of minutes here and then we proceed to hear from you.

(Short Recess)

MR. NAHWOOKSY: We will hear one person at a time, and I have a list of those that are here.

Is Mrs. Winona Sampls here?

(No response)

MR. NAHWOOKSY: Is Mr. George Woodward here?

(No response)

MR. NAHWOOKSY: Is Mr. Dave Risling here?

(No response)

MR. NAHWOOKSY: Is Bernice Pate here?

(No response)

MR. NAHWOOKSY: We will start with Reverend Tony Calaman. For the purpose of record, give your name and the organization you represent.

REV. TONY CALAMAN: My name is Reverend Tony Calaman. I am the founder of Freedom for Adoptive Children.

The thing I would like to speak about today is foster care programs for the American Indian; how this is being dealt with, and what can be done about it.

When the Department of Social Welfare takes a child and puts him in a foster home, that's the worst thing they could do for this child, because when the child goes into a foster home, he is being cared for by mercenaries paid to love that child by State law.

Love and foster care is an occupational hazard. The first order of the day for a foster child in a foster home is emasculate that child, he gets shoved up to Youth Guidance Center, and he rots up there. As bad as Youth Guidance Center is, foster care is worse.

And who perpetuates the emasculation? The emasculation is perpetuated by the social worker, the Department of Social Welfare.

I'm a teacher at San Francisco State, and I was sent to Chabot College to speak about police brutality at San Francisco State. Police brutality at San Francisco State reads like the Bobbsey Twins compared to social worker brutality. It emasculates the person and emasculates the children.

FROM THE FLOOR: What do you mean by "emasculates a person"?

REV. CALAMAN: It is a dirty, rotten, stinkin' term, and the social workers are doing it. When the police officer clubs you on the head -- and that's why we closed the rotten, stinkin, racist institution down out last pear. It is a racist institution, just pure racism -- and you all know what racism is, and you all know what racists are. Look in the mirror, and you will see a racist.

In this country, it is all racism. That is what holds the economy together. I'm on welfare right now. I gave up my business and my apartment to go on welfare. I wanted to be on the lowest rung of the ladder.

We took 500 welfare recipients up to Sacramento to speak to the powers that be up there, to speak about getting children funds for education. You can't help welfare recipients in our economy. Our economy demands that the 20 percent base of our economy is poverty. If you remove that poverty, you have socialism, and capitalism cannot live on socialism.

So, what I want to deal with here specifically is the Indian child who is in a foster home. The Indian child who is free for adoption, who is put in a foster home, and the reason he's in a foster home is because he's controlled by the Department of Social Welfare, your social worker. Like I said before, police brutality is nothing compared to social worker brutality, and a foster child that is free for adoption will never be adopted out because of the social worker.

The Indian families who wish to adopt a baby cannot do so unless they come across middle class. Only those Indian families, who come across middle class, are allowed to adopt a baby, and only those Indian families who are emasculated can come across middle class. You show me an Indian who is satisfied, and I'll show you a Tom.

FROM THE FLOOR: I protest on that. I'm not being called a Tom by anybody. I'm an Indian.

REV. CALAMAN: Are you satisfied?

FROM THE FLOOR: Yes.

REV. CALAMAN: That's all I have to Say.

MR. NAHWOOKSY: Next is Mr. Earl Livermore.

MR. EARL R. LIVERMORE: I would like to speak primarily on education. I am also with the Human Rights Commission in San Francisco. My name is Earl Livermore. I am Director of the American Indian Center. I will just read off what I have to conserve time.

There have been many occasions where good paying jobs -- this is pertaining to the American Indian Center here in San Francisco. I am a member of the staff under the EOC program, and we deal largely with people that are relocated in this area. Our services are primarily for intake and referral.

There have been many occasions where good paying jobs could not be filled, because the student or adult who had relocated to this area did not have the proper education. Many of our clients are being referred to a local service center that handles unskilled laborers. It has been pointed out that the lack of a formal education is generally related to low income and poor living conditions. These conditions, among other, have greatly affected those adults with families.

Some students not only have a problem in adjusting to urban living, but are faced with unfavorable conditions in our public school systems. Those conditions that pertain to the American Indian range from the lack of understanding by school officials, to false and misleading statements in school textbooks. Many of these textbooks do much damage to the Indian child's sense of identity and personal worth. In recognizing that a revolution needs to be made in the State's textbooks, the Human Rights Commission has begun a program to explore this problem by establishing a reading panel to make a comprehensive survey of the textbooks in the San Francisco Unified School District.

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The Indian community has been invited to participate.

In further recognizing the problems with our local school systems, the Human Rights Commission has submitted a report entitled "Crises in the San Francisco Public Schools", with recommendations for changes. This subject has been of great concern to the Indian community.

In realizing the student needs the appreciation of his Indian heritage to strengthen his personal identity and relieve him of his disabling inferiority feelings, I proposed an all Indian Upward Bound Program. The program was not to segregate the students from other groups, but to give them the tools to compete before entering into the total program and to motivate them to enter college. Many of the students find it hard to compete, because of the education they had received before relocating to this area. The program was to be held at the University of San Francisco, but the proposal was not approved.

The need for programs such as Upward Bound is indicated by the fact that many Indian students drop out before graduating from high school. The lack of encouragement by some parents, who themselves have a limited education, indicates that counselors are very much in need. Some students who are self-relocated and qualified to enter college, find it very difficult to obtain any scholarships.

We do have a problem pertaining to health. I'll read a few notes I have made. The health problem of the American Indian has become a great concern to the staff of the American Indian Center. Not only are we concerned, but we are trying to find ways to combat this problem.

Because of not being properly orientated to urban living, Indians directly from the reservation often find it very hard to adjust to the city way of life. Frustration and depression usually set in after finding out that people and things are not like back home, combined with the fact they are unable to find employment because of lack of education and training. Many have not finished high school.

After about a month or two of trying to find work, many turn to drinking. This type of escape from reality only leads them deeper into the depths of despair. The majority only need a helping hand, and then they get back up and try again. We try to reach these people. They most always will straighten up, once they find there is someone who wants to help them.

Now nutrition goes hand in hand with alcoholism, a severe problem we have at the American Indian Center. The Friendship House has a program to try to help alcoholics back to a way of living. They provide them with a place to live, and help them find decent employment.

We also have a problem with housing, and this has been pointed out in the Human Rights Commission, by a study made by Drew Priddy, who has a pamphlet out on the housing conditions in the City of San Francisco. One of our most pressing problems at the present time is the need for adequate housing. Many times we have people come to our Center who need a place to stay. These people usually have arrived in town, and are looking for work. The Friendship House at 18th and Steiner Street takes some of these poeple, but their facilities are limited. The rest, we have to refer to the Salvation Army, or one of the Missions. Often, these people are reluctant to go, and this is understandable.

The BIA only provides housing for the people it brings out. The American Indian Center does not have funds to provide housing for any length of time. We have found, when you find a place for a client to stay, that person practically always can find a job once he gets adjusted.

This is all I have managed to get, as far as housing. I understand we will have a conference this evening from seven to ten, and we'll be able to put in more statistics and material.

MR. NAHWOOKSY: Let me ask you a couple of questions, if I may, Earl. In your work with education, do you have any idea what the drop-out rate of Indian children is, in the Bay Area or San Francisco in general terms?

MR. LIVERMORE: I can't give you any specific percentage, but it is in evidence and it is a problem. Like I say, one of the reasons I tried to utilize the Upward Bound Program last year, I found out that there were no Indians in the Upward Bound Program. I managed last summer to get two students in the Upward Bound Program. There is another program for drop-outs which we try to utilize, and that's the Horizon Unlimited. I managed to get three students in that program, although there are others who should possibly be going to a program such as this.

MR. NAHWOOKSY: What program is that?

MR. LIVERMORE: Horizon Unlimited. This is in the Mission area, and it is primarily for drop-outs, to get the students back in school. I think they work part time and they get a little remuneration, one of the reasons is because their families have low income.

It gives them a chance to earn a little money, to help out, and which is vitally needed. The counseling services are provided, and this is one thing we lack at the American Indian Center. We're short of staff, and we don't have counselors, and consequently, we are trying to do a little of everything.

My secretary is acting as a counselor, and I recently received another employee, and, hopefully, she will work as a counselor to try to help these students.

This problem has been in evidence. Last summer we had several that came around the Center looking for employment, and we have a difficult time, trying to get employment for some youth. We managed to get some assistance from the Mayor, himself, who supplied funds for five students to work at the American Indian Center. Hopefully, we'll be able to continue this program this summer, and have students who are looking forward to working this summer. I don't like to mention any organizations, but I did call one of the local school systems in which they do have a program or did last summer, and they were hiring around 800 students from the local school systems. I asked if there were any Indians involved, and they said there was one. To be in this program, you have to see your counselors at school to be included.

I asked whether they had a summer program. They said they were hiring about -- well, this was a summer program. During the winter, they were hiring about 300 people because many students like to work during the winter also. They said there were no openings because many of the students that work during the summer-time wished to continue during the winter. Finding jobs for our students in the various youth programs is of concern, and now that summer has come upon us, hopefully we'll be able to help these students. I haven't found any commitments yet.

MR. NAHWOOKSY: What is the estimate to the best of your knowledge of the number of Indians in the Bay Area?

MR. LIVERMORE: Well, it varies, and I imagine it increased in the last year. The estimate is from 8 to 9 thousand.

I'd say the American Indian Center, itself, is self-supporting. We don't have anyone supporting our organization. Primarily, our funds come from the students, themselves, through our fund-raising process of recreation.

The Saturday night dance brings in enough funds to keep our Center going. Our rent is $575 a month, plus our utilities, and this is our primary source of income. Consequently, with the youth, we have a lot of programs trying to give them recreation. Our Center is situated in such an area, we are really not satisfied being in that area. We tried before our lease expired to find another area, and many people who live in the City know around 16th and Mission the various bars that are located there, are just not the place to have our youth. So, we have our problems there again with alcoholism and juvenile problems, and they are subject to various vices. When students are relocated in the area, many times they are not properly orientated to the urban living. Consequently, they are subject to various vices, and I know if their parents back home knew of the various things they do, they certainly would think twice before sending their children.

I have on occasions counseled some that admitted taking dope and other things in our public school system. Being aware of such things, I know it is a problem in the city, itself.

MR. NAHWOOKSY: Will someone discuss the activities in more detail about the Indian Center or will you do that later?

MR. LIVERMORE: If no one else does, I can. I will say Mr. Jenkins, during the hearing with Senator Kennedy, did point out -- and he's the head of the school system here in San Francisco -- there are around 2,000 to 5,000 Indian students in the public school systems. I don't know how correct that is, but we do have a documented report.

MR. NAHWOOKSY: That's in Indian students?

MR. LIVERMORE: Yes. This is where the figure of 8 to 9 thousand also came in.

MR. NAHWOOKSY: Is there any particular area that Indians are concentrated in here?

MR. LIVERMORE: Well, this is a question that has come up quite often. The people think the Indian is primarily in the Mission area. Although there are many Indians in the Mission area, we have Spanish surnames. We find them to be fairly concentrated in the City, itself. There is no special concentration. This is one of the reasons both of the community action programs have been allowed to operate under the City-wide program, itself, they realize the Indian population is pretty well spread out through the City.

MR. NAHWOOKSY: To your knowledge of the schools here, are there any training courses available to teachers about Indians?

MR. LIVERMORE: Well, in the public school system -- that's a very good question. I find I have been at local meetings by school officials and there is a lack of understanding. I'm not sure whether there is any training program or any type of orientation program. I'm sure I haven't come across this type of thing we have been suggesting. We have an ad hoc committee primarily of the public school systems, and a lot of this hopefully will be brought out. We'll try to encourage our local school officials and Indian teachers to participate in their local programs.

There recently was one who was in the City. He had a Master's degree, and I thought he would make a good person in the public school system. He was here for about a month, but was unable to get his California license. He took on some other job as counselor but was dissatisfied and, consequently, left the area.

I also have known a couple other Indian teachers, who because of the various problems they're having in the school system, did not take on any job in the City, although I know of Indian teachers in the area, and in the local public school system. As far as I know, there is no program to orientate the local teachers to the Indian adjustment problems or a program to make the parents aware of the problems the Indian faces in the local school system.

(Mrs. Harris entered the room)

MR. NAHWOOKSY: You mentioned also, there were unfavorable conditions in the school system. Could you elaborate some more on that?

MR. LIVERMORE: Well, these conditions they pretty well know of it, I guess. Some of them are in the country, itself.

MR. NAHWOOKSY: I hope you have mentioned these in terms of thinking constructively on it. That's the primary purpose here.

MR. LIVERMORE: Constructively, they are trying?

MR. NAHWOOKSY: Not just unfavorable conditions here. Our interest, of course, would be in terms of constructive views.

MR. LIVERMORE: Well, some of the problems I pointed out like ethnic studies. Any community has people, I have talked with, who are concerned with these studies. It has been pointed out often. I just take for granted you're aware of these. It's somewhat a national problem, because of the misconceptions and omissions made in our local history books. Some constructive type of a program has been initiated. I was aware of this and suggested it. I'm also on a community participation committee of the Human Rights Commission. We have recently begun to establish a reading panel of all ethnic groups. There is a local Indian Youth Group interested in this, and working out in the local college to establish an ethnic study program.

Perhaps I should not say this, but I know of an Indian program which will be starting shortly on ethnic studies pertaining to the American Indian. I know at UC, Berkeley, there is a program over there, and recently another one at UC, Hayward.

This history book is one of the problems. I think they're beginning to work on it, and, of course, they need all the help and backing they can get.

There again, I point out the Upward Bound Program. There are limited funds for changing these history books, and there are many obstacles and people you have to talk with, before any of these books are changed. This is one reason I proposed the Upward Bound Program, we have to look at it realistically. We're not too sure the books will be changed right away. By being able to get Indian students in a class by themselves, this material can be presented to them by Indian teachers. I understand they have this type of program in Minnesota. I think this is one of the ways we're going to reach our high school students who are having difficulties in the local school system.

Some of the vices and things all students are subject to here in the local school system we have material on the problems and the crises in the public school systems. I can provide you with that when I have more statistics.

MR. NAHWOOKSY: We would appreciate that very much.

You mentioned also some problems, frustrations and so on in health. Are these primarily problems of adjustment, when these people come into the Bay Area?

MR. LIVERMORE: We have, like I say, many people that are frustrated and can't find jobs. Consequently, alcoholism is a problem. It stems largely through some of the frustrations. Some of the problems are that people are not aware of the facilities available to them, and this is primarily why our Center has the referral program. We do have a local health center that deals with some of the Indians that come to our Center, and I'm sure you can get information from them.

We have an Indian girl working there, and taking one of their local courses a dental program. We have another file clerk. We've been trying to work toward getting Indian personnel in various poverty programs, so they can help orient or keep us informed of the various programs available in the community.

MRS. HARRIS: Have you run into any prejudice along the lines of health services, from the larger community?

MR. LIVERMORE: Well, I find it difficult at times for the people to find assistance. I can't very well say on that directly. We have various cases we run into, but that's up to the individual if they want to express things on this. We do have people that have difficulty getting health services.

MRS. HARRIS: What about justice or about arrest rates; do you have any idea what the arrest rates are percentage-wise to the population.

MR. LIVERMORE: Well, I don't have any statistics on this.

MRS. HARRIS: Do you have a reaction?

MR. LIVERMORE: Here again, this is a problem. My executive secretary, who recently transferred over to the Oakland Indian Association, has worked on this some. There is a program down in the local County-City Jail. I think it's under the local poverty program for people who cannot pay their bail. We get calls every once in a while about Indian people down there, and there again, we're short of staff and it is difficult to get there. Whenever we need a legal advisor, Mr. Evander Smith, who is also Indian, has been able to assist us, I hate to ask all the time because we don't have the funds for consultants, which would be of great help. There is, of course, the local legal assistance which has quite a case load, I understand, themselves.

So, the problems in this sort of thing are of much concern, and juvenile problems. There again, we're short of staff.

MRS. HARRIS: In your opinion, do you feel the individual Indian knows what his rights are and, for instance, would he plead guilty when perhaps he should not for his own best interests? Just your opinion; you don't have to substantiate it.

MR. LIVERMORE: I can't say. I just hope they are orientating them to their rights before they do make a statement.

MRS. HARRIS: The reason I asked that, we found in other communities many times the Indian would plead guilty regarding his own civil rights. He probably shouldn't have, and in a given situation, just not knowing that was the thing to do.

MR. LIVERMORE: I'll give you an example: We have had such a case. A young man called me, and said they were prosecuting him because they say he did a certain thing which he denied. I guess, from the papers, they said he was the one who committed this crime. It was shortly, a couple, two, three days he called, and said he didn't do it. He didn't know where to turn. There again, I had to resort to our local legal advisor who, I understand, went down there and advised him of his rights. There again, I think he may have changed his plea. There have been such cases, but I couldn't document them.

MRS. HARRIS: Has anyone looked into the penal institutions to see what percentage of our Indians --

MR. LIVERMORE: I think there will be someone testifying on this subject, and probably more on the various other fields. I'm primarily trying to stay within the Indian Center community. I know there are many others that wish to testify.

MRS. HARRIS: In your Indian Center, do you keep track of what kinds of referrals are made?

MR. LIVERMORE: Yes, I try as much as possible to make a note of what type of referral, whenever possible, to do follow-up. This is one of our problems. We don't have the personnel to do follow-up such as job employment. We never find out what has happened to these people, if they've got a job, or if they left their job, and what was the problem for them leaving their job, and this type of thing.

As I say, we are short of staff, and follow-up is a problem. I do have some information on this in which, there again, it is up to the individual whether they want to testify on this or not.

MRS. HARRIS: I was wondering what kinds of referrals you make most. What are people coming to you most for?

MR. LIVERMORE: Primarily for employment. We do have a number for health services, but primarily, it is employment. There again, I said most of our employed people are qualified for the local employment service which is primarily for non-professionals or non-skilled people.

MR. NAHWOOKSY: We would like to hear more about the Indian Center later on.

MR. LIVERMORE: Yes.

MR. NAHWOOKSY: We want to thank you very much, for the testimony you have given this afternoon.

I think at this time it is most appropriate that I introduce the Chairman of the Committee, Mrs. Ladonna Harris.

MRS. HARRIS: I know I owe you an apology for being late, but I did have an opportunity to visit with the Mayor on behalf of what we are trying to accomplish. He, of course, was very interested, and wants to know the outcome of our hearings. I knew you would be pleased to know that. I do apologize, though, for being late, and I won't let it happen again. I hope you will accept that apology.

We will hear another witness before we have a break.

MR. NAHWOOKSY: Mr. Anthony Matcha; is he here?

MRS. HARRIS: Because of the noise -- our competition from outside -- we will ask you to speak very loudly.

Mr. Matcha is a very special guest we invited to come today. He is from Oregon, and he had written showing his interest. We weren't sure we would make it to Oregon, so we thought it would be appropriate that he come down here and participate in this hearing. We hope to make it anyway, but if we didn't, we would like to have his input.

Since he is from a different region you might be interested in hearing his particular testimony.

MR. ANTHONY MATCHA: I'm from Salem, Oregon. We have a new group formed in Oregon which is called the Indian Rights Association. It is starting an information center where we want to give information concerning housing, employment, medical, and any other kind of services we can possibly learn about.

Through this organization, we are trying to contact all of the state and county agencies in Salem or in Portland, or any other city, and we get people to go to these agencies for aid.

We have found in this organization, many people lack the knowledge, or are too uncertain about going out and looking for help through government agencies such as the county and state. This is one of our primary interests, and we have just started. Because of this organization, I began to write some letters to Senator Mark Hatfield, to the Bureau of Indian Affairs, and to the Council here.

In that letter, I stated the existing laws which govern the actions of the BIA, Bureau of Indian Affairs, are outdated, and are not made to help the Indian who has left the reservation. There is no existing laws with the BIA to aid the Indian off the reservation.

Medical aid is only given for one year after a family leaves the reservation. When you leave the reservation, you leave your home, your family and all your property to go out and compete in a world, with a very, very limited education.

I never had much education. This is one of the things I know most of the Indian people lack is education. Everything that the Indian wants and needs, if he asks the BIA, he is told to go and seek this service from some other organization -- either the state or the county. When you go, and talk to the county about aid, they say, "What reservation are you from? You can get help through the Indian agencies." They pass you back and forth, and this is wrong.

For this reason, I think the laws that govern the BIA have to be changed to help the Indian get off of the reservation and stay off. The only existing laws which govern the BIA were made 150 years ago and were instituted to keep the Indian on the reservation. There were no provisions made for the Indian to leave the reservation. No state agencies help the Indian after he is off the reservation, especially if the Indian has no education or no job training.

The only kind of a job the Indian can get -- that's why I'm so strong, is work like a mule. I've worked hard all my life. I'm a logger. I've fallen buck timber. That's one of the hardest and most dangerous jobs. Many Indians come from the Midwest. They come out to Oregon, and that's the only kind of a job they can get --back-breaking jobs. It's good pay. Don't kid yourself on that. It's good pay, but the risk is high.

We need medical attention and medical assistance. People have long illnesses; diabetics who need constant medication. This assistance has to continue, not only for one year after they leave the reservation. It has to last all the way through, at least until the person is self-sufficient.

I am one of the more fortunate Indians. I have worked hard. I own my own home. I have a good car. I'm able to travel a lot.

I'm able to speak to some extent to the white man, but this is lacking with most of the Indian people. I was raised on a reservation. I went to Indian schools. I was fortunate enough to go through high school, but the thing that has hamstrung the Indian so much, is the fact that he has only contact with other Indians until he gets out of school. Then he has to go out and compete with the white man for a white man's job. He hasn't got the ability to go out to make an application to effectively express himself about what he would like to do.

Most of the Indian people are eager when they leave the reservation, but this incentive, there is nc incentive for the Indian to stay off the reservation. There is every incentive to return to the reservation. None to stay off because his home is there, because his family is there.

Since I have left the reservation, I have tried to seek aid for my children for schooling, for colleges. I've written to the BIA on several occasions. They tell me there is no help. I have written to the Reservation. They say ther is no help. I have written to Senator Mark Hatfield and to several different people requesting aid for other families.

As I have stated, I am fortunate. My children are going to school. I'm putting them through school. I pay taxes. But, there are so many other Indian children in the Northwest who lack this, because their families don't have facilities and they don't have the jobs.

This is the thing people do not understand about the Indian. He has this lack of communication. All of you who are Indian know what your languages are like. I am a Winnebago Indian. The Winnebago language is very limited in its vocabulary. In other words, we have only one word for "white", and we have no "is" or "was" in our language. We have no way of changing time. If we say "forever" in the Indian language, it means forever.

The white man's language can be construed in any way that he wants it. He can utilize this language in any way and form. One thing can mean one thing today, and in 20 years from now, these words can be changed to the direct opposite of what they were, when they were made. This has been proven. Look at your law books. You've got all of the written proof you need. These words have been changed, and rewritten, so that everything changes.

What I am leading up to is the Indian treaties. Every Indian group I have ever talked to, has always looked to the Indian treaties. This is a wrong statement -- "Indian treaties." In many instances, the Indian thought he was signing a treaty of friendship with the white man, when in truth, the only thing he signed was an unconditional surrender of all his lands and properties. This is what the Indians did. This is the reason why these treaties are no good to the Indian. They are not Indian treaties. This is the reason why we need to have our existing laws changed to benefit the Indian.

One of the Things, that has always bothered me is trying to get the Indian people together. There is no worse skeptic than an Indian. This is one simple reason, why throughout the years there have been do-gooder whites and fast-talking Indians. For this reason, the Indian is a born skeptic. I am very much a skeptic. I don't trust this committee or any other committee. For this reason, I have seen too many of them which do nothing, they will sit and listen, but they do nothing for the Indian. There have been no changes in the BIA: no changes in land rights.

You know, I have property in Nebraska. It doesn't do me a bit of good. It doesn't do me any good. Where it would do me good, I can't do anything about it. I would like to exchange that land for land around Salem. What we should have is a land reform. When the Indian leaves the reservation, he should be able to exchange his property, the evaluation of it, toward property close to where he works. He shouldn't have to leave his family on the reservation. He should be able to take his family with him, when he leaves. He should be able to take his evaluation with him when he leaves. He should have good counseling after he leaves the reservation or counselors who would have the Indian's interest at heart.

We have counselors -- I've seen counselors -- they're paid money, and that is the only thing they work for. They'll come in, turn their ear to you and listen. But they won't do anything for you. What the Indian needs is good counseling after he leaves the reservation, so he can get a good job and hold onto that job. He needs good counseling when he is discouraged.

I've been drunk many times. I've looked in the bottom of all kinds of bottles, to see what my troubles are. I found out it doesn't pay. So, I've always used my strong back, and I just answered my questions myself. A lot of other people can't do that. They haven't got the intestinal fortitude to stay on the job. When you come home at night you're practically sick from tiredness. When you come home at night and your legs are shaking, and your back is aching, you go to bed without supper, because you're too tired to eat. There are too many that can't do this.

There should be job training for all Indians, educational assistance for all Indians, not only the reservation Indian, but off-reservation Indians.

There should be no age limit on educational assistance for any Indian. There are so few Indians that go on through and continue their education, that it wouldn't cost much to put all of those through that want to go.

I left the reservation. I had to buy a home. Uncle Sam, a long time ago, took all my property away. We owned half of Wisconsin, and the northern part of Minnesota at one time.

I don't know how many of your people, but I know a lot of your tribes have had forced marches. Thousands and thousands of people died. My people had a forced march in the middle of the winter from Northen Wisconsin into the Indian Territory in Oklahoma. From Oklahoma, they had another forced march -- women, children, old men, everyone else -- and all you could take was what was on your back. They moved them to Nebraska. They took this land away from me, now I've got to buy it back.

This is a reason I think, the Government should give a tax incentive to Indians that leave the reservation. Indians that leave the reservation should have a tax incentive on their property, for so many years after the property is theirs. Then, they can tax them fully.

My biggest gripe is the Indian has no incentive for leaving the reservation, and every reason for going back. I think this should be changed. The laws have to be changed that affect the Indian so it can help the Indian, not hinder him.

MRS. HARRIS: Thank you very much.

Could we ask you some questions on your particular comments. I compliment you on your personal insight and, particularly, on your viewpoint. I think I also understand the skepticism, one of the reasons for having this hearing is hopefully to change some of those laws, because people don't know the Indians are in the urban centers. Hopefully, by your speech, we can make people aware -- not only in the BIA, but in other communities.

After all, a person is part of this community or any community he lives in. He should receive the types of services everyone in that community receives. We need your support, particularly, and appreciate your recommendations because I think you have really hit on the hard core of the problem, which is, of course, changing some laws and making some recommendations.

Being an off-reservation Indian myself from the State of Oklahoma, I am also much more aware of the problems you face when you leave a reservation.

I would like to get more into the record regarding the health fields. You said when you leave the reservation, and go into a community and you try to use the services in the community, they refer you back to the reservation or to the Indian Public Health Service. Did I understand that properly?

MR. MATCHA: Yes.

MRS. HARRIS: I would like to re-emphasize that for the record because I think that is something that drastically needs to be changed. We find this problem throughout the country, because of the general public stereotype of Indians. Sending you back is outrageous. That community has an obligation to give you service, and they shouldn't ask you because you're and Indian to go back to the reservation. This is one of the things I want to emphasize for the record, and I particularly appreciate your bringing that out.

MR. MATCHA: The one thing we have a lot of in Oregon, I've talked with a lot of people there, especially the older people. They have continuous need of medicine, and have difficulty in getting aid through any organization, during long illnesses, because a lot of them don't have good insurance.

For myself, I've always had insurance. I have integrated into the white community, but a lot of my people haven't. I have brother and sisters who haven't. I have a sister who is diabetic, and she has had this diabetes many years. It is a constant expense, and they really need help, they are trying to hold out to their old ways and old identities. This is the one thing, I think where the Indian people fall back on my way of thinking -- is that so many times the Indian's idea of keeping his identity -- he thinks he's going to lose that if he gets an education. My children know how to talk Winnebago Indian, and they're both in high school. So, education doesn't have anything to do with it. In fact, I think it would really increase the culture.

In Salem, also, in this group, we have community pow wows. The white man gets together and they dance. When the Indian gets together, he should dance, and we do our thing, too.

Because of this, I think that the Indian has difficulty in integrating into the white community. He lacks the knowledge of where to go to seek help -- medical or otherwise. The one think I would like to see, is real good effort made to inform all Indians of their privileges and their rights as far as the community is concerned. They should all be enlightened so they will know where to seek aid, because most of them don't know. I never did, for a good many years. I was stupid.

This is the thing I would like to see a government agency do, help the Indian in his transition from the reservation to off-reservation. I would like to see the Indian learn to help himself. The primary problem is the education of all Indians. I could use more education. I think there is a lot of people that could use more education, and if it was there for me, I would us it. I think this is the thing that all of the Indians need. The way conditions are right, it's been 150 years. The Indians are just about the same as they were 150 years ago. The Indian population is increasing, and we're going to have that many more people -- poor Indian people -- if they don't have help, and better education.

MRS. HARRIS: Thank you very much.

I think it is time for our break now, so we will switch over to the other room.

(Short Recess)

(Whereupon, the meeting was reconvened in the Bonanza Room)

MR. NAHWOOKSY: We will begin now after the break. May I re-emphasize again, those of you who would like to speak this afternoon or tonight, see Mr. Hargis who will have a list and will put your name on the list.

Again, our procedure will be to give everyone an opportunity to speak that has something to say. Our job, primarily, is to gain information that will help us make recommendations to government agencies.

We'll begin with Dr. Charles L. Tranter.

DR. CHARLES L. TRANTER: Fellow Indian -- oh, pardon me; I haven't been taken into the tribe yet, but I trust you, because you all have honest faces.

I'm an M.D., and like most M.D.'s, we believe that the Indian hasn't been treated fairly, but we don't do anything about it. Something should be done drastically, immediately, and I regard the situation as an emergency. For that reason, I'm going to propose we initiate a movement to establish what might be called the "Native American School of Medicine and Public Health."

Now, that is not fantastic. It is not. It can be done. We're establishing medical schools all the time. We get Government help, and we put up a sufficient effort.

What would a medical school for the Native American and others -- everybody -- do? It would elevate the type of medicine available, and that type of medicine should be given by people close to the Indian. It isn't sufficient for a specialist that calls the Indian, and speaks to him once or twice, or that an Indian go to a doctor in the city and get a prescription. He's got to be treated by somebody who is interested in him.

Now, suppose a boy from a reservation or a group was inspired to study medicine. It would be a tremendous incentive to the other young Indians, to strive to do something of that sort. Now, there is no reason why an Indian can't be as good a doctor as a white man. We have a very famous neurosurgeon who is an Indian. Practically no one knows he is an Indian. He makes no attempt to conceal it, but he's one of our leading neurosurgeons, and he's been a friend of mine for 40 years.

So, if we have a medical school, children from Indian families or part-Indian families will see what an Indian can do. He will also be able to visit a person who is interested in him.

Now, we have patients who come to us, who have a general problem. Last week, a young woman called me up, made an appointment, and said she had been hit by a baseball bat on the head a year ago. But, was that her problem? She had headaches and she had other things, and when she was examined, she was anemic. She was given a lot of encouragement. She was told to take her hair off the back of her neck, put it up on the back of her head, and look like a decent respectable young woman. A week later, she's a different person.

Now, I didn't have to give her anything for her head. That wasn't the problem. The problem was her weariness. She found a job. With a headache-- it was the memory of her brother-in-law who hit her on the head and caused her headaches a year ago.

So, unless you have that interesting picture of a person, you're not going to be half as efficient.

We talk about our specialists being vastly superior to a generation ago. They are in many respects, but they lack the sympathy, and the knowledge of human nature.

Now, I've practiced medicine for 56 years. I'm still practicing, and though my practice is largely consulting, I miss the fact I often see somebody once or twice, and never see them again. They're somebody else's patient. So, I don't have the contact with a lot of my patients that I would like to have.

On the other hand, I do have families that have been my patients for years. So, if you have a medical school, you're going to immediately enhance the type of service the patient is going to get.

Now, will this medical school confine itself to modern, high-type medicine -- medicine practiced by machinery? No. It will be a medical school that young people will go to because they have been inspired. They've seen what somebody else can do.

Now, we also have a great need for nurses. We could use five times, ten times as many nurses, but we don't have many Indian nurses. We have a few good ones. We have a lot of Negro nurses in Indian institutions, but we should have Indian girls, and they can be very efficient.

Then, we have a great need for a variety of medical assistants. We have all types of mechanical devices that are now used. Kidney machines -- a kidney machine can be made for $600. I recall when it cost five or six thousand.

Now, an institution that would be both a medical school and a public health institution would provide employment and incentive for a great number of what we call medical assistants.

You know, I talked about this medical assistance in Massachusetts recently, and they thought it was a good idea. They wanted to get a new name for a male nurse. So, the discussion since then has been what's a good name for a male nurse.

The idea is not fantastic. I've tried this idea out before I've come to you people because, after all, I'm an outsider

I haven't any great knowledge of the Indian problems, but I became interested in the Indian problems some 25 years ago. I have asked a United States District Attorney to take a look into the problem, and there was a notorious peddler by the name of White Horse, Horse Face, or whatever it is -- you know him?-- You do -- a rascal. He was a peddler.

He sold buttons, and when they could bring up enough buttons, they'd have a meeting all night. They wouldn't work the next day. One farmer told me they left half of his cattle out because they were working three days instead of six days.

So, I know about the problem. He's a very famous neurologist from New York City, author of books, collaborated with me, and we went out and visited some Indian meetings. We went to these meetings. I introduced this doctor, and then I had a chance to find some surprising information.

While I was up there, they asked me to see a patient, a brain case from the Carson City Indian School. I went out there and I was told the patient wasn't in this hospital. He was in the other hospital. So, they had two hospitals, one for the school, and one for the Indians in the neighborhood.

Then, I visited the Carson City Indian School. Do you gentlemen know the situation? Do you know it up there? Well, anyway, I found out there were at least seven or eight hundred Indian students and not one Indian student knew white children three miles away in Carson City. So what happened to them when they got through? They went back to the reservation and they hadn't made contact there. As far as a stranger asking a little Indian boy something, the little Indian boy would run away or not talk.

You know, my friend -- he's young because I'm 25 years older than he is, but he said they lack communication. They fear. There is no effort to integrate them.

So, I believe that the example of an Indian -- oh, these two hospitals and a school was rather interesting. I tried to talk to some of the Indian children, and I produced a half a button. That made one boy happy, but he wasn't very communicative. So, we looked into this situation, and it was my New York pal who said, "You're pulling my leg; it isn't so."

Well, I got a hold of a man who had been fired by the Indian Service. I paid him for four or five months as my private investigator, and did he bring in hot stuff! My wife said, "He's pulling your leg." Well, he wasn't.

Then, I went into the history of the situation, and I found this presumably had been brought from Mexico to the Rio Grande community. Then the peddlers got a hold of them and began to sell the buttons. They sold them all over the United States.

MR. NAHWOOKSY: Doctor, do you find that problem here in the City?

DR. TRANTER: I'll lead up to what Peyote has led to.

MR. NAHWOOKSY: In the City?

DR. TRANTER: No, as a matter of fact I haven't had any contact with Indians in San Francisco. I take care of nerve cases, and nobody calls me for them, but my predecessor said -- this guy in Oregon --

MR. ANTHONY MATCHA: No, I didn't.

DR. TRANTER: Anyway, I'll come up to it. Now, the United States Government over a period of years, from the turn of the century up to '20 or '30 had numerous investigations. They were opposed to it until an individual by the name of John Collier became head of Indian Service. He began to bring back what he called the ancient culture of the Indians to the Indian. He had to teach the Indians, what their ancient culture was -- baskets and so forth -- but the Indians who talked to me said, "we wanted to learn to read and write." They said, "We wanted to become artists, and we wanted to become self-sustaining."

Then the homes, miserable, unbelievable lack of sanitation, and they haven't been improved.

Finally, John Collier was relieved of his services, but he was a booster of the Native American Church. They sold certificates to the members -- not Collier and these Indians when the rest of them bring out these certificates said, "We can use Peyote. We remember the Church."

I've written some papers, and there was some response among the doctors. After one paper had come out, one doctor at the lunch table said, "Who is this Mexican Peyote? Where have we gotten her hidden out, et cetra?" So, I got kidding, you know, and they said, "Have you got a button in your pocket?"

The sew them on their clothes. The New York News came out with a two-page spread on peyote, but still they couldn't stop kidding me about it. My impact on peyote with the medical profession has been rather enjoyable -- a lot of kidding, you know, but has it done anything? No.

Then, this thing goes on and what happens? I'll tell you what happens. I smoke cigars. I hate them. I smoke them because of the nurse.

MR. NAHWOOKSY: At the expense of all this good history on peyote, I wonder if you would mind elaborating on health problems of Indians in San Francisco or the Bay Area?

DR. TRANTER: As I say, I'm not conversant with the Bay Area.

MR. NAHWOOKSY: I would --

DR. TRANTER: I know what you want because I'll be through in a minute and skip out anyway. We have a group of people who are promoting psychedelics. How did the term "psychedelic" originate? The term "psychedelic" originated because a doctor from England came to Canada and went up in a small community and became acquainted with some peyote users. This is his picture. This is the doctor you see, and a couple of Indians. One is called Takes Gun. Do you know of him?

MRS. HARRIS: No, Sir.

DR. TRANTER: Oh, he is something.

MR. NAHWOOKSY: Do you have an extra copy of that for the record? This document is retained in the National Council on Indian Opportunity's file.

DR. TRANTER: The record, yes, certainly, of course, I will.

Now, who are these people who are in the psychedelic movement? Timothy Leary -- you know Leary. He's one of the big guys.

Now, I'm an M.D. Whether I have a Ph.D. or not, I'm not going to tell you. I'm keeping it in the dark, but we have the darndest bunch of phonies here.

MRS. HARRIS: Doctor, without trying to be rude, there are people here that have left their work.

DR. TRANTER: I'm going to quit right away, but this fellow -- you be patient just a minute here -- is the man who originated the term "psychedelic". He did that because he became interested in peyote, and they extracted the active principal, and gave it to poor old Aldous Huxley. Huxley was getting old, and he was getting ready for this kind of stuff.

And so, the impetus of the LSD thing came largely from the activities of this Ph.D. and Aldous Huxley's book.

Now, that's all I have to say, but the Indian has been mistreated. He was mistreated by Collier. He's been mistreated by these so-called scientists. That's my attitude.

Now, I will say that I was the assistant to Dr. Harvey years ago at Harvard before World War I. I was chairman of the section of nervous diseases at California State Medical Society, and I'm older than Jack Benny. I think this, if people would work together, this thing would eventually end. I think it is absolutely practical. I think it is most important that something be done to make the situation better.

Thank you very much. I'll get out before I get in trouble.

MRS. HARRIS: Thank you very much for your viewpoint I think you have made a contribution, in the fact you recognize the shortage of manpower and, particularly, in the field of medicine. I think there is a great need for training of Indian people.

DR. TRANTER: You know, the medical office in the Indian Building could be taken into the medical school and that would jerk them up, you know.

MRS. HARRIS: Thank you very much.

MR. NAHWOOKSY: Next is Mr. Jerome H. Klein.

MR. JEROME H. KLEIN: I am not quite sure why I'm up here, because I came here to learn without saying anything to anyone else. I work for the Department of Social Services, and I work in the general assistance program. We deal mainly with single adults. We have a number of American Indians who are in need of public assistance in our office. Our major problem with the single adult is alcoholism. One of the reasons I'm here is that we are attempting to coordinate the services available to American Indians, in the City of San Francisco and the Bay Area.

I must admit I know very little and, at the same time, probably know more than any other worker in the general assistance program. That's not --

MRS. HARRIS: Excuse me. When you are saying "general assistance", for my clarification and for the record, you are with the State?

MR. KLEIN: The County Public Assistance, Department of Social Services. I work in the General Assistance Division, which is totally County supported. It has no federal funding.

MRS. HARRIS: Thank you.

MR. KLEIN: It is the most stringent program in terms of qualifications, because it does not have any outside funding. It's rather cheap if I must say. A person would have to live on practically $20 a week who was eligible. It's not very much money.

We are beginning to recognize this specific problem. There is precedent for dealing with alcoholic problems on the basis of ethnic background. Mendocino State Hospital now has a group of American Indians, I understand. It was on the basis of this precedent, that the argument was put forth that problems specific to the American Indian should be dealth with on an ethnic basis. I have been attempting to coordinate some of the facilities available to American Indians.

Mostly, what I would like to do, is ask for your help. There is so much I don't know, so much that all of us don't know. We have some places that deal with alcoholic problems, which are religiously oriented. I find many of the men I have referred to these places feel terribly restricted within this religious orientation.

MRS. HARRIS: Indian men?

MR. KLEIN: Indian men feel they cannot live within this specific denomination. There is so very little available on a nondenominational basis, that I just don't know what is happening. One of the things I'm asking for is information.

MRS. HARRIS: May I ask, is your agency trying to reach these people before they become alcoholics? I have a very strong opinion that alcohol as a problem is a source. I mean, it's a reaction to a larger problem. Are you working on the other end of the problem?

MR. KLEIN: Unfortunately, the Department only sees a person when they have applied for aid. When they have applied for aid, it's been at a point where they can no longer function outside. At that point, they're in trouble.

MRS. HARRIS: I see.

MR. KLEIN: So, most of the people we do see are already in some kind of trouble. I have made referrals to the BIA in Alameda. After some discussion on the telephone -- most of which was that, "We don't handle people who have not been relocated and are not reservation Indians," they have said, "We do at time take walk-ins." I've been sending some walk-ins, but I haven't had very much success in that area.

MRS. HARRIS: In the referrals?

MR. KLEIN: In referrals to BIA.

MRS. HARRIS: To jobs?

MR. KLEIN: Mainly to job referrals. Mainly, as was stated before, the basic problem is a man comes to San Francisco. Usually he'll come to a family, to a job, to something he felt was here. He may not have it a month later or two months later, or a year later. He may have come here thinking there are jobs, and there aren't any. He doesn't come here to get in trouble, he comes here to function, and without any help....it's difficult for someone who knows how to wheel and deal to do it.

I spent five months in this town with a Master's Degree trying to find a job. To come to this town with little education, afraid of institutions, not knowing how you would be accepted, and to suddenly find yourself thrown into this town with nothing, alcohol becomes a retreat and it can happen very easily.

As I say, I have come here to learn, and mainly to ask your help. Those of you who have agencies and facilities, I wish you would get in touch with me, so I can get in touch with you, and perhaps together we can chip away at the mountain.

MRS. HARRIS: Thank you very much.

MR. NAHWOOKSY: Horace Spencer.

MR. HORACE SPENCER: I'm Horace Spencer. I'm going to speak as an individual, not as a representative. I'm ctive in various Indian organizations here. I'm part of the Navajo group. I'm also a board member for the United Native Americans.

I have done social work on the reservation since 1952, when the State of New Mexico first had the referendum and voted that Indians participate in Social Security. This is when the State of New Mexico finally accepted the Navajo Tribe whereby they can participate in some of their Federal programs. Voting is one of them.

At that time, of course, you were given the right to go into a bar and consume alcohol. This is just the thing. When I came in 1962, I was relocated and I immediately saw the problem. It was so great. Job problems, health problems and all those to me are secondary. I think the biggest problem the American Indians faced was the Bureau of Indian Affairs because had they done their job as they were supposed to, gave counseling at the reservation level, and tutored these people, and made them aware of what they were coming into, what kind of a life -- a new life that they're going to live. If they even screened the applicants, where they could get somebody with an eighth grade education or a little better, maybe they could at least find their way around. a s it was, they take people with third and fourth grade education and their counselors are so bad. They have an attitude toward the people, and they don't even treat them good. This is what has drawn the Indian people from the Bureau of Indian Affairs.

Here's a doctor trying to offer his services, and there's another gentleman that just sat down, trying to ask the Bureau of Indian Affairs, "How can we help?" If the Bureau had a different attitude, they would go and utilize these services, but they don't. This is where the problem lies.

I went through that myself, even though I had a little more experience. I was able when I left the reservation. I worked as a parts distributor with a local union. I made fairly good money. When I came here, I had a large family. He said, "You have no other choice. The best thing we can do is give you a job that was paying $1.53 an hour." This is where I think my attitude towards the Bureau of Indian Affairs immediately crystalized -- I oppose everything.

I thought I was the only one, but then again, people came to me. They'd talk about it, and various Indian groups formed. I think the local Indian clubs got their existence from them because they couldn't get any help through the Bureau of Indian Affairs. I think most of your Indian people rely on each other. They're close. If somebody is in bad need of being evicted or things like that, I think the Indian people have solved some of these problems themselves. Yet, the Bureau of Indian Affairs gets the credit. They find somebody living in a nice house, they take their address and say, "We got you a nice house." The same way with employment.

Sure, we face discrimination, but to me, this is what every minority faces. I think the general public, itself, has kind of looked to the Indian people in a different way than they do black or some other group. To me it does, because maybe they're helping when they're pushing for more things. It kind of gets us into the door.

Medical -- there was a big article in the Navajo Times last week saying that a young householder made the remark that the Public Health Service were doing malpractice on the reservation. You should have heard Dr. Bach from the Public Health saying, "We have the best doctors in the country out there." And yet, while he is saying, "We have the very finest in medical services," the health rate is so bad, statistics are so bad, and I don't know how he was trying to snow job things.

Of course, in the past, I have come before this Committee, and I have statistics, which I'm not doing this time because the statistics that I give and the statements that I give are never acted upon to my knowledge. I mean, nobody has ever come back with a little piece of paper or pamphlet and said, "This is the finding. This is what is going to be done." I hope this Committee does take a different route, and really pursues this and sees what the findings are. I mean, if you had to go back to the other committees, and find what these statements were that were made previously.

We are the most studied group in the United States. Yet, our problems are not treated. They sit there collecting dust, and yet, big foundations spent millions of dollars having American Indians studied. Where do they go? I really don't know. Yet, when we ask for small organizations, we solicit for funds, all we get is sympathy. I see there is a lot of agencies here today picking our brains. "How can we help?" They don't say. They just give you sympathy.

I've been here seven years. The only people I refer to are the people that I go to church with, where if they're in a position, I usually go to them. I say, "Here's a poor Indian guy that's got a family, and needs a job." These are the only ways I can get people in a position. The State Employment and the County are not about to help. The Bureau of Indian Affairs staffed with how many people -- counselors sitting there running back and forth from coffee periods. They're not helping. You talk about it, and you raise tax money. This is where it goes from. I think it could be used in a lot of ways, I think there should be watch dog committees watching some of these agencies.

Like I said, the medical statistics are so bad. I went back on the reservation two weeks ago. I traveled from one end of the reservation to the other. This is the Navajo Reservation, and one of the biggest ones. I went in to Tuba City Hospital, and there is a big sign, "Accreditation, 1968, Public Health Service for Service Rendered." Yet, I see about 13 Navajo Indians, sitting there. I sat there for one hour, and I talked to each one of them, and you can't even find a doctor in the hospital. I went behind the curtains there. I see some patients sitting there. They're in pain. Yet, they have this big accreditation. This was Saturday afternoon. Everybody was in Flagstaff or Winslow. It's about 50 or 60 miles away. This is the kind of thing the Public Health Service has brought to us. If I had a chance to talk to Dr. Bach, I really would explain some of these things.

Education is so bad on the Navajo Reservation. I stopped at Navajo College. I spoke before 250 students. Education on the reservation is a third grade level. This is where our problem stems from. They come in here and haven't got adequate education -- orientation is what we are calling it. If you get here and try to apply the vocational training they give you, it just doesn't work.

I read in the papers where students in the schools are having riots. The pressure is so great now the Bureau of Indian Affairs is not about to hold this down. They've been covering up for years. I don't think it will stay that way any longer. So, I think, like I told you, my presentation is just going to be general. I have made my statements before. I ask this committee to look, and I give them my permission to look, into the other committees where I made my presentations. I think you'll find they're all in order.

MRS. HARRIS: You said you came here in 1962. Did you receive counseling at that time from BIA?

MR. SPENCER: No, not one day.

MRS. HARRIS: Did you come through the Relocation Program?

MR. SPENCER: That's right; I came through the United Pueblo Agency. A week before, they came out and delivered my two-week check and said, "This is your fare." I was left stranded in Barstow with a family of nine.

MRS. HARRIS: Do you feel now they have counseling?

MR. SPENCER: They're supposed to have counseling.

MRS. HARRIS: But in your opinion, the quality could be improved?

MR. SPENCER: It needs to be completely overhauled.

MRS. HARRIS: And adding to this, is it your conclusion the quality of Indian education on the reservation adds to the problem that the Indian faces when he comes through relocation or any other program?

MR. SPENCER: I wrote to a paper which they publish. I got about 500 letters to that, and I think this went on a national paper. I would like to present this, and this is what I feel -- not only my criticism, but my recommendation on Indian education. I think you will find also in War Path. This is our paper. I think War Path is on sale at the door.

MRS. HARRIS: We will keep them for the record, then.

Thank you very much. We appreciate your comments.

MR. NAHWOOKSY: Joann Tikker -- is she here?

(No response)

MR. NAHWOOKSY: John Denton.

MR. JOHN DENTON: I'm a representative of the National Committee Against Discrimination in housing. I would like first of all, to pay tribute to your Chairman today, who is a member of the NCDH National Board, Mrs. Harris.

Perhaps because I have a little Indian blood -- not enough to really capitalize on -- but enough to draw me to them, I have always been identified in one way or another with Indian affairs. It goes back many years to Cochit, New Mexico, where I have some kissing cousins and godchildren and in Tucson, Arizona. I was the attorney for the Papago Tribe and was instrumental in getting them a grant of their mineral rights by the Congress. It was there, I first became familiar with the Relocation Program as the attorney for the tribe. We had many battles with the BIA about the Relocation Program because we saw them pick up the members of the tribe who were making the very best adjustment, and literally cast them down in Oakland, Los Angeles, and Chicago without adequate resources to survive. Then, in a sense, they cut them off from the tribe. Of course, some managed to come back, but a good many of them ended up in the slums of Oakland, Los Angeles, and Chicago.

One of the particularly poignant and wrongful things the Indian Bureau did was get people jobs in Los Angeles with the Hughes Aircraft Company, in order to induce them to relocate. These were very insecure jobs -- jobs they would lose at the first shake-out -- and Hughes Aircraft is famous for many shake-outs. The result was that most of the Indians who relocated to Hughes, in Los Angeles would end up losing their job and in the Los Angeles slums.

The point is, there is a Hughes plant in Tucson, right next to the reservation. We would say to the Indian Bureau, "Well, why not get your tribal members jobs in Tucson?" They said, 'Oh , we can't do that, that's a different department of the Government. The United States Employment Service handles local employment. We cannot interfere."

Of course, one of the reasons they were able to get these jobs was presumably because Hughes had Government contracts, and this gave the Government certain leverage. Certainly they had the same leverage on Hughes in Tucson, they had on Hughes in Los Angeles. Yet, they would move the Indians and, as I say, the results were tragic in most cases.

Now, while I was in Tucson, or just before I left for California, some of the people who were involved in the Indian Program that we started moved to Washington with important jobs under Mr. Kennedy. They presumably were opposed to the Relocation Program as it was then set up. After five years in Washington, I cannot see that my friends, who were supposed to know what needed to be done, have accomplished anything. It seems to me the Relocation Program is still a very bad instrument for what they're trying to do.

While I was at the University of Arizona, I started an Indian student program. This is the second thing I think the Indians have to watch out for. This was the way the extreme right wing people began to take up the American Indian as a favorite, and to try to convince him he was different from the other minorities, and to give him in a sense, encourage him to discriminate against the other minorities. Now, I started something, the Indian Student Program, which is still going on there. We have various aspects to it, the tutoring program, a counseling program, and an Indian Club in which all of the officers were Indians and most of the members were Indian.

There were some Anglo students, and one or two black students. I recall, we had a social affair and stood all around in a great circle with our arms around each other. There was one black student who had his arm around me on one side and an Indian girl on the other side. This appeared in one of the papers up in Northen Arizona. We got a flood of poison pen letters about letting these pure American Indians mix with blacks. But, this is typical of what goes on when the right wing tries to break up a healthy identification with the problems of other minority groups.

In this urban area, I've had quite a bit of experience with discrimination in housing. I've written a couple of books on the subject. I was the executive director of the Governor's Commission on the Fair Housing Law in this State, and it seems to me at long last we have reached the point where we have the legal basis for fairness in housing allocation and housing choice. The minority citizen doesn't have the opportunity, and the legal basis is kind of empty until you have the economic opportunity. It seems to me, what we're fighting for and what we need is a free choice, the opportunity to find out where you want to live, not only to have the legal opportunity, but the economic opportunity. Yet, in spite of this, discrimination is implicit in most of the programs for urban areas.

Urban renewal is normally a program to provide for housing. If you have read the sales pitch, the politician gives you the principal push of urban renewal to bring or to try to bring back to the city the middle class white. The politician thinks the economic survival of the city is dependent upon bringing back middle class whites from Suburbia. The statistics for low and moderate cost housing has been reduced in quantity in the urban area by the Urban Renewal Program. There is less housing for poor people in American cities than ever before today.

This morning I was at a program at the University of California on Open Space. It was a very interesting complex kind of data processing analysis, funded by a grant of the Housing and Urban Development Department and a number of other agencies. They analyzed how to get more open space in the Bay Area, and had three different alternatives. They had cost benefit analysis, and in one of the presentations, one of the men involved said, "Under all of the open space programs we've been considering, there will be less housing available for low and moderate income people. We don't see any solution for it except a political one."

What does he mean by a political one? He means subsidy housing of one kind or another.

During the question period, I said to him, "Isn't it true your model implies a strengthening of the suburban all-white pattern and the soap you are handing the minority people is going to build your ghetto, providing we can get the politicians to vote the money to build it?" He said, "Well, I wouldn't use those terms, but that might be the effect."

What I would say is, the job of your Commission and all of the voluntary associations and the commissions concerned with improving rights of any of the minority groups is to make housing choice and job choice an economic reality. This involves programs of education, all kinds of programs, some of which are now considered pie in the sky. Personally, I feel we are going to inevitably come to a minimum guaranteed annual wage. This is the only choice for America, I think, and it has many, many good payoffs.

One of them, of course -- and I apologize to the gentleman who spoke earlier -- is to get rid of the wardens, the Bureau of Indian Affairs, the various social welfare agencies who manage, spy upon, and take care of their so-called clients. It seems to me this kind of dependency relationship is unhealthy. The only way to get rid of it is the guaranteed minimum wage. I think that is what we've got to come to.

In the meantime though, we've got to have other programs to insure the reality of choice that every American is entitled to.

Thank you very much.

MRS. HARRIS: We appreciate your contriutions. I think it was one that adds a great deal to our thinking and our long-range thinking about what is needed for our problems and for our country. I know we are all concerned about the problem of housing, and we found several communities discriminating in housing toward the Indian people. It is difficult to find housing in a community of this nature where you have many minorities. I imagine they're one of the many minorities trying to find housing and it's a great problem. I would like to insert in the record a study we did on this problem. (See appendix).

MR. MAHWOOKSY: What would your process be, if they would build ghettos beyond that?

MR. DENTON: I'm sorry, I don't understand you. Am I opposed to their building the ghetto?

MR. NAHWOOKSY: No. You mentioned if this became a reality, where would the ghetto people go for housing?

MR. DENTON: Well, I think implicit in all these programs are the fact they are, in a sense, confining the minority people to the cities. They will give them as much housing as they think necessary to keep them from rebelling.

MR. NAHWOOKSY: I see.

MRS. HARRIS: Are there many Indian case histories brought to your attention on discrimination? Do you have a feeling that perhaps the Indians know of the agency or the services of it?

MR. DENTON: They do to some extent, but statistically we made an analysis of the number of housing complaints during the work of the Commission. We found black people complained more than any other people, that Mexican-American people complained considerably less. The American Indian almost not at all.

However, we did find there was considerable discrimination against all minority groups, but the reason the blacks complain more, is because since, say, 1946 or 1947 they have been getting a little more of the economic pie than the other minority groups. This means they have the economic resources to want to move out, whereas it wouldn't make much sense for large numbers of Mexican-American and American Indian people to complain. You have to complain about a specific house you have been discriminated against in, and that means you have to have the wherewithal to pay for it. The economic base is the obvious reason for the difference, but the discrimination, of course, is very subtle.

The discrimination is that jobs are moving away from the city people. San Francisco has had an enormous loss of the kinds of jobs that minority people want, and has had an influx of office jobs. Administrative type jobs -- they don't recruit minority people for that.

For example, General Motors and Ford moved out of the East Bay down to Fremont. Fremont was almost a completely white community. When the Ford Motor plant moved to Fremont, they couldn't find housing for the black workers who might want to move with them. The United Automobile Workers said, "We'll start an integrated subdivision." They ran into all kinds of official opposition. Some of you know the story. It's rather famous story around here.

They would get a home builder and he would agree to build. They would get an option on the land, and the local zoning board would change the zoning to make housing impossible. That was the kind of opposition they ran into, and finally, of course, they succeeded in getting this integrated housing built, and the result, is the Ford plant, has more black workers than General Motors, which didn't care or the Union wasn't ready to fight at that time.

But, in any event, no housing was provided for workers who could have moved with the General Motors plant. The result is, you have more integration in the Ford plant than you do in the General Motors plant.

All over the Bay Area you see this, and the American Indians in Oakland see the jobs moving out, the jobs that they could get. Oakland has lost an enormous number of jobs, and these are problems that we have no program to meet.

MR. NAHWOOKSY: Is your Commission still operating?

MR. DENTON: No. This was appointed by Governor Brown, and then, Governor Reagan reluctantly let us finish our work.

MR. NAHWOOKSY: Is there anything else to take its place?

MR. DENTON: Well, of course, there is the FEPC which is functioning on a rather subdued basis nowadays in this State.

MR. NAHWOOKSY: Are you working with that?

MR. DENTON: Yes, I try to.

MRS. HARRIS: I was going to ask if you had any recommendations. Of course, we haven't given you an opportunity to think about them, but perhaps you would want to comment on it. On the BIA's relocating people into the cities, do you agree with the types of housing they are placed in, or do you have any recommendation to the Bureau on this?

MR. DENTON: I don't think it can be done on that basis, because there just is a shortage of moderate income housing. There is a shortage of public housing, and I think the period during which the relocated Indian remains in contact with the relocating agency -- in a way, I'm sorry it's the BIA -- should be much longer. The possibility of making adjustments, gaining assistance, and orientation to an urban environment should be a much longer period. I don't think any of us who were raised, outside of Tuscon on the Papago Reservation, or in Cochiti, which I know very well, is to adjust to Oakland very quickly. It takes a long time. Maybe it's even a mistake to come to Oakland.

MRS. HARRIS: We appreciate your comments. I think you made your contribution. Thank you very much. We will place your materials in the Record. (See appendix).

MR. NAHWOOKSY: Next is Denis Turner.

MR. DENIS TURNER: My name is Denis Turner. I've gotten to this place through the relocation program which everybody has been talking about. Before I really get started, I'd like to say I'm not going to choose the words you may like or the words all these articulate speakers have spoken. The fact I'm here is because of the BIA and the problems that I've had with it, and certain things of this sort.

The comment I would like to made, I'd like to invite some of the Bureau people I see today to maybe, if they can, answer my questions. Maybe you could take a little more advantage this way.

Presently, I am attending school at the University of California at Santa Cruz. Before attending school there, I came here on the relocation program, hoping to get a better education. By the time I got here, and kind of viewed the situation, and what the Indian students were, the kind of education and what the relocation program stood for, was a big farce to me. I think it is still today. Many of the students gather together, as in the Los Angeles group, and formed an Indian Student Action Council of which I am a part.

In this Council we tried to set up a committee to resolve our problems, such as housing and counseling. We never had any Indian counselors. It seems like all the Bureau counselers were either over 40 or 50 and none of them were Indians, or very few of them were. Then when we asked for Indians, we never did get any.

Finally, we did get an increase in the amount of income given to us, and that kind of shut a lot of people up.

The other very interesting part of this was Robert Bennett, the Commissioner of Indian Affairs, was in California a year ago today. He signed a paper with us, and many people here today saw him sign the paper. It stated he would set up a committee to help the Indian students and the Student Action Council resolve their problems. Until this day, he hasn't done a thing about it. I guess nobody is going to do a thing about it, because the Indian students still in the relocation program haven't seen hiring of Indian counselors.

Another thing was about a month ago, we wrote -- the school which I'm a part of-- the administration board under the Economic Opportunity Program sent a letter to the BIA office stating we would like to see all the California Indians and meet with them so they could put in their application to attend the University. For a month now, the Bureau of Indian Affairs has not returned any reply at all. This is the kind of help we're getting from the Bureau of Indian Affairs. One reason I'm here, is to state the fact that happened, and it really showed where the Bureau was in hleping the Indian.

There is a lot of things I want to say, you know. It seems like whenever a bunch of people get together like this some official or some person from above a government place or Washington knows what's going on. You know, everybody has a complaint, and it's a real phony thing to me, because all the people have kind of spoke. I'm sure Mrs. Harris heard it in Los Angeles, things that are so similar. I guess you could say, government officials come to the city, listen to the Indians' problems, and the same old thing happens. They go back to Washington and that's the end of it. I think that's what is happening here today.

I think most of you really know it. You know, Mrs.Harris is here to listen to the problems of the urban Indian. After it's over with, you're going to wonder what is going to happen? Is something going to come off or not? The Indian is still hoping. If he keeps on hoping, he's going to die of frustration. I don't know what has happened since she's been around the country, and just what I hear from the kind of grapevine where she's been and everything, I'm not meaning to embarrass you.

MRS. HARRIS: You're not embarrassing me.

MR. TURNER: It's just what's happening. Maybe I am.

MRS. HARRIS: Do you want to?

MR. TURNER: No, I really don't.

MRS. HARRIS: All right, you're not.

MR. TURNER: I respect any official taking time to help the American Indian. I appreciate the time to speak here, but these are kind of the things that happened. This is really going to be a kind of test case, in my life to see really what you're going to do here. You heard all these Indians and their problems, and what the Indian in Los Angeles are doing. I have the written paper Bennett signed, when he was here nearly a year ago, and nothing has happened except we got an increase in income. The BIA in Oakland didn't send a reply to the University, stating at least why they couldn't send us the names of people who might be eligible to attend the University.

I guess that would be about all I have to say. Thank you.

MRS. HARRIS: I appreciate your frustrations, and to be quite truthful with you, I don't know that we can do anything. The reason I am here is that I cannot convince anybody that there are Indians in the Urban centers. Nobody accepts that. We continue to make policy. All the hearings -- as you say, we've been to the Twin Cities. This is not a defense. It's and explanation. We've been to Dallas. I thought they had only about 350 Indians. They have something like 10 to 12 hundred Indians.

You know, we did one thing. We made the city aware they had more Indians than they thought they had. You're not going to see any real fast action. We have the BIA records, but when we have the BIA records, it is only a third of what the natural migration of Indians is into the urban centers. We're trying by these hearings, to get it on the record, in effect, half of the Indian population are now in urban cities.

Nobody is going to buy this, if you just say it off the top of your head. You've got to show figures, prove your case, and everything. Actually, what these hearings are all about, we hope to make recommendations from our findings. We also have to have reinforcements to make those recommendations, so when we have the record, we would say, "These are our recommendations because this is what we found out in San Fracisco. This is what we found out in Los Angeles." We can make these recommendations. How this particular administration is going to respond, we don't even know. To this date now, the Vice President hasn't called the Council back into session.

I'm continuing on having these hearings, because I think it is very important to have a record to show the fact you are here and these problems do exist. Even if it is on an individual basis, through whatever means, private or public, any source available to me, at least I will have them. The Government will have them for sure, and they won't be able to deny them. They will be there, and be Government records.

When we go and ask for certain resources, and have these figures and these facts in our hands, and say, "These are what the problems are, and we are here and are real, and Indians off reservations. We want to go to school, to have scholarship rights that kids have at home, on the reservation. We want and need this..."

We also need other agencies, that the BIA interested. That's not the only agency, and why the Indians have to just have the BIA, is another reason. We are American citizens. The county has a responsibility to you, as a citizen of this county. The city does; the state does, and so does the Federal Government. The Federal Government has more so. We have got to shake up everybody. We've got to bring our facts before everyone, so they can see, in effect, these problems do exist.

I've told you about Dallas. Dallas didn't know they had such a large Indian population.

I was interviewed by the press. Somebody said, "Can you tell us where we can go and look for Indians?" I said, have the second largest Indian population segment in the United States in the San Francisco Bay Area." He said, "Is that so?" So, we have an educational process -- not just the Indians. I know; I've been there. I'be gone through this. I've been to a million more hearings than you have -- because of our age difference. The point is, the non-Indian public does not know this, and it is not an Indian problem. It is a community problem, that is our whole problem. It is not an Indian problem. When we're saying this, we've got a great deal of educating to do with the non-Indian public. We have to educate Public Health, that Indians have a right to Public Health in the community. You don't ask to go to another agency.

When you say, "I don't have any faith," you are justified in saying that. As was said earlier by the social worker, we have been studied to death, and we have been looked at, but still nobody knows. The message does not get across.

We're romanticized, and we're loved to death in many ways, and yet, as far as practicalities are concerned, things don't occur.

These are the hopes of these particular hearings, so we can reinforce what we hope to achieve. For instance, if one of the centers or your youth organization come when we get these things published and say, "Look here; these are the facts, and we have a right because of this particular population percentage. These are the things, that have to be done--"

MR. TURNER: Okay, I understand that.

MRS. HARRIS: I'll get off my platform, but you are perfectly right in being skeptical and frustrated. Heaven knows this is part of our history. I was asked by the press, "Are you going to have some militant Indians?" I said, "Heavens, I hope we will." That is militancy in the good sense. You stand up and make yourself heard, like you are doing.

You are justified in criticizing the BIA, councils, or anybody else who come in. We may lose hope some day. I appreciate your comments.

I don't mean to get up and lecture you particularly. In response to what you said, I want you as a young person to always be this aggressive, and not just stop because the BIA is not reacting to you.

MR. TURNER: I'm not. I belong to the United Native Americans, and I'm sure we're going to do something about it.

MRS. HARRIS: That's the spirit. Don't depend on one agency to solve your problems. Depend on yourself and get going. These are some of the things we hope to accomplish, to dramatize the fact you are here, because people don't know that. The general public does not know that.

MR. TURNER: As you say, it's documented and everything -- like I have those two papers, the one from Bennett, and the one we sent to the BIA here. I'll really check up and see how real this is.

MRS. HARRIS: All right, thank you.

FROM THE FLOOR: Mr. Turner began by asking for responses from any Bureau people here. If there are Bureau people here, I wonder if they have responses?

MRS. HARRIS: I believe the Bureau is going to testify.

MR. NAHWOOKSY: I am not sure. I think they will probably answer questions tomorrow.

MRS. JOANN SMITH: My name is Joann Smith, and I'm one of the counselors in the Employment Assistance Office. I would be happy to answer any questions you wish to direct.

MR. TURNER: I would like you to answer any one of the ones I asked about. Why we don't have more Indian counselors, and why don't they put us in better housing?

MRS. SMITH: Let me reply to the counselors first. I believe you made the statement that the Bureau of Indian Affairs does not have Indian counselors. There are 23 counselors on the staff, and I think 10 or 11 of them are Indian descent, as I am.

MR. TURNER: One twenty-fourth?

MRS. SMITH: As a matter of fact, I am more.

I cannot answer your question about the letter directed to the Bureau of Indian Affairs. Was this to the local Alameda Office?

MR. TURNER: Correct.

MRS. SMITH: This was not to another office?

MR. TURNER: No.

MRS. SMITH: Do you know when it was directed?

MR. TURNER: I don't know the exact date, no, but it was in March.

MRS. HARRIS: To the Director, himself?

MR. TURNER: Correct.

MRS. SMITH: I would be happy to check into that. I do not have any knowledge of that.

MR. LEHMAN BRIGHTMAN: Tell them about the girl that committed suicide.

MR. TURNER: I have kind of said I was finished. But since Mr. Brightman brought up the idea, this girl lived in the Bay Area and was a very good friend of mine. It sort of happens in Chicago, Denver, Dallas -- wherever there are relocation programs, some of these kids would like to see their counselors.

The only time they ever come around to see the Indian student, is when he has been delinquent or something from school. That's the only time we see him.

We did not have one counselor. I'll take that back a little, she did come back to see us a couple of times. As soon as that' happens, she got transferred and nobody ever sees her again. That's the kind of standing policy in the Bureau I know of. Every time some person who has initiative and wants to help young Indian students on relocation program, they transfer them some place else.

Getting back to the subject, this girl was in San Francisco during the period I was, and attending the same school. The name of the school was Munson's Business College, which really had nothing to do with her death. She was attending there with me, and that's how I met her, which leads up to this situation of why she committed suicide, or why Indian students weren't ever given a notice of how she passed away, or what really happened.

I mean, this is what the Bureau says --"None of your business. She's just your friend and she's passed away, and that's it."

This girl wanted to see her counselor, and she never did see her counselor. For what reason, I don't know. We went to check on it one day, and he was gone on vacation, and they appointed another counselor. He was busy and couldn't see her. That weekend, she either committed suicide, or slipped in the bathtub and died. To this day, none of the students who belonged to the Student Action Council know what happened. It's still a mystery to me.

Many of the students came here in the Bay Area and knew this girl. Bennett was here, and we brought it to Bennett's face. He slagged it off, and nobody put pressure on it, but the thing has gone by. She's gone and buried, and it's another Indian six feet under. This is the only idea the Bureau has of the Indian, since they don't hire any Indians.

If you look at the upper echelon of the Bureau, how many Indians work in the upper echelons? It's not many compared to the non-Indians that work in the upper echelons.

This is something I haven't kept quiet. Anything that happens with the Indian Student Action Council, is put on the 43rd page or something like this. This would really be another interesting fact for your Committee to investigate, you know, if you're legitimately trying to help us.

MRS. HARRIS: Do you have any direct questions?

MR. TURNER: Do you have any comments? The girl's name was Sherry, I can't remember her last name.

FROM THE FLOOR: Where was she from; do you know?

MR. TURNER: She was from Washington.

Her brother came here and picked her up, and took her back.

MRS. HARRIS: Did you inquire?

MR. TURNER: I asked my counselor who was Mr. Lyons. He said he didn't know anything about it, and not to bother with it.

MRS. HARRIS: He suggested that you not look into it?

MR. TURNER: Right, it was none of my concern. That's the kind of misfits they have over there as counselors.

MR. HORACE SPENCER: May I add something? We have now within the last 15 or 18 months sent at least four bodies -- four Navajo suicides.

MRS. HARRIS: What age?

MR. SPENCER: About 25, I would say.

MRS. HARRIS: Is that about the average age limit?

MR. SPENCER: Yes.

MRS. HARRIS: I am glad you brought that out. That is a very important factor.

MR. TURNER: Since our national average is about the highest.

MRS. HARRIS: Maybe this will cause some reaction some place. It's a very important thing, that youth probably in the 25-age bracket on down, who didn't, like myself, have their grandparents for back-up support in growing up, find themselves in a much harder position. This is, in my thinking, why the suicide rate is just skyrocketing, particularly among youth. I think it should be of great concern to us as people involved in this. This is such a social problem, the problem is so great, the pressures on these people are so horrendous they have to resort to taking their own lives, and we have got to bring this up.

I really appreciate your bringing this up. We've really got to bring this to the attention of the general public and Congress. We find it is very difficult for the Bureau of Indian Affairs to get funding for counselors. They can get funding for building a building, but they can't get funding for getting counselors.

MR. TURNER: That's lives, not money.

MRS. HARRIS: So, I think it is important that you say these things. I think in defense of the BIA, when they do request funding for people that have to deal with people or funds for education. The quality of education we have, they don't get the kinds of money necessary to do an adequate job, with the proper equipment and background. This is why it is important to say these things, and say them in the record. If we have to say them a million times, we should do it.

MR. TURNER: Some of the students did not realize that the increase from subsistence was to get them from the ghetto to the sub-ghetto.

MR. JOHN DENTON: May I ask Mr. Turner if he would explain a little more the kinds of problems the Indian student is running into, and what the counselor needs to do to help the young Indian students?

MR. TURNER: I think since the Indian comes into the city-- like me -- well, I'm from some little small reservation in Southern California. It was really a new thing to me, a real experience, to not know non-Indians, and have orientation by a non-Indian, and a counselor a non-Indian. It was really an experience for me.

I think most of the kids that come here, if they do get to see their Indian counselors are very lucky. The Indian counselors they do have are really excellent. There are some really interested in helping students get along in the city, come out real fine, and get a good job. Some of the non-Indians, they're just there for their pay, boy, you know it when you get there. I've been around reservations long enough to see the Bureau people, they're usually white, and all they care about is putting you through the process, and getting it done. I think a lot of them, this is the experience they're going to have to go through to get a job. Sometimes they put up with it, and sometimes they don't, and flip out.

MR. JAMES JOHNSON: Are you saying the young people coming from the reservations, if they are talking to an Indian say, we have fairly good counselors. One is Indian and one is non-Indian would you have a much poorer relationship with the non-Indian and better rapport if someone was an Indian?

MR. TURNER: I think so. If you have a Navajo Counselor and he could speak Navajo language, I could get along a lot better.

MRS. HARRIS: What has been a good experience you could relate? Do you have some positive experiences that perhaps we could make a program more useful than what is presently provided for you?

MR. TURNER: You know, a lot of people come here with answers for solutions. I think they should get these students together, and ask them what the solutions should be. They really know what is going on.

MR. DENTON: What do you think of a program in which two or three speakers from one tribal group were aided in going to one tribal group? I say this because of my experience at the University of Arizona, where we had students from 16 or 15 of the Southwestern tribes. The tribes are so distinct in their cultural background - to say another Indian, it doesn't mean it is a friend , or at least not as easily a friend as someone from the same tribe. I wonder at this particular stage, when you take 18-year olds if there shouldn't be an effort to have two or three in the same class, in the same institution in the whole Indian group?

MR. TURNER: Although the situation might be the same, if they're from the same tribe and have the same kind of culture, I think if you took a survey on reservations of who you'd rather have as your tribal chairman in a business fashion, either an Indian or non-Indian, you're likely to get an Indian.

MRS. HARRIS: But he was asking you --

MR. TURNER: Maybe I didn't understand his question.

MRS. HARRIS: If three of you came from your reservation, lived together, went to school and kind of reinforced each other, do you feel that would be a better way of approaching a problem? If you had somebody you could share your problems with?

MR. TURNER: I think you would have something in common and could talk with each other. The idea that you are coming into a boardinghouse and there are different tribes there, would be a lot harder.

MRS. HARRIS: Thank you. I think you have really made a great contribution with your views and attitudes.

MR. TURNER: I can only hope it does some good and it isn't just something somebody brought up. I think that's going to go on. I think maybe there will be some exceptions with some people that have some good things to say.

MR. NAHWOOKSY: Is there anyone else who would like to speak at this time?

(No response)

MR. NAHWOOKSY: If not, we will stand adjourned until seven o'clock this evening.

MRS. HARRIS: If any of you change your mind, and would like to speak later, feel free to do so. We'd like as much input as possible.

(Whereupon the meeting was recessed at 4:30 p.m.)

...The meeting reconvened on Friday evening, April 11, 1969, at 7:30 p.m. ...

MR. NAHWOOKSY: Those of you who would like to speak give your name to Mrs. Gartley over by the door. She will pass them on to us, so we can go through our schedule.

For those of you who were not here this afternoon, we'll try to gain as much information as possible. We want to encourage a very brief exchange of information, on our part as well as yours, so we hope you will feel free to speak. If you'd like to sign up at any time, please do so.

I think we'll start out with Sonny Gorbet tonight. Sonny Gorbet?

MR. SONNY GORBET: My name is Sonny Gorbet, and I represent the Antelope Indian Circle of Susanville, Lassen County, Northern California. At this time, I'd like to bring to you some of the programs they have initiated, and hope will become a reality.

CHAIRMAN LaDONNA HARRIS: They asked for you to speak louder, please. They can't hear you in the back of the room.

MR. GORBET: For the record, I'll give a small resume, and also a prospectus of a proposal to initiate an All Tribes Half Way House. My basic interest is to present to you what we have and what we are interested in bringing about.

The Antelope Indian Circle has been initiated since March of last year, and it is a group of Indians. Not only California Indians but nationwide. We represent 29 tribes. There are 52 members, and we represent Indians in California, across the United States, and in Canada.

In becoming a sanctioned organization, it's rather unique, because this organization is within the penal system of ex-felons into the penal system.

Another unique phase of our organization is, we have more or less imbedded into the Indian and those concerned, something of the aspect of self-help and initiative, other than what they would receive in means of directives, and memos from the Bureau of Indian Affairs. We are not organized for their purpose or for their benefit. These are Indians helping Indians who are in need of help.

One aspect they come across is that because of the large return to the prison system, the solution the State of California has isn't sufficient. They ansers they have aren't right. Since the indeterminate sentences of 1948 within this state, the Indian has more or less been program-rejective, to the extent that California, to rehabilitate a convict, initiates programs for the individual inmate. The Indians of this state and other states, and the Indians committed to this system, have rejected these programs, and consequently return in violation of their parole. In violation of many, many different technicalities and inconsequential disorders, excessive intake of alcoholic beverages, violation of traffic ordinances and these things.

To combat this return, which is very high, the Antelope Indian Cirecle has initiated a proposal for All Tribes Half Way House. Basically, this All Tribes Half Way House will be operated for and run by Indians. It's interest is to create some meager in-between situation, where the individual Indian being released from the penal system can assimilate slowly in today's society.

I don't know if any of you people are really familiar with this, but to be incarcerated for a period of months up to a period of years, and then suddenly released into today's society is demanding. We hope -- I say "we" because I'm working with them -- to eliminate some of the returned convicts back to prison. We hope through some aspects, some way, to keep the numbers down. Not become statistics in today's fast-moving world.

I can't go too deeply into the Half Way House, unless to say that possibly and most forwardly the Half Way House will be operated by Indians and will be run for Indians. It will be specifically for parolees, who have been endorsed and given all the assistance by the California Youth Authority, who has parolees up to the age of 25 and the California Adult Authority.

The Half Way House works on more than a beautiful purpose. It's to secure employment for the released or pre-released. This way, the individual staff at the Half Way House themselves can assist those who are going to be released into this world, and those who already are released. This is a rough thing to come into, because basically the Indian is a bilingual and a bicultural individual. Placing him into a penal system automatically makes him an alien. Then released from the penal system and not allowed to return to his home reservation or homeland, to his family and friends, it still continues to make him an alien. Through the proposal of this Half Way House, we hope to eliminate some of the alienation that he's going to encounter. Maybe not all of it. It isn't the exact answer, but it might be a solution.

Within the Half Way House, we'd like, at some time when it becomes a reality, to initiate an Alcoholics Anonymous program or seminar to work with alcoholism, within the Indian culture itself, because the Indians have a very bad image in this field, regardless of whether they are alcoholics or not. The Indian down the street can create the image, and we have to live up to it.

Within the penal system, the Indians have come under the authority situation, and they can become individual and good leaders. If we can instill some type of incentive to show and present this leadership to the citizens who might become felons we're trying to do this.

At this time, we have requested and have also suggested the location of this proposed Half Way House within the Redding area.

For one reason, the Indian image in the Redding area is pathetic. Without no more to say about it, it is pathetic. Another reason which is more beneficial to the Half Way House itself, the economy can stand it there. The economy can employ up to 20 individuals additional to what they already employ, especially temporary employees, in specialized fields. I have at this time, within the Redding area a number of people who offer Indians employment, who will be or are going to be released from the penal system throughout the state. If we have the qualified personnel to fulfill these positions, we shall.

If the Half Way House were a reality today, it would be no problem, because through the Half Way House, we hope to work and coordinate our efforts with the local State Employment Agency and private industries, whatever they are.

As many people found upon the -- especially Indian people -- I don't know why I excluded the non-Indians, as if I think they're thinking of something else. As many people frown upon the Bureau of Indian Affairs, we are endorsed by them for our efforts, and when the Half Way House becomes a reality, their aspect will be to present and make available to the Half Way House their staff in residence. Anybody can start adult education, also occasional academic and vocational education, everything from typing to specialized fields.

Within the Redding area, the Division of Parole has an office there, the California Northern Division of Paroles, and there are special counselors and the temporary residents being released from prison definitely do need counseling. As they maintain a residence there, there shall be specialized counselling for them and anybody else interested who needs it.

Within the Half Way House, the individual being released from the penal system should be there for a period not to exceed 90 days, unless there is some special consideration for this individual or his needs. Regardless of who he is, and where he is being released from, we hope he won't take any more than 90 days to assimilate into society, and become a substantial citizen. What we call an upright Square John.

The administrative structure within the Half Way House, we are trying to keep to a bare minimum. Whether or not we can keep it at that we don't know. With the assistance we're receiving from the other parts of the Division of Paroles, Bureau of Indian Affairs, private organizations and individuals, we hope to not exceed six individuals with the position of Director.

And there are qualifications for a director:

(a) He must be one-quarter Indian.
(b) He must have academic background or its equivalent. I can't define equivalency to an academic background. I don't know what it is.
(c) He must have some knowledge of the penal operations.
(d) He must be able to relate well to the Indian community and to the non-Indian community as well.
(e) He must understand contemporary problems, with the philosophy and objectives essential to the progress of the Half Way House.

I don't think there can be much more said for the qualifications of the director.

Subordinate to the director, there shall be a Coordinator I, regardless of what his status is at a later date. This is just a suggestion, and just a proposal, and his qualifications are similar and almost near to the aptitudes of director.

Subordinate to that vote will be a Coordinator II. I'm saying "he". I'm not stipulating that it must be an individual male or man, but this is suggested, working with male parolees. Then the clinical staff will consist of whatever becomes necessary, initially one, but hopefully more.

Within the Half Way House, there is a proposed cultural center. The cultural center would receive endorsements from individuals who can instruct and teach Indian Heritage to the individual Indian who hasn't had it, and who should retain it.

I don't think it's necessary at this time to go into what we call Phase IV, the resident cost of the individual parolee in the Half Way House. I'm not here to solicit funds or to ask for any individual endorsements. I'm here to make it known to you, this is what the people in our area are working for. This is what we believe there is a definite need for.

I have some extra copies of this proposal if any individual is interested. I'd be happy to give them to you.

I think that's just about all.

CHAIRMAN HARRIS: Thank you, and particularly for your positive approach to trying to offer a solution to your given problem, and you're to be complimented for that. I feel very strongly about it, and particularly in this area, which is a very difficult one to concentrate on. There are many more romantic areas of concern that people could involve themselves in, I do want to say that.

I would like to ask you several questions. In your experience, and you won't have to have facts and figures to back you up --in your own opinion do you feel the percentage of Indian arrests or Indian incarcerations is higher than in other groups of people?

MR. GROBET: I don't know on the initial arrests, Madam Chairman. What I can say is this: On a return violation of a returned felon, once convicted, the Indian is of the highest majority, and the highest of the minorities.

Maybe I can clarify this; it might eliminate questions later on. We have so far turned down possible funding from organizations such as the Bureau of Indian Affairs and the California State Department of Paroles, to the extent that until it become a reality we will not request funds. We'd like to be non-affiliated to any organizations that so far have been so negative.

MR. NAHWOOKSY: How much do you anticipate this project will cost in the first year?

MR. GORBET: Well, we have it set on a proposed basis, the first two years will cost approximately between 400 and 500 thousand dollars. After 24 months, in two years, it should be self-supporting.

MR. NAHWOOKSY: Do you mean by these projects you have going here?

MR. GORBET: Projects to the extent that the initial parolee number being released into Half Way House pay for his own board, room, clothes and any costs we encounter.

MR. NAHWOOKSY: What are some of the problems you have to over come in order to make it a reality for you, if you concentrate on your funding?

MR. GORBET: Right now at this time in Arizona State University they are drawing up Phase V. We have five phases to this proposal. Phase V is the architectural design and draftmanship of the Half Way House itself. Once Phase V is completed we shall submit these to private foundations and organizations who would be or have been interested in sponsoring something like this.

CHAIRMAN HARRIS: Do you find that an individual that violates his parole, knows his rights, or how to take care of the type of procedures, or who he should turn to?

MR. GORBET: Well, I can say possibly 10 years ago this was never considered, but today, with the image the Indian has and has been presented with, the Government of this State and within the United States Government, has more or less been -- well, how should I say -- considerate towards the Indian for the wrongs committed toward the Indians. Because of this they rather elaborate on making known his constitutional rights.

CHAIRMAN HARRIS: Thank you.

(Mr. Gorbet presented the following to be made a part of the record:

1. Description of Antelope Indian Circle organization, as follows:

Length of Existence: 10 months.
Sponsors: Lyle E. Howell, In Service Training Director
Dr. Leslie Collins, Chief Medical Officer
C.E. Underwood, CPS I (Acting)
Meeting: Tuesdays... 7:00 to 9:00 p.m., Room No. 135
Setting: Seminar fashion (Circle), informal basis.
Membership: Of American Indian descent, plus approval of quorum.
Membership Cards: Wallet-size, containing: "Antelope Indian Circle" and bearing sponsors' signature.
Attendance: Liberal policy regarding attendance results in weekly fluctuation. "Open door" policy to members. No constitutional provisions to "kick a member out."
Participation: Group dynamics is excellent. Perhaps not enough attention to member's personal problems. Emphasis is on "self-examination" with eye on the future.
Objectives: Self-help organization. Creation of an All Tribes Halfway House. Encourage members to increase academic levels. Create "awareness" in individuals through inter-personal relationship.
Policies: Independent. Non-partisan. Non-competitive.
Newsletters: "Indian Archives." Purpose: 1) Furnish Indian news media; 2) Way of communication, thought-out ideas; 3) Release therapy...vehicle...to express bound-in feelings; 4) Means of expressing Indian "outlook" on contemporary and past cultural and social problems; and 5) To be of some personal inspirational value.
Communications: Local to the White House. Prominent guest speakers:
Dr. J.Q. Goodrich, Lassen College [November 26, 1968]
Ed Merrill, local OEO Director
Club Scrapbook: Contains news clippings, articles, pictures, et cetera.

Roster Breakdown:	Present all-time high:	49 Indian members
	In the institution:	17 Indian members
	In various camps:	22 Indian members
	Tribes represented:	29

2. Prospectus of Antelope Indian Circle Proposal to Initiate an All Tribes Half Way House [see Appendix A].)

MR. E.E. PAPKE: May I say something while Mr. Gorbet is up there, please? I'm Officer Papke from San Quentin. I'm the sponsor of the American Indian Culture Group, and I've been active in working with Indians in the institution.

On the last question about Indians being aware of their rights, well, we have in these United States not only California but the United States, laws that affect Indians and nobody else, State and Federal laws. Yet we have no agency that an American Indian, when he finds himself with a possible felony conviction, can turn to for assistance, or inform him of his rights.

Tomorrow is actually the day I'm supposed to be talking on this subject with Mr. Nordwall, but we are very much interested in seeking justice for the American Indian in the community, on the streets, in the courtroom, in the jails, and in the prisons, not only here in the State of California, but throughout the country.

The American Indian is the only one treated like a criminal for drinking, yet there's no law. At one time, an Indian found in mere possession of alcohol was treated as a criminal, and the Indian was always treated, his liquor problems, as a crimanal problem rather than a social problem.

Today, even today, in our rural areas, the old school still treats the Indian like a criminal. They don't refer to the Indian that's drunk on the street as they would to a non-Indian, just a drunk. "There goes that drunken Indian." This is the attitude. He's a drunken Indian. Ninety-nine percent and, I would say, nine-tenths percent of those people that are in institutions in this country, the basis for their being there is alcohol.

There is no record of organized crime among Indians. Indians are not criminal-minded people. But just merely being drunk, they are treated like criminals.

Now, the reason we're seeking justice for the Indian on the street and in our courtrooms is the fact law enforcement lacks knowledge in dealing with our Indian people. We have, in our urban area, more Indian people, young people coming off of reservations. People who have the task of keeping law and order in our cities don't have the knowledge of working with the Indian.

Far too often, law enforcement sees the shy Indian and takes him as a wierd individual. This is the problem with the counselors, the police, in schools, working with young people coming into the area. The known Indian counselor I'm talking about, never has had the experience of working with Indians. He misinterprets the Indian's behavior and attitude. The quiet Indian we all are used to, and we know about and respect. The counselor, the educated counselor, is really uneducated in dealing with the Indians.

This creates problems, too. It creates problems in schools, in colleges, in our courtrooms, and again on our streets. The Indian that might be a little tipsy going down the street, and is approached by the officer, the typical nothing-to-say Indian, might be mistaken as the silent, contemptuous, surly individual or might be keeping quiet because he has something to hide, so he's hauled off to the pokey.

These are all misunderstandings in dealing with justice for Indians. A real good look has to be taken at them, and we have to create a better understanding. We have to teach law enforcement-- I am with law enforcement. Prior to working with the Indians in the prison system, the only Indian I came in contact with and this goes for all of law enforcement, is the drunken Indian. Consequently, the law enforcer walking the street, has the impression that all Indians are drunks, because this is the only Indian he's dealing with.

I don't know -- is there anyone else in law enforcement who happens to be here tonight.

(No response)

MR. PAPKE: See, there's no one else here. We should have -- law enforcement never see people like this. It's not because of their brutal attitude towards the Indian, but because of the lack of knowledge of working with Indians. They don't know there are Indian people here tonight trying to solve problems they themselves are trying to solve. They have no idea we are concerned with the problem of the young Indian, in trouble, drinking and dropping out of school. They think they are the only ones who are here to work out these problems.

I think we should invite these people here. They should invite us to their programs, to their academies, so we can instruct their officers on how to approach it. I think in dealing with law enforcement and the Indian, there should be some preventive measures. They are reluctant to arrest the Indian, who is obviously too drunk, bouncing against the citizens walking down the street. They will drive away. They will not hesitate to come and pinch him, after he gets himself hurt, or gets someone hurt and commits a felony.

I'm talking about preventive measures. It would be better, for the Indian and everyone concerned, if it's obvious the man is drunk, take him and put him in the tank tonight, cut him loose tomorrow, rather than wait for him to get into serious problems.

We have laws restricting them from serving the Indian or any person who has obviously had too many drinks. There are laws you are not to serve anyone who is excessively drunk. But they do serve anyone who is excessively drunk. But they do serve the drunken Indian more liquor. In fact, they're so hungry to make money off the drunken Indian, they'll go out and drag him off the sidewalk to take his money away from him.

What I'm trying to say is, we enforce these laws in these areas where it's obvious there are too many Indians who get into trouble because of drinking. We do enforce the law on serving people that have had too many drinks. We do instruct law enforcement on how to work with our people. These are the areas we have neglected. It's through ignorance. It's through ignorance that far too many young Indian kids are imprisoned today. It starts with misunderstanding, our not understanding a man from the initial arrest, from arrest, court and conviction.

Much of its is through misunderstanding. The shy Indian that's arrested and drunk, so drunk he doesn't remember getting arrested, and the following day is approached by the officer, and the officer says, "You know what you're here for? "No, I don't." "Well, you were out drinking with somebody last night, with three people. You killed one of them by kicking him. What have you got to say for that?" "Well, if you say I did, I guess I did." That's his defense.

Now, you ask him about defense. That's his defense. It's a shame.

They're not being made aware of their rights, because there's nobody in the State of California, or anywhere else in this country, that makes Indians aware. Nobody cares about the drunken Indian that's in trouble. This goes for a lot of the Indian people too, because we all experience drunks in our families, and we figure if we don't talk about them, don't see them, they don't exist. It's only now, in the recent year or two, that there is beginning to be some concern.

Everybody is guilty about the neglect of the man in prison and he's everybody's problem. We should no longer shun him or turn away from him. We should start taking a good look at him, because there are people in prison that don't belong in prison. They are there because they haven't been informed of their rights, because the man enforcing the laws don't know the Indians' rights.

These are the things that are happening. Our prisons are loaded with Indians. The poor Indians that don't understand English, he's a chronic alcoholic, he's an active TB patient. He's taken and placed in the county hospital. He's not aware that it is an illegal felony for an active TB case to walk away from confinement, but he does. Where does he find himself? In a State penitentiary with criminals. Was this man notified of his rights? Was he notified that it was illegal for him to do this? Does he understand after being notified? Does he understand English? Does he understand a legal term? No. Does the man belong in the penitentiary? No. Who does he have to turn to? Nobody.

It's about time we started taking a real good look. We should all kick ourselves in the fanny, because we have neglected this area.

This young man, the point he's trying to make about the Half Way House, a very very important thing. The Indian that comes out of the institution where has he got to go? No place. It has only been recently, since we initiated a joint statement of the Department and the Bureau of Indian Affairs to assist Indians going on parole. This is fine, but how about the Indian that would like to go back to Northern California, or to work up there and get out of the city? This is a big jungle, so he'd rather be up in Northern California, the most beautiful part of the country. But he has no housing.

Half Way House is housing for a man coming out of the institution for a period of 90 days, and on special conditions, as Mr. Gorbet said, to exceed that. The most important is that 30 to 60 days, in between from the very first day that he's released to that 90-day period of adjusting to the free world as the inmate says. There's come difficulty. He's not used to budgeting money. He's so used to the bell ringing in the morning he'll go in to breakfast, and there's somebody to serve him his breakfast or lunch. Adjusting to the free world takes some adjusting.

So there's a place, the Half Way House that Mr. Gorbet talks about, is a place the Indian coming into the free world can go, with people that he's used to -- the job, the language, the counselor that understands him and someone to help him get adjusted. We have inmates coming out of prison living in rat traps. You know, after working all day, to go back and crawl into some alley, that's discouraging. Sometimes you get to wondering which is better, a nice clean cell or a dirty cockroach-infested room to crawl into. He stayed in prison for eight years just to come back to a bug-infested room.

The Half Way House is a step to rehabilitate, to adjust Indians coming back into the community.

Most of all we need counselors, as the young man commented, education. I heard one man say today, "What's the difference between the non-Indian and the Indian counselor?" Nothing, if the non-Indian understands the Indian's problems, but how many non-Indians do? How many? Far too many inmates I've seen have done so much time in prison because the counselor, the professional man, the man with all kinds of degrees, the sociologist, will simply state, "This man has got abnormal behavior. He's non-responsive to treatment."

Now, I asked this one particular individual who tagged this Indian non-responsive to treatment, with abnormal behavior, this Indian who did eleven years for such a statement made on him -- I asked this counselor, "How did you come up with this diagnosis on this Indian?" He said, "I see things that you don't." I said,"Oh, yeah? You know what would happen to you if you were tanked in the middle of the reservation, how those people would diagnose you? You'd be classed as a wierd individual. This man's normal among these people, and you should give him fair and just treatment."

There are counselors within the Department of Corrections in California who work with non-Indian people. There are none who can sit down and really understand the Indians' problems. California doesn't hire anybody just for Indians and we're working real hard to get them to do just that, hire somebody just for Indians.

The case load, if we take and break it down, one figure that the State of California likes to use is that there are one hundred eighty-five Indians confined within it's correctional system. Well, that's an erroneous figure because in California, like throughout the whole country, it's usually black or Caucasian or Oriental. Well, the Indian falls into the Caucasian class and, if you're close to Arizona or New Mexico, you are Spanish; and the further south you go in California, the same thing.

When you're trying to get a record or census of this, Indians in prison, a figure like 185 -- I've got 56 Indians at San Quentin alone, and we've got 14 institutions in this state. And these are Indians that came forward. A lot of Indians are reluctant to come forward and identify themselves. The Indians that I have identified, I've got about 56 at San Quentin.

These are just a few of many, many of the problems, and this is the first big step into obtaining them housing. They need all the help they can get. Why should the Indian be the only one treated like a criminal, because he has a drink? It's a fact, that's the way it is. He is treated like a criminal, because of a whole lot. If you get up into Northern California, Nevada, and a few of these other states, where these guys are walking around with a big six-shooter, he sees an Indian drunk and, you know, grabs him by the nape of the neck, and throws him in jail.

Anybody else can go down the street in a wheelbarrow drunk, and they'll let him go by. It's no crime. It's only a crime for Indians to be drunk.

I just thought I'd come up and back Gorbet up. I'll talk more on the subject tomorrow morning.

(Applause.)

CHAIRMAN HARRIS: I want to say, I don't think I've heard anthing so articulate and well stated from any group in a long time.

MR. PAPKE: Well, we'll give them heck.

CHAIRMAN HARRIS: I'd like to -- yes, did you want to comment on this?

MRS. ARVALENE McKENZIE: No, I would like to ask a question. I'd like to know what assistance the Indians of California received from the Rural Legal Aid.

MR. PAPKE: Well, they can't. The Rural Legal Aid, they just don't have enough funds to handle criminal cases. They're restricted. They're restricted to handling cases that affect a large number of people, not just one or two Indians.

We have one or two Indians, we would like very much to have justification for review of their cases. We would like to see California with the same laws Montana has, where, upon the request of an American Indian, he can have his case reviewed. There's justification for this, but the Rural Legal Aid Society, they just don't have the funds to single out one individual. The funds are set up as general funds, for assistance to a lot of Indians.

MR. GORBET: Because, under OEO, we are not allowed to discriminate --

MRS. McKENZIE: You say that people who receive assistance from the BIA -- do they receive assistance?

MR. PAPKE: You know, we're up in the high brackets. We're up in felony. You know, I have no idea about -- I think that there must be some lack of assistance there, because our institutions, we wouldn't have so many Indians in trouble.

MR. GORBET: Let me stipulate this: Within my area, there is a youth, California Indian on parole, and I requested assistance from the California Legal Service. He was denied assistance, because their funds didn't allow any assistance. Regardless of what his defense was or what the crime committed was, it didn't allow any assistance. Regardless of what his defense was or what the crime committed was, it didn't allow them to, because he was already on parole. This individual did not receive assistance from the California Legal Services or --

MRS. McKENZIE: There are also urban legal foundations in the cities.

MR. GORBET: They don't get any assistance, not any assistance whatever.

MR. PAPKE: There are alot of people who make their assistance known, you know, until you go and seek their help. Then they're out of business, or they're bogged down. When the Indian goes and asks for help, you know, they're nonexistent. We need special consideration given because Indian problems are special problems. No other ethnic group, I have the word "ethnic group." I hear it being thrown around quite a little. But there's nobody that experiences the bad experience the American Indian does. There are laws that affect only Indians, Federal and State Laws, so there are needs for special assistance to Indians. That's my biggest argument.

CHAIRMAN HARRIS: Very well put, and makes a very important point because, in such agencies -- we hope they will have a long life -- such as OEO, makes a judgment about their services If you're off the reservation, Indians as such do not receive service from OEO. This is something we've experienced in Oklahoma, for instance, if you don't live on a reservation situation.

These are the types of policies I referred to earlier today that can be changed, hopefully, if OEO lives long enough. We pray that they do. There are some things we can change, and I'd like to see particularly this approach from all organizations represented here. Even, if you can imagine at this day and time, I still get questioned, when people know that I'm an Indian, "Isn't it illegal for Indians to drink?"

You know, this day and time, people still have that stereotype of the Indian. They say, "Aren't they biologically different and can't hold their liquor?" Can you imagine in this day and time these people still saying this? Supposedly as smart as they are in this country, and they still stereotype the Indians in that area? This is to back up what you said, the law enforcement still carries this stereotype, particularly out in the hinterlands. They're not too much different in the cities, it's out of ignorance. They still carry this stereotype with them.

One of the things we can do is help to educate the non-Indian, because he gets so stereotyped in a certain category that I don't care how hard he tries as an individual, he doesn't have a fighting chance to break through that barrier. It's reflected time and time again, the amount of arrests. These are things brought out in the hearings, the amount of arrests of Indians percentagewise, according to the given community, the amount of Indian people in prison. These are two things that are just outrageous, according to our population and to the whole country. There's something very wrong, very lacking in our society that Indians are in these positions. These are things we've really got to concentrate our efforts on. I really can't tell you how much I appreciate the two presentations, and I hope you will elaborate --

MR. PAPKE: I don't mean to be a big windbag up here, Mrs. Harris, but I'd just like to say two things. One, many times the Indian, the American Indian, because of a lack of understanding in the community, when he gets arrested, there's a felony pending and he goes to court. Now, because he has no one to turn to for assistance or advice, and this is a normal experience that Indians go through, he has no funds and no one to help him. He is

appointed assistance, by the same hostile community that's got him in jail and in this courtroom. The same hostile community chooses a public defender to defend him. He sees the chances he's got, and he just adds it up. He sees this, and it's a useless thing. To eliminate any more embarrassment to his family, many a time the Indian will by admitting to a lot of things, just hurry on these convictions, to get out of the courtroom.

CHAIRMAN HARRIS: Yes, this lady would like to --

MR. NAHWOOKSY: Would you give your name, please? And anyone else that speaks, too.

MARY ANN GREYCLOUD: I'm Mary Ann Greycloud. I'm a nurse and I work here in San Francisco.

Going back to the discussion about drinking. There are many articles published in medical journals from authoritative sources, where there have been fairly good studies done regarding drinking problems among some of the American Indians. I'm afraid from my own personal experience, my own experimentation with alcohol, and the number of alcoholics within my own family, I have to agree that there is possibly something within the body chemistry of some Indians that does not tolerate alcohol well. Just as there are many people who do not tolerate certain medications, certain drugs, there may very possibly be something within the body chemistry that does not tolerate alcohol. Probably there are Indians who can and do tolerate alcohol as well as anybody else, but from the number of alcoholics I know personally, and within my immediate family --

CHAIRMAN HARRIS: The emotional experience they have, isn't that a factor that would have to be considered rather than the body chemistry?

MISS GREYCLOUD: Yes, of course, that very possibly is a great part of it. Some of this has been taken into consideration in some of the studies, but they are people from comparative sociological groups.

I'm not saying all Indians -- I say I cannot tolerate alcohol personally, just as I don't tolerate barbiturates, and certain other things. I can say this from the alcoholics within my own family. They do not tolerate alcohol, the way our next-door neighbor can tolerate alcohol.

CHAIRMAN HARRIS: Because they don't have the same emotional problems, though.

MISS GREYCLOUD: There are many studies in the literature.

MEMBER OF THE AUDIENCE: What exactly do you base your studies on?

MISS GREYCLOUD: I haven't done the studies myself. You know, I've read them in the literature.

MARY LEE JUSTICE: It's easy to come out with the conclusion that it's the body chemistry rather than the social situation he is raised in. If he blames the body chemistry, he doesn't have to change the social situation the Indian was raised in.

MISS GREYCLOUD: Well, I'd just like to introduce this as a possible factor to be considered. That's all I really want to do, and I hope I don't alienate a lot of people by saying so.

(Applause.)

CHAIRMAN HARRIS: Did you want to comment on this particular -- yes.

MR. JEROME KLEIN: I'm a social worker. I've heard a great many comments about counselors and their insensitivity, and social workers and their insensitivity to the Indian problem. Every year, I see young people come into social work. I used to teach, and I saw young people come into teaching full of hope, enthusiasm, and full of the desire to really be of help. And, man, we don't just know, and we can't do something that we don't know.

There's been a lot of pressure now on the white community to learn about what it's like to be black. A lot of young radical whites, these are the people going into social work, and these are the people going into teaching, have taken the time and trouble to try to feel what it's like to be black. It just hasn't been a current, live thing.

I come from New York. Indians were something that were out West. I've just learned about Indians within the last year. It wasn't something I saw. Indians were some people that climbed buildings. You know, Mohawks went up on buildings and walked around on beams, or something like that. It wasn't until I came to San Francisco, actually Seattle, that it was a real thing.

A lot of us want to know, and this is exactly the kind of thing I like to see going on, this kind of informative thing, where people say what they mean. If I have made mistakes, it's because I don't know.

Okay?

(Applause.)

CHAIRMAN HARRIS: State your name, please.

RICHARD OAKES: Richard Oakes. I'm from San Francisco State University. I've got something I want to read.

We have an American Native Studies, request for a new degree program we're going to start at San Francisco State, probably this fall. It would offer a degree of Bachelor of Arts in American Native Studies, with concentration on the study of native Americans. One of the subjects we're going to touch upon is urbanization of American Indians. This is a subject that has long been neglected. Social workers need badly, trained Indians.

(Laughter.)

MR. OAKES: I mean, they need Indians who are trained, who can relate.

Okay, let's start all over again.

Now, you know, San Francisco State is in a turmoil.

(Laughter.)

MR. OAKES: One of the questions they ask concerning a proposed program is: Of what benefit is this program to the community as a whole? It can help you law enforcement agencies, social workers. It can help on all levels, but it needs the co-operation of everybody in the community to advise, to bring out what the urban problems are to bring them out, and reach down.

Too often, a lot of these specially-sponsored programs talk about the young, from three to 18 years old. They forget about that small statistic of the college people, the ones on the college level. They forget about it. These people are just absorbed with the white educational system. They're lost, except for a few like Earl Livermore and others, who come out and at least try, through their system, to do something their own way. The way they've been taught, and it's pretty white, too.

So that's an answer. I think some of the subjects we will offer this fall are: Introduction to Native Americans; Regional Historical Studies; Urbanization of Native American People; The Contemporary Native American; Federal, State and Local Government and the Native American; Native Americans of the Western Hemisphere.

A lot of the electives will be: Native California Cultures; MesoAmerican; Prehistory of North America; Prehistory of California; Cultures of Eastern North America from the European Invasion to the Trail of Tears; Religion and Philosophy; Native American Arts, Musics, Literature and Language; Native American Workshop, which will work in the community; Native American Myths, Fiction and Superstition; Native American Counseling, which will again work

in the community; Anthropology and the Native American; Native American Awareness; Sociology and the Native American; Cultures of Western North America from the Spanish Domination to the 1890 Ghost Dance; Cultures of the Plains from the Arrival of DeSoto to the Battle of Wounded Knee; Cultures of North America.

All of these subjects are all going to be geared toward letting the American Indian become aware of what he has to offer. That, and bring out the creativeness that each one of us has. We don't want to be whitewashed, to become, you know, puppets and utter the words of somebody else.

That's all I've got to say right now.

CHAIRMAN HARRIS: Could we ask some questions and get a viewpoint from you? I'm very impressed, because I think it's real outstanding. Minnesota is doing the same, Oklahoma is making an attempt at it. It's the thing to do.

One thing, we've got to change the myths and images and the stereotypes, and you're to be commended for making these recommendations. I'd like to suggest that we take the non-Indians and educate them as well.

MEMBER OF THE AUDIENCE: This is what we're going to do, and on the college level. We're not going to do it by just talking, keeping these up, and let us at the college read them.

Something more, one thing that everybody tends to neglect, and that's the urban Indian child. That's the one who gets in trouble. That's the one who has forgotten about the reservation. The parents who drop out of, say, BIA, just refuse to go back to the reservation. They bring up these Indian kids, and they're lost. They lose their culture, their sense of identity, by becoming "asphalt Indians." That's about the term.

So what we've done at San Francisco State, we started a Movement of American Native Youth. This is a program we've worked out in the community. This summer, we're sending 20 native American youths to colleges to reacquaint them with nature, and let them take a good, close look at nature, what it is, what it has to offer, because it was nature we all came from. When he becomes aware of what he is, then he'll ask, "What can I do for myself?" and he'll find a place, a little place in life, a little more meaning in life, from that lack of meaning which is given to him by living in the city.

CHAIRMAN HARRIS: What age group now are you talking about?

MEMBER OF THE AUDIENCE: I'm talking about from eight to 15. We also have a bilingual grant we're going to work on. Teaching native American youth English, and through English, we're going to teach him his culture, reacquaint him with his own culture, his language, and try to get him to be constructive.

CHAIRMAN HARRIS: Have you considered tutorial service?

MEMBER OF THE AUDIENCE: We have a tutorial service now. We're getting a little tired of working within these establishments out there. They are put out by the Federal Government, sponsored by the Federal Government. If we're going to do it, we are going to do it for the colleges also.

MR. NAHWOOKSY: I'm wondering, in the Native American Studies here, the teachers that are involved in it. Will they have an orientation or --

MEMBER OF THE AUDIENCE: The teachers are all Indians. They will be Indians. It's going to be a college of Indian Studies, American native studies. It's going to offer a Bachelors Degree. In five years' time, we'll develop something for the Masters and the Ph.D. It's going to be a first in the country. It's an answer to a lot of the problems that are being brought up here. It's not the total answer.

Of course, we need the cooperation of some of the community leaders that develop the brilliant ideas out of these conferences. It's no good in the conference. Bring it back to the schools. Give us the problems where we can work. We'll take care of it. We'll try.

CHAIRMAN HARRIS: Thank you very much.

(Applause.)

MR. NAHWOOKSY: Is Mr. Bert Walters here?

(No response.)

MR. NAHWOOKSY: Lee Brightman?

(No response.)

MR. NAHWOOKSY: Russell Lazore?

(No response.)

MR. NAHWOOKSY: Mary Lee Justice?

MARY LEE JUSTICE: I'm here. My name is Mary Lee Justice. I'm from San Francisco. I'm not really prepared to talk, but I've been listening today. There are several things Richard elaborated somewhat on the younger people, the ones that I'm concerned with now. No one elaborated at all about the older people in the urban areas, which I feel the Indian people, our culture from the time, I've been told by my grandmother, my mother, my aunt, and my people, that the main concern of the American Indian before the white man came was his children and his old people. These were the ones that could not take care of themselves or fend for themselves.

Today I heard people talking about the adults, the young adults, and everything that concerns them, but who's concerned with the old people? Our culture at one time was concerned mainly with the children and the old people, so I have taken it upon myself to try to work with these two age groups. Everyone else is working with the adults, and no one cares about our old people anymore.

On my reservation, our people have always concerned themselves with old people, because our old people are who we learn our culture from, who we learn the ways of Indian life, and we're no longer using them for that. We have many old people in the San Francisco Bay Area who are almost totally ignored. They're not useful as far as the Indians are concerned. But I see all sorts of youths.

The old people can teach our young people about being Indian. I can't teach my children, because I don't know that much, and I need the old people to teach my children. But I'm too far away from my reservation to use my grandmother and her sisters and her generation. We have to use the generation we have here. Even though they might not be the same tribe as my children, at least they can teach some of the things that are important to Indian life.

And the children, we're raising a new generation of children that are being brought up in a situation that none of us have ever been brought up in, except for a few of the Indians. A few of you have been raised in the city. I haven't. I was raised on a reservation. I can identify with the reservation. I know who I am. I'm an Indian. But will my children? They won't feel the same love for the land or the reservation that I do, and so we're going to have a generation that doesn't know who they are or where they belong.

This is what I'm concerned with. I want to help start an Indian ethnic studies group, and, like Richard said, they're concerned with the college level. I'm concerned with the pre-school and elementary level, because it's here, the most important years of a child's life are these ages. As soon as they get older, this important time is lost. This is the time to stress they're Indian, because they'll always know they're Indian.

Everybody who got up here today, maybe they are concerned, but they didn't talk about it. I feel the drop-out, who cares about the drop-out? Who's got any programs here in the area? In San Francisco, we don't have any. Who's to prevent the drop-outs? Who's to prevent juvenile delinquency? Every time you go down Fell Street, you see new kids, younger ones. Some of the kids you used to see at the dances, the Indian dances, no longer go to the dances. They come down to Fell Street to drink. Things like this have to be prevented before -- like the gentleman said, alcoholism is one of our main problems. Who's to prevent the teenager from becoming an alcoholic? We need programs in this area. We need programs to let these children know who they are.

So we have enough time to spend with our children to let them know who they are, like our grandparents did with us? I don't. I have to work. So my children are being raised by a black babysitters, and you can't find Indian babysitters around here. It's almost impossible. I had one Indian woman to babysit for my children. How many other women in my situation can find the same thing?

Like I said, the old people, who cares about them? Who cares what they have to offer? We have to use our old people. These are the things I'm concerned with. I'm going to be working with Indian youth. That's going to be my job in the next month. I'm not going to just keep myself in the basement, but the pre-school and elementary school children also. But I need help. I can't do it by myself. We have to have more people concerned with these age groups.

Another important thing is, like I said, the older people have to be utilized. They can't get a job because they're too old for the employment center. You only have certain ages between the ages of around 25 on up to maybe 40 that people will hire. The Indian, the older Indian, has a very hard time. They have to go on general assistance, which does not offer enough for people to really live on. They can live, but not live good.

So these people, they're on general assistance, but what do they have to do with their time? Nothing. We have all these different programs for the non-Indian. We have the Foster Grandparents. We have things like this for the non-Indian. You find programs in Chinatown. You find programs all over for the old people in these areas, but not in the Indian community.

Another thing important is the unemployable youth. There is a certain age where a youth can very seldom get a job, between 17 on up to 22. Very few companies will hire these young people. I had, not the pleasure, but I did have a chance to talk to the grandson of the founder of the Zellerbach Paper Company, and he told me to find an Indian youth a job in this age bracket is almost impossible. Even an older Indian has a hard time finding a job, because of the reputation which Indians have. You find a lot of companies will not hire Indians because, "Oh, they just get drunk. The first paycheck, they're drunk and they won't be back for a couple of days."

So these young people can't get a job. What about the high school child who wants to get a part-time job? That's almost another impossibility in the city.

These are the things I'm concerned with, and these are the problems I'm trying to work with these young men over here and a couple of other people on. I get very little cooperation from our so-called organization, because I'm very well known for starting trouble. I like to start trouble. I mean, this is my thing, you know.

(Applause.)

MARY LEE JUSTICE: Because by starting trouble, you can get people to start looking at themselves. One gentleman who got up there said, "Look at all of you. If you look in the mirror, you see a racist. Well, that's kind of what I am along with, we have a generation gap, you know. Like, there's my generation, and then there's this other generation. I'm not old enough, I don't have gray hair, or I'm not considered -- I have to be mature before I'm listened to. I don't have grey hair so I'm just a kid, you know.

You have to listen to the youth, because they are the ones who can tell you what is happening. It's not the conversations anywhere. You can't look at the urban situation and judge it as you were raised because it's a completely new world. Our Indian kids are out there and they're really frustrated. They're just kind of like you find in Mission High School. You find a lot of Indian kids there, ashamed to be an Indian, because it's cool to be black, you're one also, and it's cool to be dressed like this, but it's not cool to be Indian. You're not to get those kids to think it's cool to be Indian.

I Indian dance, and all this, but you ask the teenagers if they Indian dance. They just laugh and say, "Oh, do you do those silly things?" Because during that young age of three, four, five, six, they were not taught to be proud of being Indian.

These are some of the problems, I wish some of you people who are involved with the Indian people would think about. Our young people and our old people, because I'll restate it again, these are the things our people were once concerned with. The best warriors in the Sioux Tribe, the best warriors were the ones to be picked to go out, hunt, and shoot the buffalo for the old people. It was a great honor to go out and kill a buffalo for the old people and the orphans who couldn't go out and do it themselves.

When these organizations start thinking about these problems, think about the problems that are the people, that our people were once mostly concerned with.

Thank you.

(Applause.)

CHAIRMAN HARRIS: Are there any Head Start Programs among the Indian children?

MISS JUSTICE: San Francisco is very different. It's probably the same in other areas, but San Francisco is divided up into five target areas which the Economic Opportunity Council is concerned with. That's Hunters Point, which is 90 percent black; Chinatown, which is 75 percent Chinese. Then you have your Western Addition, another 90 percent black, and you have your Central City, which is all ethnic groups, minority, white. And then you have your Mission. Now, your Mission is, say, 50 percent Spanish and other minority groups. So then, when you get into San Francisco, the Indian tends to be a minority amongst the minorities, so any of the poverty programs, he gets the last, the very, very last.

So, say, in the Mission, you have around, I think, 30 Head Start classes in all of the San Francisco area. Each of these classes are in these five different target areas, and your boards which control these target areas, are mainly whatever minority group -- well, they control it. Your Indian has very little political pull in these poverty programs.

Last year, I was member of the Mission Area Board, and a member of the Economic Opportunity Council, in San Francisco. You know about the story of one Indian lady, who was fired. Now, I was up there in the politics of the EOC, and I couldn't do a thing. I was the only Indian, and I had to manipulate and politic all this way. It still didn't do any good. This is your situation here in San Francisco.

Yes, you have maybe $600,000 coming in, oh, say, $2 million coming in. The American Indian only gets -- what is it -- thirty-three and forty-five-- around $70,000. We have so many problems that are completely different, we really have a terrible situation, as far as the EOC and the OEO is concerned.

We get the very, very last. Even the youth groups get more money, like Chinatown. They got $106,000 to fund their youth program. The American Indian, who is concerned with old people, adults, young adults and youth, only got $75,000, approximately. You see, it's really a bad situation.

I don't know anything about Oakland, but here in San Francisco, we really do get a very, very little bit of the poverty money, and the poverty money we do get, does not come to the Indian. It is mainly spent on salaries.

So really, of the EOC Program, I think in San Francisco I don't know how many employed at Friendship House, but, say, there's less than 15 people employed in the poverty program in San Francisco. Then when you get to your other programs, MDTA, do you realize most Indians cannot qualify for the Manpower Development Training Act? Walter, here, was overly qualified, because he had so many jobs, yet he was not skilled. You find this a lot of times, that your Manpower Development Training Act, Indians cannot qualify for it because of their vocational training with the Bureau of Indian Affairs.

Your New Careers Program is politics. You have to have so many blacks to satisfy the blacks in the community. You have to have so many Mexicans or Spanish-speaking people to satisfy the Spanish-speaking people. You have to have so many Chinese. But what kind of a power base does the Indian have, to force these people who make the decisions and hand out the money to give us part of it? We have nothing.

I ran into this poverty game thinking, oh, I was going to solve all the Indian problems, and I really came out -- it took me a whole year, but I quit, finally. I figured the way to do it is not try to play politics, but do it yourself.

When you asked me about Head Start, we have very, very few Indians. They always give these little things like, "Oh, your child is too young," or, "Your child is too old," but it really is discouraging. If you really want to do something, if you have any type of power with EOC or OEO, I think you should at least put pressure on them, to at least help the Indian a little bit more than they're doing now. We could use at least $100,000 at the Indian Center alone, and another $200,000 for the Friendship House. They need more money, they are the only place where an Indian who does not have a place to go, you know, can stay there without any money.

I know how it is, to come to the city and not have anybody to turn to. When I came here, I had a three-month-old child, and it took me about -- well, you know, the big dream, the streets are paved with gold, you come out here and you'll get a job easily. I made such a big deal about coming out here, I couldn't write home, and tell my people I was starving, you know.

(Laughter.)

MISS JUSTICE: I starved it out, and I didn't have anyplace to go. You know, you just can't do that.

(Applause.)

CHAIRMAN HARRIS: Did you want to comment?

MR. HORACE SPENCER: I would like, where you brought up the 17-year-old kids, they have such a hard time getting a job. Every year about May, your various Indian Schools -- Brigham City, Stewart, Sherman Institute -- release 100 kids into Los Angeles, just about every major city in the country, and all they're doing is just releasing them to the ghetto. I mean, we can't even place them. The Bureau of Indian Affairs can't place them. When you say impossible, it is impossible and I wish they wouldn't do it.

CHAIRMAN HARRIS: Yes, do you want to comment?

MR. GORBET: Madam Chairman, if I may approach the chair, in assisting this young lady. I'd like to present a program that has been initiated in the Susanville area, and for the record, I'll present this. We're utilizing within our area the elders. Our program is -- I say "our," I help assist in it, in its initiation, called "Project BITE." It's Better Indian Tutoring and Education. I have a few extra copies I'll leave here.

We are in the process of tutoring the Indian young people, with the elders, in the Susanville area. Also, we do have Big Brother clubs. We tried to get an all-Indian Little League, but the National Little League shot us down, because we were specifically working on a racial situation that the United States is trying to eliminate and to do away with.

(Laughter.)

MR. GORBET: With respect to the speaker, I would like to say, although possibly the Bay Area hasn't really realized there are older Indians, we have, and we are utilizing them, their knowledge, to teach the young people, and if anybody is interested, I would show you this. This is available.

We have progressed. We have progressed to the extent we have college instructors, learning the Indian language so the bilingual Indian can be taught better, rather than thinking first in Indian and then speaking English. We have the white instructors speaking Indian, teaching English.

Thank you.

(The following excerpt from Volume A, No. 1, of a newsletter dated Tuesday, February 25, 1969, was herein made a part of the record:

> Project BITE is: Boost Indian Teachers and Educators. This project grew out of Indian parents' and concerned persons' desire to help Indian children in educational areas.
>
> BITE will provide teams of tutors in not only academic subjects, but Arts and Crafts, Sports, Cultue and Tradition, Big Indian Brother Club, and muchneeded field trips and camping excursions along with campouts, fishing and nature study. Indian children must relern their close relationship with nature.
>
> The Board of Directors of the Indian Heights Mission unanimously approved of BITE and has approved BITE to use their local church facilities for this poject. Local schools have either donated and/or loaned textbooks to BITE. Local educators have acted as volunteer advisors. Most people comment that BITE is a good program and is long overdue. Indian parents are anxious to get rolling.

BITE is hopefully going to be the way for Indians to pull themselves up by their own moccasin tracks; flip the trails and paths of the past like a long carpet and relay it and retravel it.

Indian people, learn more about project BITE: Phone between 5:00 and 7:00 p.m.: 257-3561. Or write c/o P.O. Box 1177, Susanville, or locate Jim Davis on the Lassen College Campus, Susanville, California.

CHAIRMAN HARRIS: I really agree with you. You know, you reinforced some of the findings from other communities. This is why we need your reinforcement by your statements tonight. My concern again, which I mentioned this morning, is about the suicide rate within a given area, which you pointed out very clearly, not having the old people reinforcing the young, particularly in the drop-out area where you can't find a job, not fitting in anyplace.

They can't identify with the city, and they may even be a second generation urban child, and, not knowing who he is, can't identify himself as an Indian, other than his skin is brown and his hair is dark. That to me is a great problem, and of great concern. I'm very pleased you pointed it out tonight.

I think this particular group of young people are the ones in real tragic trouble, with real, real problems. In your own mind, do you have any estimate or do you have any idea of what the drop-out rate would be in, say, the high school, the adolescent years?

MISS JUSTICE: Well, I'm not sure. I'm almost positive there has never been a study done in the San Francisco area on that. As the gentleman, I can't remember his name, as he pointed out, the Indian has always had the problem of being placed in either the Caucasian -- and this really tears me up, in California it isn't the Caucasian, it's the "other."

(Laughter.)

MISS JUSTICE: All of us are considered "other." But just this past year or two, the California State Employment Service changed their classifications to include No. 6, after "other," American Indian. Now we can get statistics from the California State Employment.

I don't know how they classify the young people in the high schools or the elementary schools. I do know, and as everybody else knows here, it is very high. It's too high. Because you see them, you know them yourself, they're personal friends. You know who dropped out of school and there are so many, and nobody is trying to motivate them on to college. This is what really gets me, all these different programs set up in San Francisco for the other minority groups. Horizons Unlimited is to prevent young people from dropping out of school. Upward Bound. And that's another thing. I wish Earl could put it in USF, because I go to USF, and they'd never survive there, the University of San Francisco.

I just have to ask this. The lady who talked for the Bureau of Indian Affairs, may I ask you a question, please?

Why is the Bureau of Indian Affairs going to the University of San Francisco to recruit seniors to work with the young Indians on reservations? That seems to me to be one of the worst mistakes you could ever make. I go there, so I would like to have someone from the BIA answer my question.

MEMBER OF THE AUDIENCE: I'm not going to answer that because I know nothing about it. I'm with employment assistance and not recruiting people. It's not our branch, in other words, and I have no knowledge of what it does.

CHAIRMAN HARRIS: Do you know the answer?

MISS GREYCLOUD: No. I was approached for possible employment in this project, about serving as a counselor, or as a member of the staff with this project. I think one of the objectives is to try to inform young people a little bit more of what college life is. If this is what it is, then a young Indian coming from the reservation would have to survive among these white people and all these other students on the campus. If this is the objective of the Upward Bound program that's going to start at USF, this might be the reason why they chose seniors of --

MISS JUSTICE: No. The seniors are to go back to the reservations to work with the Indian youths. Now, I think for the longest time the Indian people on the reservation, particularly on my reservation, are trying to get the Indian people to hire their own teachers, to teach their own children. The Caucasians have had that privilege for a very, very long time. If you have a teacher that you chose yourself to teach your children, you will be at least a little bit happier on the school situation.

But to elaborate on USF, I don't want to be up here too long. The University of San Francisco, very few people know about it, but it's supposedly the best school in San Francisco. Anyway, the University of San Francisco is mainly a white, middle-class school, and if there are any minority students going there, it is because their parents are in the same money bracket. They themselves feel well, it's really a prestige thing, a status thing for them.

The University of San Francisco has a group of college kids that are so far, far out, that I have never in my life met young people such as they. They do not know, what's going on in the San Francisco area, let alone what's going on concerning American Indians.

Can you imagine putting, say, 10 Indian girls in a dormitory with this type of girl? The first thing I can see is a great big fight.

(Laughter.)

MISS JUSTICE: Really. You know, you get a white girl insulting an Indian girl, "My goodness! Don't these girls know how to dress?" I'd bust them right there and these girls do.

These are the situations you're trying to put our young people in. You'd probably have 10 girls thrown in jail the first night, if they're anything like we used to be.

CHAIRMAN HARRIS: Yes, Earl?

MR. EARL LIVERMORE: I think I have to defend myself somewhat. My name is Earl Livermore, and I'm Director of the Indian Center. I realize the necessity of the problems, that the high school drop-out needs -- we need to encourage or motivate them into college, and I did try. One of the first places I did try, was San Francisco State, and at that particular time they were really overcrowded. Their office space, their staff were just all crammed in one little office. The facilities were just terrible.

And at State itself, there must be 17,000 students out there. Finding housing for these students is something else. The only place I could turn to, which was close to the American Indian Center -- and naturally, I try to bring upeverything I possibly can to the Council, and see what they have to say -- because USF was close to the American Indian Centr. During the wintertime, the program would operate at the American Indian Center, and they did agree that the program wouldbe controlled by the American Indian Council, which is somethin we definitely wanted.

One of the reasons they took USF, is they did promise more or less to get facilities and a dormitory, and get the two Upward Bound projects -- at least they would have been.

MISS JUSTICE: Did you ask any of the people who were in the Upward Bound program how they cared about it? You'll find very few of those young people like it.

MR. LIVERMORE: Well, this program would have been unique and different;it would have been an all-Indian Upward Bound program, with Indian teachers. This primarily, as I stated earlier, was not to segregate the Indians but to give him the tools, and some of the basic culture and heritage, and give him pride in his heritage. Then later on they would integrate with, hopefully, the tools to complete, into the total program.

Now, the students involved would have been from Oakland and San Francisco, and a 50-mile radius. I got the people from Washington to agree on extending that to a 100-mile radius, where we would have gotten students from up in the Ukiah area. I have been in that area where there was a definite need. Since then, they have been recruiting some of the students from Ukiah --

MISS JUSTICE: Can I say something, Earl?

I'm not cutting down the program. I'm cutting down the school you're sending the students to. The program could be beautiful, just like the Relocation Program. On paper, it's one of the most beautiful programs you could ever find. It's implementing that program, you find the problems.

MR. LIVERMORE: You mentioned the Bureau of Indian Affairs. I, at that time, wanted 20 percent of the money to be spent by the Bureau of Indian Affairs. I didn't receive any reply or any cooperation there. I will say there is a possibility of getting the program at San Francisco State, possibly next year. This was stressed to Washington, and I don't have to mention that the program at USF was turned down, primarily by the school at USF, where originally they showed great interest.

MISS JUSTICE: Because the other Upward Bound youngsters going to USF have dropped out at such an extensive rate they feel a program such as this would damage the Indian child more.

You see, a program such as this, as I explained, is beautiful on paper. The situation they're in, when the program is implemented, there you find the problems. You'll find the white middle-class youth is not willing to accept a different type of person than himself, especially a darker-skinned person. Indian children would not be able to survive in this type of surrounding, because in the world is the white middle-class girls. She is one of the meanest, cruelest persons. I know. I've had a lot of dealings with them. You know, I got kicked out of a couple of schools because I don't want this happening to our Indian youth, especially our girls. I guess that's --

(Applause.)

CHAIRMAN HARRIS: I think you showed a great deal of insight, to make us all stop and consider what kind of world we're living in, and how the situation is so drastically changed for youth today. Things are changing so rapidly, it's difficult for anyone to stay up with them. If we don't understand what's happening with youth, and particularly the ones that don't make it, those are the ones that need a great deal of concentration of our efforts and time.

I feel the same frustration. It's been said over and over again today and tonight in many different ways, as our friend from the welfare services, I may not give your organization the proper name, but the lack of knowledge of the non-Indian community. The lack of skills or approach of even our educated sociologists, our whole approach, I've had some very frustrating and bitter experiences. That's why I have such empathy for the speakers today.

From the position I hold with different agencies, with the Federal Government and private agencies, there's a great lack of understanding of the overall program. I think it's reflected in the frustrations that people showed tonight and today, and in our whole society. Everybody is frustrated because we haven't used the right approach to solving our minority problems. We don't know how to live with it; we don't know how to deal with it. I think one of the things that universities and colleges could spend a great deal of time in, is this area. I feel very strongly here, I am lecturing. I should get up and be a witness.

We put our emphasis into peculiar places. There's no one, no one knows how to deal with minority problems particularly, and then, when you get to the Indian problems, we just have no skills or techniques whatsoever. With our educated, well-meaning people, even our Indian educated, well-meaning people, they've been taught a method that doesn't work and hasn't worked. We're reflective of it.

This is the frustration, I think our friend is trying to say, and what we're saying over and over again. I don't know how we're going to answer it. I think it's a general society problem. Our whole society is reflective of it. It's very frustrating to us all, and hopefully, in these hearings, this will surface someway.

I have had two -- well, now I'll mark it three -- very frustrating personal experiences in working with other agencies and dealing with Indian people, particularly Indian young people. We just don't have any concept in our society, our institutions, of what the problems are. We haven't ever understood it in the past, and we really haven't done it up to now. It doesn't mean we should just stand back and criticize. I think you're being positive about an approach to things, and our friend who wants to be helpful, and doesn't know how to be, we all need to feed into one another, and make it more meaningful, with some positive suggestions.

I know it's difficult to do. In some of the hearings we have had some very constructive approaches. They are realistic, and hopefully -- most of them are pilot projects. I'd like to encourage all of you, in whatever group or organization you belong to, to strike out and try to do your own approach. Nobody has the answer, and yours might turn out to make a greater contribution than somebody else's.

Working together and exchanging ideas might be another avenue of doing it. Just to tell you nobody knows how to do it, you know, right down the line, you can theorize on approaches and it looks good on paper. When you get down to the people who carry out the programs, they really don't have the skills of doing it. We need to help them, and be aware of this. Their intentions are well-meaning.

Of course, the funds available, the types of programs that should be funded are not. Everybody turns out to be an Indian expert, from Congress on down. Members of the Congress are just as guilty of this particular as anyone. BIA doesn't get the proper funding. OEO doesn't get the proper funding. People who deal with human beings don't get the kind of funding that should be done to even experiment to find out what our best approach is.

Here I am standing on my platform again. Any more witnesses? Somebody wants to comment?

Yes.

MR. BAIRD: Madam Chairman, I'd just like to state that one of the original Indian groups in the San Francisco area, was the American Indian Council on 16th Street, which has headquarters today at the Indian Center. One of the original founders was Mr. Richard McKenzie. I think a few comments from him might be very appropriate.

Although he is not active in the Indian Center today, he is very active in, I think, the EOC, perhaps. If we could impose upon him for a few comments, I think it would be very pertinent to what everybody is talking about today.

(Applause.)

MR. RICHARD McKENZIE: Thank you, Madam Chairman, members of the Commission, fellow war whoops.

Well, I don't know whether I'm to speak to whom but I certainly appreciate Mr. Baird for the introduction. I did observe the last hour or so of the meeting. I just want to sort of go back a little bit.

But first of all, I would like to say I did hear some parts of the Relocation Program. I might add, in the beginning, the Commissioner of Indian Affairs had a press release in the City of Oakland saying I was the first Indian both off and on the reservation to criticize the Bureau in public. So this is one of the things that actually got started.

However, we did have several conferences with the Commissioner of Indian Affairs at that time. One of the things I really got concerned about, in some of your remarks, and some of the remarks that have been said, the Indian Bureau Relocation Program was the least thought out program that originated since the Colonials hit these shores.

It was terrible then in 1963, and I didn't think it could get any worse, but from what I'm hearing today, it has gotten worse.

(Applause.)

MR. McKENZIE: Now, the other thing, one of the remarks that was said, you were concerned about the census of American Indians in the urban areas. Our city fathers in the city of San Francisco recognize that there are 10,000 Indians in the City of San Francisco. Also, the city fathers of the City of Oakland recognize there are some 10,000 Indian population in the City of Oakland.

By and large, in the whole Bay Area, a large portion of the public does realize, there are some fifteen to twenty thousand Indians in this particular area.

Not only that, but the Bureau of Indian Affairs does admit there's over 12,000 Indians in the Bay Area. Now, when the Bureau of Indian Affairs commits themselves, that's something.

On the other hand, the City of Los Angeles, and the Bureau does commit itself to say there are 40,000 Indians in the Los Angeles area. So there is a large urban Indian population in the State of California. I would like to say at this time, I would roughly, on a conservative figure, say there were 80,000 relocated Indians, non-reservation Indians, in the State of California. That was one of the things I was quite concerned about when that remark was made.

On the other hand, you are also concerned about getting to the news media, to the public at large, about the situation and the population of the American Indian in urban areas. You were concerned about that, and you were saying you cannot convince the people there is a large urban population. One of my concerns was, I was wondering why we don't have any news media at this particular forum. There is no news media here.

(Applause.)

CHAIRMAN HARRIS: There was this morning.

MR. McKENZIE: Why isn't there now?

CHAIRMAN HARRIS: I don't know. Of course, they were invited. You know, I'm not here to justify the news media.

MR. McKENZIE: Okay. On the other hand, I recognize your position, Mrs. Harris.

(Applause.)

MR. McKENZIE: It serves our Indian community, too.

At this time, I am contemplating saying something tomorrow. That's really what I was waiting for. I'm always flexible to say something at the wrong place, at the wrong time.

(Laughter.)

(Applause.)

CHAIRMAN HARRIS: I appreciate your comment. It is an interesting thing, and one of the things that bothers me, particularly about news coverage about Indians, it's always the poverty, the negative in things. I know at one time I was interviewed on a national program when they were presenting, you know, "the Indian problem," and I don't even like that term.

But the fact is the negative approach is used always. For instance, the media should be here to photograph concerned Indians who are trying to make a contribution to solving their own problems and their problems with the community. The community's problem, is really the proper term. There should be more of that. This morning, there were some newspaper people here.

In some of the areas we have been, there has been a very positive reaction to our being there. For example, in Dallas, there were several cover stories on the Indians themselves, interviewing them in a positive manner, which I really thought was a very good approach.

There are, you know, some side effects of our coming in, particularly if the general public or some areas of the community are not aware. Hopefully, this will happen here. You are, of course, very deserving of the proper attention. Rather than the drunk Indian that gets the attention on the street, or his image, it should be focused on people like yourselves, who are trying to cope with some of the problems, and trying to offer some solutions to these problems, working together, and seeing each other.

I want to compliment you for being here. The hour is growing late. We all have families to take care of and to see about. We'll see you early in the morning.

MR. NAHWOOKSY: We have come to the end of our list so we'll stand adjourned until 9:30 tomorrow.

(Whereupon, at 9:30 o'clock p.m., the meeting was adjourned until 9:30 o'clock a.m., Saturday, April 12, 1969.)

MEETING OF NATIONAL COUNCIL ON INDIAN OPPORTUNITY
SAN FRANCISCO, CALIFORNIA

...The Saturday morning session was called to order at 9:45 a.m., April 12, 1969...

MR. NAHWOOKSY: I think we're ready to start our morning session, and if we can begin as we have before, by asking those of you who would like to speak this morning to see Mrs. Gartley and give her your name, so we will be able to add you on the list.

Our first bit of information, we have a statement here by Mr. Bert Walters, who was supposed to speak last night, and for the sake of the record, I'll just pass this on and have her include it as part of the record.

(The following statement from Mr. Bert Walters, Indian Specialist, State of California, Department of Social Welfare, 2415 First Avenue, Sacramento, California, entitled, "Remarks To National Council on Indian Opportunity," San Francisco - April 11, 1969, was hereby made a part of the record)

"Welcome again, Mrs. Ladonna Harris, council members and staff of the National Council on Indian Opportunity. It is evident that California continues to be a major host for visitors, vacationers, and immigrants. Approximately 1,000 individuals move here daily to live and seek opportunity for wealth and fame. Apparently the weather and job prospects will continue to attract.

"Often I wonder whether these reasons are really valid. An earthquake of catastrophic size, as you probably know, has been predicted for several parts of California. The San Francisco story of earthquakes, past and potential for the future, are well known. San Francisco is not necessarily famous for its weather. The rich and fertile valleys of California tend to be hot and are dry for three to six months of the year.

"Our Southern California beaches are suffering with oil, logs washed down from the Sierras during the winter rain, and we are expecting major flooding when the winter snow melts this spring.

"California unemployment rate is higher than that of Michigan or Illinois.

"In spite of all this, there is great vitality here. We have sophisticated industries, extensive education systems - particularly the junior college system, four year state colleges and universities. All of these schools are in a state of transition and are becoming increasingly responsive to contemporary needs, particularly for minority students.

"The last time we met in January in Los Angeles I presented some general concerns for Indians. Today I would like to offer some specific program suggestions for your consideration.

"Relocation Center Program, officially known as employment assistance, is the first issue I would like to discuss. I would urge that a moratorium be declared on active nationwide recruiting. The priority of the program should be to serve Indians already in California. We should serve the native California Indian, the non-native who comes on his own, and those selected by the BIA. The non-native who comes on his own clearly shows strong motivation for improvement.

"In addition, the relocation center should be responsible to the BIA area office (Sacramento) rather than to Washington. We note that the present centralized system creates many problems. Particularly coordination to regional problems is made unduly difficult. At best, it creates a sense of isolation from the local community and leadership.

"My second major program suggestion is the concept of an Indian Service Center. The service center idea is that under one roof (or one door) there would be a variety of service agency representations, in order to make more available the services needed to properly assist the individual. Such agencies might include the following:

"1. Federal agency representatives:

   a. BIA

   b. Federal Social Security Administration

   c. U.S. Employment Service

2. State agency representation (public and private):

   a. California Department of Employment

   b. California Department of Rehabilitation

   c. California Indian Legal Services

   d. State Department of Social Welfare

3. Local agencies (public and private):

   a. County health department

   b. County welfare department

c. County probation department

d. Indian Welcome House

e. American Friends Service Commission

f. WIN representative

"The local agencies' representatives should include all Indian cultural and social agencies.

"Lastly, I would like to focus on the improvement of social services. The employment of community aides, Indians who are indigenous to the community, to assist the professionals in the provision of services. Aides can be highly successful in task assignments. This concept has gained wide acceptance within public welfare to the point where as of July 1, 1969, aides are now required in every public welfare agency nationwide. The purpose is to enhance the effectiveness of our commitment to provide services and to provide employment for low income families, priority to welfare recipients.

"I would urge the BIA to increase the number of professionally trained social workers, guidance and counseling staff. The shortage of such staff is well known; however, challenging work and freedom to try new ideas can make significant difference in recruitment of professional staff. The BIA has not developed the kind of image which will attract young and challenging staff.

"Contracting for services, another new concept, is now a part of our system (public welfare) for gaining needed services. Such contractual agreements would be established with agencies, organizations, or individuals to provide crucial services. Priority for contracting should be with Indian "contractors."

"Last, I would urge that small business loans and counseling be available for Indians who are interested in going into business. This plan should include a provision for low interest and long-term loans, and professional counseling from bankers.

"All of the above could be a part of the service center. California has had extensive experience with this plan and I am sure we could provide you with details on the California operation upon request.

"Thank you for again allowing me the opportunity to appear and share ideas. Perhaps I can enlarge on some of the ideas suggested in the remarks."

MR. NAHWOOKSY: We will start our session by hearing from Mr. Adam Nordwall.

MEMBER OF THE AUDIENCE: I notice that you have a transcript, is that going to be available upon request?

CHAIRMAN HARRIS: Yes

MEMBER: I'm requesting a transcript.

CHAIRMAN HARRIS: If you'll give your name and address to Mrs. Gartley, she'll make sure we get you on the mailing list.

MEMBER OF THE AUDIENCE: Also, any recommendation that your committee makes, can we have?

CHAIRMAN HARRIS: Okay.

MEMBER: Thanks.

MR. ADAM NORDWALL: Thank you very much, Mr. Nahwooksy. My name is Adam Nordwall, and I'm Chairman of the United Bay Area Council of American Indian Affairs. I serve as a member of the Board of Directors of the Intertribal Friendship House in Oakland, and I'm also a member of the Board of Directors of the California League for American Indians.

I serve as one of the Board Members of the California Indian Educational Committee. I won't go into the other programs. I'm also involved in other Indian activities, organizations, throughout the State of California.

Madam Chairman, and members of the National Council on Indian Opportunity, it is with mixed pleasure that I respond to your invitation to speak before you. The reason I say "mixed pleasure," is, first, the knowledge of the fact that the National Council on Indian Opportunity was established by presidential or executive order on March 6, 1968, with four basic functions that are designed to develop and benefit the American Indian, and, secondly, that we have over a period of years made appearances before "Blue Ribbon Panels" with little or no meaningful results.

The statistics of our people are mute evidence that conditions have not improved in any measurable way, and in several areas have actually worsened.

Madam Chairman, your telegram extending an invitation to me to speak before you, covered the area of justice and social services. I would like to address myself to the area of social services first.

In my testimony before the Senate Interior Committee on January 17, 1969, I made a four-point presentation. The third item related to the fact that the then appointee as Secretary of Interior, Walter J. Hickel, favored the transfer of the education and welfare programs of the Bureau of Indian Affairs to the state of Alaska, and afterwards to the rest of the states.

My reply was in regard to the State of California to provide for the special needs of the Indian people, both in the remote rural areas of the state and in the cities where tens of thousands of us now live.

With the transfer of welfare and education to the State of California in 1953, the Bureau dropped, or withdrew the following: The Indian Sanitation Program; the Indian Housing Program; Adult Vocational Training; Riverside, was closed to native tribes of this State; Johnson O'Malley Funds, Aid to Education, were withdrawn, and college scholarships were stopped.

We feel it is of vital importance that full restoration of these programs be returned to the State of California, and also because of the rapidly-changing conditions and growing population of urban Indians, that provisions be made to implement a full community service program for us.

The range and scope of problems will undoubtedly be covered by other speakers, and I will refrain so as not to be repetitive.

I would like the Community Services Program to include social, recreational, counselling, and alcoholic clinics, hospital benefits -- and in hospital benefits, I believe we should make a concerted effort at opening all Federally-operated hospitals to Indian people. We have in the Bay Area several facilities which are for military personnel, and since they are Federally-operated, I do not see any reason why Indians cannot have those services made available to them. We need grants-in-aid for home purchasing, and we need college scholarships, and this is also made available by Public Law 90-280.

These are vast problems needing a vast program, and we need more than a half-vast appropriation to assure its success. It is an honest fact the Government has never met any program for assisting the Indian with any kind of realistic budget.

We also seek a meaningful and realistic survey and census of Indian people here in the Bay Area, to be conducted by Indian researchers. Members of our Council made a special trip to Arizona State College four years ago, requesting an

expansion of their studies to include urban Indians, and met with an indifferent attitude.

We also submitted a proposal to the National Institute on Mental Health in Washington, D.C. last year, after much encouragement initially, only to have our proposal returned to us due to lack of funds. I submit a copy of the proposal to you as evidence.

(Whereupon, a proposal entitled, "Demonstration Project Proposal: Training of Indigenous Researchers among the American Indian migrants into an urban area, is made a part of the record.)

"Introduction. In Oakland, California, there are over 5,000 American Indians, Eskimos and Aleuts who migrated into the city from various states as far as Alaska and North Carolina. In terms of the degree of assimilation they may be divided into:

"1. Newcomers: Those who have moved to this urban area less than five years ago from reservations or from rural areas. For them, many aspects of the urban life is often puzzling, incomprehensible and even threatening.

"2. Those with longer urban experience: Those who have been in this area for more than five years with or without frequent return to their reservations or homeland. These may live in precarious balance and conflict between the tribal and the urban ways of life.

"3. Second generation Indians: Those who were born in this area or moved into this area in their childhood, and were brought up here. They incline toward urban middle-class values and tend to have ambivalence toward their parents' cultures.

"In all these three groups the cultural conflicts or cultural discrepancies create psychological, social and economical problems. Very little is known about the exact extent of these problems in their rapidly changing dimensions. To date, there has been only one large-scale survey on the conditions of the Indians in Oakland and San Francisco area. This survey, American Indian Urban Integration Study, was conducted between 1962 and 1964 by the staff and students, all non-Indians, of San Francisco State College, with funds from National Institute of Mental Health.

"There are no research data on the problems of the Indians in Oakland area after 1964. None of the past researches has been designed and conducted by Indians from the point of view of Indians. Consequently the existing programs by Indian organizations as well as non-Indian organizations for Indians do not adequately meet the needs of the Indians.

"Needless to say, the programs designed for Negroes, Mexican-Americans or Oriental-Americans are not suitable for American Indians because of great cultural differences. Among the American Indians in Oakland area, there are those who are capable of conducting researches, as well as those who can design and run programs based on the research findings. There is not only need for but also human resources for research by Indians on the problems of Indians in Oakland area.

"Most conspicuous of the problems are:

"1. Financial difficulties resulting from:

a. Unemployment

b. Lack of employable skills

c. Working habits and customs incompatible with urban work schedule

d. Discrimination and prejudice in job placement

e. Unfamiliarity with money-based economy, salary management, relative prices, budgeting, financing, necessity priorities

"2. Nutrition, sanitation, medical care, unavailability of traditional cures.

"3. Social difficulties resulting from the lack of social life pattern compatible with the Indian ways.

"4. Psychological difficulties resulting from living in an epistemologically and ethically different environment, and from financial and social difficulties.

"5. Conflicts between traditional and "Americanized" Indians.

"6. Political and interpersonal problems arising from inter-tribal differences.

"These and other yet unknown problems can best be studied by researchers who are Indians themselves for the following reasons:

"1. Many Indians have been living in the urban culture for some years, and among them there are those who are capable of translating the Indian way of perceiving and thinking into the epistemology of the Caucasian social scientists and administrators.

"2. Research hypotheses and research methodology developed for Caucasian population may be inadequate or irrelevant for the Indian population. There is a need for developing hypotheses and methodology compatible with and relevant from the point of view of the Indian logic and thought pattern.

"3. Sociologists and anthropologists are mistrusted and resented by Indians and are consequently not likely to obtain full cooperation and frank responses from Indians.

"4. There are the following benefits to Indians:

a. The project will benefit the trainees. They will receive training as social science field researchers and will become employable as professionals in Indian or non-Indian organizations.

b. The project will prepare the trainees for Indian self-help leadership positions. There is a great need for developing indigenous leadership among Indians. The project will give the trainees first-hand experiences in personally knowing the Indians from different tribes in different social and financial situations, systematically compiling and analyzing their problems, objectively and articulately verbalizing their needs, and realistically outlining action programs.

c. The fact that Indians themselves conduct a research on the problems of Indians will contribute toward improving the self-esteem and the morale of the whole Indian population in the area.

"5. Use of indigenous researchers is an innovation in social sciences. It has been explored only in a small number of occasions and to a small extent (refs. 1, 2, 3). Yet it has already produced remarkable results. The proposed project is intended

to expand and refine this innovation, and is expected to produce interesting data as well as theoretical and methodological formulations on the use of indigenous researchers.

"6. There are consultants available who have trained indigenous researchers in other projects. (ref. 1, 2).

"References:

1. Adair, John Worth, Sol. (1967) The Navajo as Filmmaker. American Anthropologist, vol. 69, no. 1, pp. 76-78.

2. Maruyama, Magorch (1966) Inmate Researchers: Rapport-based Exploration. Dittoed. National Institute of Mental Health grant 08970-01A1

3. Grant, J.D. (1965-66) New Careers Development Project at California Medical Facility.

"Proposal:

"For a period of one year, six Indians, male and female between ages of 18 and 80, will be trained as researchers and will conduct research. The initial two weeks will be spent for orientation and formulation of basic philosophy and specific methods.

"Thereafter, class training and field work will be conducted simultaneously in a manner of in-service training for the entire duration of the project. The class work will include basic psychology, comparative ethics, interview technique, projective technique, field observation technique, content analysis, elementary psychonalytic technique, data coding and hypothesis testing.

"The field work will include door-to-door interview, depth interview, participant observation, group discussion and test administration. The tasks will progress from the simple to the more complex. Experiences in field work will be fed back to the class work for hypothesis-making and for methodological exploration. The following time table, which is only a guideline and can be modified, depending on the feedback from the field, is suggested:

1st month: Orientation and basic skills.

3rd, 4th month:	Survey of financial and health situations of the families.
5th, 6th, 7th month:	Survey of social, psychological and cultural difficulties.
8th month:	Survey of intertribal problems.
9th, 10th month:	Snythetic analysis of all surveys.
11th, 12th month:	Writing up findings, methods and suggestions for future training, research and action programs."

(End of proposal)

There can be no question about the need for such statistics and census, as it is next to impossible to qualify for any grants or appropriations for the wider variety of needs, as all we can supply to the agencies are educated guesses as far as our population and our problems are concerned.

You have already discovered this lack of information in your recent hearings in Los Angeles, and also the fact that the BIA is almost totally lacking in the field of research and development. They have nothing to gauge the success or failure of their relocation or adult vocational training programs.

My final recommendation in the area of social services is the establishment of a new office concerned with urban Indian Affairs to be established, which would relate directly to the Commissioner, in order to avoid unnecessary delays, because I think everybody here, all of you people in the Bay Area, Indians-at-large, know that we have no voice.

We are a very rapidly expanding population of the Indian community, and we are being terminated by policy, and not necessarily by law - that policy being that after an Indian is brought out on relocation and adult vocational training, after two years he is cut off from any further services that the Bureau of Indian Affairs renders, the effect being termination. So, it is incumbent upon us to seek out ways and means of remedying these particular problems.

The particular area of justice I would like to relate to today, is primarily centered in the Penal Program in the State of California, and I was hoping that Officer E.E. Papke from San Quentin would be here this morning. I hope he will be, a little bit later. He was here last night, giving an

outline on some of the needs of the numerous amounts of Indians incarcerated in State institutions of California.

I would like to go into some of the things that have happened, to give you a little bit of background. Officer Papke has been the inside sponsor at San Quentin for more than five years. The United Bay Area Council of American Indian Affairs has been involved more than five years. The Indian group at San Quentin has organized and achieved the status and title of calling themselves the American Indian Cultural Group, and this is unique in several ways.

First, it is State-chartered, and recognized by the Bureau of Indian Affairs. Secondly, they publish their own newsletter which I also give to you.

This is the thing that the guys at San Quentin have written and printed on their own. Of course, they needed money to do this, and our Council, because of the fact that we are their sponsor and spokesman, granted them the money to get this thing started, and now have fortunately been able to secure additional funds to assure future publication of this newsletter.

Now, the prime purpose of this newsletter is that it go out to all of the 13 institutions of California. This is to acquaint any Indian who is incarcerated in the State institutions of California with the on-going programs. We want to acquaint them with the most meaningful program that has ever been introduced in the State of California on their behalf.

On December 12, 1968, the Bureau of Indian Affairs and the California State Department of Corrections entered into an agreement they called, "The Joint Statement of Principles of Cooperation." This agreement provides three basic services:

First, direct employment; second, adult vocational training; and third, scholarships. Along with this, their dependents are given subsistence allowance so their families can at least not undergo the hardships of being on welfare, but actually receive benefits that other students of the Bureau are receiving at this time.

This is the most meaningful program that has ever been introduced in the State of California, and is the first of its kind in the nation. It had its background more than five years ago. It's not a flash-in-the-pan sort of thing. It wasn't one where we saw a need and made a lot of noise about it and

expected somebody to come forward with a program. We have been actively seeking over a period of five years, various programs that would assist the Indians, that upon parole he could go into something that would give him an opportunity to receive training, education or employment, so they could find a decent way of living, so they would not have to return to a life of crime in order to keep themselves alive, which would actually repeat the cycle of two and three-time losers to the penitentiaries.

As you know, the penitentiary problem is a very serious one. The incidence of repeats of crimes conducted by ex-convicts are a tragic condition here in the State of California, and indeed, in the nation. So it needs something very specific and tangible to offset the possibility of our Indian boys returning to a life of crime.

One statistic, by the way, that you might find interesting: There is no known case of organized Indian crime in the country, and the criminal conditions, especially of the guys at San Quentin and Soledad, which we are rather intimate with, these crimes committed by Indian boys are crimes committed while under the influence of alcohol. The incidence of crimes under alcohol exceeds 90 percent. So it is not that the Indian people are criminally inclined. I think it is safe to say that we are anything but criminals.

So, our program was one of long effort. We sought assistance from the State of California and received no assistance. We went and spoke before the skill center director, and the State of California man in charge of that particular program, Mr. Mark Johnson, with the hope that we could get Indians who were eligible for parole into the training program at the skill center, and were rudely rebuffed.

We continued to seek out the various programs that would do the job, and, of course, now we have succeeded with this Joint Statement of Principles of Cooperation. Well, we've succeeded to a certain degree. Now on the implementation of this program is where we have our hangups, and this is one of the things, as Indian people, we are always fearful of. Every time you start something new for Indians, you see the new roadblocks coming up, the bureaucratic hangups.

This is one of the fine responsibilities -- and in this case, I'll have to commend the Bureau of Indian Affairs. Believe it or not, I will commend them for actually doing a good job. They have fulfilled to the letter, or almost to the letter, their part of the agreement, and from the time

that this agreement went into effect, there have been five guys released on parole from San Quentin to this type of program. We have a sixth guy coming out as a free man on Monday, by the way.

Just think of what that means to these Indian boys who now have a chance for freedom after all those years behind the walls. But this thing, I get so wrapped up in it, so enthusiastic over what has happened, I sort of lose my continuity of thought, because I know how these guys feel; I know what they've been through, and just to see them and how they are working to help themselves while incarcerated, I think is the most beautiful thing of all, because they were initially a real "rag-tag" bunch of Indians. You never saw a more down-and-out bunch of guys in your life as when this program first started.

Invariably, you could find the Indians out in the "jungle" -- and this is what they call the main yard at San Quentin -- you'd find them out at the "Indian wall." Any time you wanted to find an Indian out there, you just went to the "wall," and there you found the guys hanging out in clusters, just a constant problem to the authorities; a nuisance to other inmates. Many of them were on close or maximum security.

The counsellors couldn't get through to them; the psychiatrists, or anybody involved with them. These guys said, "What the hell's the use," you know. Even our free people have a tough time. The unemployment rate in California on the reservation level is 40 percent. We have the lowest educational attainment of any ethnic group in the State of California, and to top it off, we have a felony rap against us when we go out into the free society.

If the free Indian has got all these problems, what the heck kind of a chance do you think we have as convicts?

But now there has been a change, because of Officer Papke becoming their sponsor, and the introduction of Indians from the outside free community interested in their welfare and well-being. They gradually, by working with themselves, self-help programs, getting the guy off of sniffing -- I don't know how many people here are familiar with sniffing -- they would sniff glue or anything they could to get a high on over there, and this of course meant more infractions, and the more infractions he got, the less chance he had of parole.

So, as a result, Indians were serving far more time in prison than prisoners of other ethnic groups, because they had

more minor beefs against their record, which made them very risky parole people. We realized this. We had a guy, an Indian boy from Oklahoma, who served 11 years for assault and mayhem.

Eleven years. The average term served for second degree murder in California is six years. Some say it would have been better to have that Indian kill that person rather than assault him physically.

We can cite case after case where we feel there has been inequity. Nevertheless, we saw, too, that if we were going to correct these things we would have to start first with our Indians, to get them off the close-security, maximum-security basis, get them involved in work training programs, in educational programs, and other programs that are offered in the institutions for their improvement.

We have seen a remarkable change come over these men. During that time, these guys have sought out all available information, because they, like most Indians, did not know the full range of services available to the American Indians. So, they sought out publications, newsletters of all descriptions, of programs related to them, and they are without a doubt one of the most knowledgeable Indian groups within the country on Indian programs, policies, and the variety of services that are available to the American Indian.

This newsletter that they publish, I'm sure will bear out this statement of mine. I would like to introduce this as evidence.

(Whereupon, Volume I, No. 1, of the American Indian Cultural Group Newsletter, dated December, 1968, was herein made a part of the record. See Appendix).

MR. NORDWALL: I see Officer Papke here, and I'd like to invite a member of the "Pineapple" tribe to come forward and back up -- I didn't go into the recommendations, I'm just giving you some of the background.

MR. E.E. PAPKE: I don't know how far you got us into the hole, now, Adam.

MR. NORDWALL: Really, Papke. Now, I have just given them the history of the group at San Quentin, and the joint statement of principles of cooperation. I have explained to them what that involves. Now, what lies next is what we have to offer in the way of a constructive set of recommendations

that would assure the continuity and success of this program, not only for the State of California, but for the other states in the country which have a high incidence of Indians incarcerated in their institutions; Alaska, for one.

I understand from the grapevine it has an Indian population exceeding 50 percent of the total population of the prisons in Alaska. In San Quentin, when we first started our program, we had more than 68 Indian inmates. We, through the program, saw it go down to a record low of 17. Now we are up to approximately 52, and this is changing, because with the success of our program at San Quentin, they are transferring some of the guys from other institutions to San Quentin, so the Indian guys can be acquainted with what's going on, and start on the self-improvement programs that we have been working with for so many years.

Now, as to what our recommendations are: First we would like to see a liason committee or agency established, to co-ordinate the programs between the State Department of Corrections and the Bureau of Indian Affairs. We are already seeing some hangups.

One of them is the bureaucrats that exist -- you know, the Bureau of Indian Affairs is not the only one that has some really bad hangups from the standpoint of bureaucracy. The State Department of Corrections can also be said to be a similar type of operation.

For instance, when this agreement came out, we had to actually go after the State Department of Corrections for them to implement their part of the agreement, and we waited three months while no action was taken, so we had to actually go up and meet with Mr. Finale of the Bureau of Indian Affairs, and explain to him that the State Department of Corrections was not carrying out its obligations and its responsibilities to the agreement.

So he wrote a letter to Mr. Procunier, of the State Department of Corrections, informing him of this fact, and requesting that this coordinator, on the State Department of Corrections level, be appointed as soon as possible. Although it is not a practice of the Bureau of Indian Affairs to make any recommendation as to individuals, they felt that in this case there was a man working in the Department of Corrections who has all of the qualifications, all of the background, and all of the knowledge of the Indian program in the State of California, and that is Officer E.E. Papke.

Mr. Procunier waited almost a month with no reply to the Bureau, and I took it upon myself to go up and contact the State Department of Corrections, and find out what the delay was. They acted only on the letter of Mr. Finale, and Mr. Sevitas, head of minority programs in the State Department of Corrections, said that they agreed between the two that since the Indians represented less than one percent of the inmate population, they were not going to do anything about Mr. Finale's recommendation.

I replied to Mr. Sevitas: "Mr. Sevitas, the State of California, Department of Corrections and the Bureau of Indian Affairs have a contract in which it spells out the responsibilities of the State Department of Corrections. He said, "I didn't know that." He said, "I'll have to get a copy of that contract." So, after three months they didn't even know they had a contract up there in Sacramento, even though Wilson, who is head of the Community Services Program for the State Department of Corrections, signed that agreement right in the presence of the Indian inmates of San Quentin, and all of the Bureau of Indian Affairs officials -- they even sent representatives from Washington, D.C., to attend the signing -- that information didn't even get back to the head office in Sacramento.

This is nothing new to Indians. We've been through this mill time and time again. Then, to cap it off, when they found out what the agreement called for, they appointed Mr. Ellis G. Sevitas to head and coordinate the Indian program. A man who was opposed to the program in the very beginning is now the head of our program in the State Department of Corrections. You can see the kind of cooperation that we're going to get from here on out.

Therefore, it is our recommendation that we establish a liaison group to coordinate between the State and the Department of Corrections. Actually, we want to see this program expanded to other states. We would like to see Alaska, Nevada, Montana, Oregon, Washington, South Dakota, North Dakota, Minnesota, and any state that has a large Indian population in any prison, be accorded the same services that the guys in the State of California now receive. We should have an agency established to coordinate all of those states, because this is a very grave problem.

Indians, we find, are not getting the proper type of justice in the courts. Most of them have to rely on the Public Defender to defend them, and this public defender comes from the same community which, by and large is hostile to the American Indian. So how can we expect any kind of justice in the courts, and how often have you ever heard of an Indian being acquitted of a felony? That is something to think about.

I would like to ask Officer Papke now if he would like to add anything to what I have said, and give you some of the more meaningful background data on this.

CHAIRMAN HARRIS: Excuse me, could we ask you some questions, and then talk to Officer Papke?

What do you think the percentage -- I know you don't have any facts and figures, but what do you think the percentage of incarcerated Indians is to the total population?

MR. NORDWALL: The way we see it, the Indian population in the state of California represents something like one-tenth of one percent. Now, this is just total population of free society. On the inside of the prison program, we have a total population at San Quentin prison of 3,800. Of that 3,800, 52 are American Indians; so you see, it is very disproportionate. If we represent one-tenth of one percent in the free society, but represent more than one and one half percent in the prison level, we show more than 100 times more Indians, by percentages, in the prisons than we have in the free society.

CHAIRMAN HARRIS: Do you have any judgment on arrests on minor charges?

MR. NORDWALL: No, this is an area that -- you see, all of our efforts have been volunteer efforts. We have been on visitation programs to San Quentin on the average of once a month, and in some cases we have been there as many as four times a month on our own, the expenses coming out of our own pocket; our own car.

We also make periodic visits to Soledad prison, and three weeks ago, we returned from a visitation to the Sierra Conservation Center. In that center Superintendent Comstock opposed the Indians organizing for any reason. Even though they received notification from Sacramento, the Department of Corrections, that we were coming up there on Saturday, when we arrived at the Conservation Center office, they had nothing for us in the way of clearances. They had no dockets for the Indian guys incarcerated at the Sierra Conservation Center to be released to attend our meeting, because Superintendent Comstock is opposed to any ethnic group organizing under his administration as Superintendent of Sierra Conservation Center. So, we have some very real problems.

MISS UNDERWOOD: Of the Indians that you have incarcerated at San Quentin, are they California Indians? Or, are they just Indians that are living in California?

MR. NORDWALL: They are all Indians. Out of the 52, there are no less than 36 different tribes. So, it doesn't show that there is any one particular tribe that is quite what you might call, "criminally inclined." Any Indian, regardless of tribe, is susceptible.

CHAIRMAN HARRIS: If you ask questions, would you state your name?

MISS UNDERWOOD: Underwood.

CHAIRMAN HARRIS: From Los Angeles?

MISS UNDERWOOD: From Santa Rosa.

MEMBER OF THE AUDIENCE: You speak of Indian men in prison; are there many Indian women in prison?

MR. NORDWALL: Yes, we have in Southern California, at the Institution down there, at least 11. At least 11. Now, you see, this is something that Officer Papke has been trying to implement - that Indians who are incarcerated, when they go through the initial introduction to the system, when that screening process takes place, inevitably, and in the past, an Indian coming into prison is either put down as Caucasian or something else, but never Indian. He is usually Caucasian or Mexican, but they have no word for Indian in the State Department of Corrections.

So, we are setting about to correct that in order to get meaningful statistics. Again, statistics are a hangup. We are seeking ways and means of correcting that.

CHAIRMAN HARRIS: I'm sorry, I didn't get your name.

MISS MICKBINS: Carol Mickbins, M-i-c-k-b-i-n-s.

CHAIRMAN HARRIS: From here?

MISS MICKBINS: From the East Bay.

CHAIRMAN HARRIS: Do you find narcotics involved with inmates?

MR. NORDWALL: Not to such a great degree initially, but the problem is growing, and I'd like to cite a comparative thing: Last week a man was sentenced to five years. This was not an Indian, he was a white man, sentenced to five years for having the largest batch of LSD in the history of any arrest or conviction. He gets five years for having the largest amount, and I don't know how many shots he could have got out of that, but, nevertheless, he got five years.

We have an Indian boy in San Quentin right now who is serving one-to-five for each marijuana cigarette he had in his possession -- one-to-15 -- for each cigarette he had in his possession. I'd hate to think of what the guy was going to be serving if he had a carton of them.

Now, you see, justice is supposed to be a balance of things. How can we balance this as an American Indian -- can we call this justice, if a guy gets a circuit rap for each cigarette? It doesn't make sense to me, but this is a fact.

CHAIRMAN HARRIS: Are you considering organizing any kind of an educational program for the psychiatrists?

MR. NORDWALL: Yes. This is one of the things that -- you see, we wanted to coordinate this, both from the inside of the institutions -- we wanted Officer Papke to be assigned to this coordinator's position, so he could go to the counsellors, the psychiatrists, the parole officers, everybody connected with the handling of the Indians upon release, and even before release, to acquaint them with the programs that are available to Indians. The Indians have never related to their counsellors, because if they asked them anything about a program on the outside, the counsellor said, "I don't know."

You know, the Indian wipes him out. He says, "Why should I talk to this guy; he's a know-nothing," which is to say, all too often, Indians trying to get any information anywhere, they are dealing with "know-nothing," people.

CHAIRMAN HARRIS: Was the grant you referred to in mental health in any way connected with this program, or was it from the community aspect?

MR NORDWALL: No, the community aspect. I do have that particular outline.

We do have, Madam Chairman -- we have been, over many years, trying to secure various types of programs that would offset these inequities that are among us today, because the Bureau has shown no inclination of involving themselves in any training or education programs in this state. We drew up a proposal of our own; we submitted this to six different federal agencies, only to have it shot down.

Nevertheless, here is the full outline, and I present this as more evidence, and here is my brief outline of what this particular program is, the summary of it, and here are

two copies of our research proposal that we submitted to the National Institute of Mental Health.

We have submitted other kinds of verbal requests. Also we have a proposal at this time being studied by the California Council on Criminal Justice, and as you know, there is some recent legislation concerning criminal justice on a national level. We have, on the Safe Streets Act, in this national program there is a part in it, and sections dealing with Indians, and now we are seeking ways to involve Indians.

Another thing that we are trying to do: In a sense, we feel that some of the guys in the prison have been "bum-rapped" -- that's what we call it. We'd like to have their cases reviewed where the individual feels he has not been given a proper trial. This is happening in Montana, and I think it very well could happen right here in this state of California.

But, again, we find that programs are not necessarily designed to help urban Indians. I'd like to cite four different programs, and show you how they miss us in nearly every instance.

California Indian Legal Services is an outgrowth of the California Rural Legal Services. Now this agency is directing their attention primarily toward the rural Indian, and the reservation Indian. And so, Indians in the cities have very little opportunity to have this California Indian Legal Services assist them.

Also, the California State Advisory Commission is largely directed towards Indians on the reservation level and rural areas. There is no Indian representative on the Commission from any of the urban centers. As a matter of fact, recent information has shown on new legislation concerning the Advisory Commission, that they are directing themselves toward the rural problems, while at the same time excluding those of us who live in the urban centers.

The Intertribal Council of California is again one dealing largely with the rural and reservation Indian, and to show you how this is carried out, it's by the OEO. Its' Indian desk deals only with those Indians living on or near the reservation. So, as a result, the urban Indians are again bypassed.

So there has been, whether by design or by accident, a very grave oversight of the concerns and the needs of Indian people in the cities despite the fact we have, without a

doubt, the fastest growing population of any reservation. In fact, if we were to be considered as a reservation here in the Bay Area, we would rank among the largest in the nation, but yet point out any particular services that are available to our Indian people here in the Bay Area communities, and you're going to have a hard time finding them.

CHAIRMAN HARRIS: Those are the types of things I'm glad you mentioned, particularly for the record, because that's the sense of these hearings, to bring these facts out that our policies, generally, on the federal level are directed to the reservation and not to where, in my opinion, where half the population now lives, in the urban setting. The things you point out show the lack of local and state knowledge of this fact, or even awareness of the fact.

MR. NORDWALL: Yes, that's why I recommended, Madam Chairman, that we have established an Office of Urban Indian Affairs that would relate directly to the Commissioner, because this is something that is needed. Community services. Anytime that an Indian gets seriously ill, where can he go? I don't know how many of you people here know Walter Lasley of Intertribal Friendship House.

Let's have a show of hands. How many people would know Walter?

(Several hands raised.)

MR. NORDWALL: Now, Walter has been our real leader at San Quentin. He has gone there as our elder statesman. He has been there now for more than 10 years. Walter fell ill last Monday night.. He has crippling arthritis. We tried -- the people at Intertribal Friendship House tried valiantly to get medical assistance immediately for Walter, and they could not get one doctor to come out.

MEMBER OF THE AUDIENCE: That's not true; I came out.

MR. NORDWALL: -- until the next day. But the night he really needed the help, and maybe someone could have helped --

MEMBER OF THE AUDIENCE: I called the police ambulance for him in Oakland.

MR. NORDWALL: But, that night? I know, I was called on this, and I recommended your name, among others, that should be called, hoping that somebody could come out that night and give some assistance that night.

Were you there that night, then?

MEMBER OF THE AUDIENCE: No, I was out on a call at the hospital, an emergency, at that time. I told them to get hold of the police ambulance. I came on the next day and I saw him, and then after that there was a call again in the evening. I told them to get hold of a police ambulance again.

MR. NORDWALL: We have no place to take him. Walter right now lies in extreme critical condition in Highland Hospital in Oakland. He is not expected to survive the weekend.

MEMBER OF THE AUDIENCE: Doesn't the Friendship House have any kind of medical fund or plan, or anything like that where he works?

MR. NORDWALL: No.

MEMBER OF THE AUDIENCE: Well, why don't they? There is a need for it. You've got several employees.

MR. NORDWALL: We have needs all around.

MEMBER OF THE AUDIENCE: Well, this is one case that you brought up, and this is the only reason why I'm saying that. There should be a --

MR. NORDWALL: Right. I proposed federal hospitals be made available to Indians who find themselves in this type of predicament, where they wouldn't have to shop around trying to find a doctor or emergency assistance. They could be taken directly to the hospital and get fine service.

I can't say that Walter is going to lose his life as a result of the fact that he could not get immediate service, I'm not in a position to say, but certainly, if he passes on - and the odds are greatly against his survival - it leaves many questions.

CHAIRMAN HARRIS: One of the things I, too, would like to commend you on is your recommendation of more funding, particularly in the Bureau for Research and Human Resource Development-type programs, because many times we complain about the problems, but do not make suggestions on funding, which they need to hear, people other than the Bureau need to hear, such as Congress and the Bureau of the Budget, and people of that caliber. So those things need to be brought out.

MR. NORDWALL: It's a fact that Indian people hold a rather distinct and unique position in this country today. No other race of people have been exposed to the type of injustices, genocide, and those things which our people have been confronted with for more than 400 years, and this is going on even today in various ways, whether it be political genocide, cultural genocide or, you name it, we're up against it.

So there is a need for a very concerted effort of the Federal Government to give massive aid, not tokenism, but massive aid, and the kind that they gave to our former enemies, Germany and Japan.

We spent five billion dollars in the postwar economic recovery of Germany, seven billion dollars in economic recovery funds to Japan, and untold billions of dollars of private capital of huge automobile firms and others that sent all kinds of capital and money to redevelop the machinery of our former enemies.

But what has the United States Government done for the American Indian to help us redevelop ourselves? They have given us nothing but tokenism from the first time the Bureau of Indian Affairs was established, to the present day, when it's still tokenism. We are given only partial funds, just enough to entice us, like the carrot before the donkey - just enough to keep us going - the fact that they hold out a slight hope.

But we need funds of the kind that would develop the reservations throughout the country, to make them self-sustaining, self-supporting -- economic development, industrial growth, all these things are necessary.

There is no race of people in this country, by the way, who could provide on the reservation a more stable work force than the American Indian. This is something that employers should think about, industrial people should think about.

I think we should have more Indian-controlled industries on the reservations, not just one where a big firm merely comes in and transplants themselves, and only have a work force of Indians in menial labor jobs, but up in management.

I think W.W. Keeler is a fine example of what an Indian can do at the top level. Here is a man who is a Cherokee, who is Chairman of the Board of Directors of Phillips Petroleum.

Now, this man is doing an admirable and commendable job as an American Indian, and despite his position in the oil industry, he is still concerned about the American Indian, because in 1961 he was also on the Indian task force, which made sweeping recommendations for changes to the Bureau of Indian Affairs.

RICHARD MCKENZIE: What happened to him?

MR. NORDWALL: What happened to him? He's still --

MR. MCKENZIE: To the recommendations.

MR. NORDWALL: Well, like many of the others, we find -- This is what I say, we came here with mixed feelings about testifying. We've testified --

MR. MCKENZIE: you've been testifying for 45 minutes now.

MR. NORDWALL: That's right. And if I wasn't asked questions, Mr. McKenzie, I would have sat down quite some time ago, but as long as there are questions I would be delighted to asnwer them, and when the questions stop, I will stop.

(Applause.)

MR. NORDWALL: We have seen, all too often our people have been shut up because they never had an opportunity to speak out, because they put a time limit on how long we could speak, and speak our mind, and I don't think it would be a good thing, or in good taste, for an American Indian to try and cut off another one when he has not been fully heard.

CHAIRMAN HARRIS: I'd particularly like to ask you one more question since someone brought up the point about young women; well, in fact, has anyone done anything about looking into reform school, that particular level of incarceration? We found, in Minnesota, for instance, that this was a big problem.

MR. NORDWALL: Again, because we're very, very limited in time and resources, and those of us that are involved in this thing are people that have a regular job to hold, and despite the fact that we do these, we take off an awful lot of time on our own to go out to these visitation programs as well as to conduct other types of programs that we feel to be meaningful.

CHAIRMAN HARRIS: I didn't mean to infer that you should have -- that that's your responsibility, but I was just wondering

if you had any information on that.

MR. NORDWALL: No. I don't know whether Mr. Papke --

MR. PAPKE: No, we haven't anything.

MR. NAHWOOKSY: Let me ask you one question, if I may.

You mentioned a proposal of the Office of Urban Affairs under the Commissioner?

MR. NORDWALL: Yes.

MR. NAHWOOKSY: Do you think that the Bureau could best administer this?

MR. NORDWALL: Well, I don't think we should have a bureaucracy, a type where you have to be answerable to the local office of the Bureau and then go up the chain or ladder to the Commissioner. I think, as far as the needs of the Indians in the urban areas are concerned, we should have a direct pipeline to Washington for immediate results and not be saddled with long delays, and any administration programs blocking us on the way up to the Commissioner.

CHAIRMAN HARRIS: What type of -- when you say, "the Indian community," along those lines of your thinking, and something that we can take into consideration, the urban commission, who would they deal with? Should we form a federation of organizations, or --

MR. NORDWALL: Well, it would be an arm of the Bureau. but primarily Indian-controlled, with Indian veto powers. This is one thing that the Bureau has never had; the Indian people have no voice in anything that has to do with the administration or policies of the Bureau. And I think it is incumbent upon us in the changes to be made, that the Indians have the right to a veto power.

As far as setting up the Department of Urban Indian Affairs, they should have an advisory council of Indians from all levels of the Indian community, so this way that agency would be totally committed to the Indian community.

CHAIRMAN HARRIS: If you have an opportunity later, I would like for you or any other person who would be interested in thinking along the same lines, to make written recommendations to us to say how a community could relate to such a -- you know, that board, for instance, the Board of local Indians here, how that could be organized to make decision-making bodies.

MR. NORDWALL: We have a large variety of Indian councils and organizations throughout the Bay Area. There must be more that 20. Of course, they have different reasons for their organizations; some are social, some are recreational, some are dealing with correcting the inequities that exist in the textbooks, to bring them to conform with what was actual history, and not this falsification of history -- and I see a representative of that group here today. I'm sure he'll be giving an outline of that particular subject, relative to the details of it.

So we have groups that are interested in virtually all levels of Indian involvement in the community here in the Bay Area, and I think it would be a necessary thing for any urban Indian affairs office, that they should be representatives of any one of these Indian organizations and councils to have a very real speaking voice and a voice of authority in the council.

CHAIRMAN HARRIS: Thank you very much. You have made some real direct recommendations.

(Applause.)

CHAIRMAN HARRIS: I'd also like to say that I'd like to encourage -- even though you were turned down, particularly in the field of mental health -- to encourage you to intercede with other departments, because under the edict of how this was set up, those departments were supposed to develop programs that would respond to the community's needs, not only the Bureau of Indian Affairs, but public health, itself, which mental health is under, and other such agencies. Again, there may be a source for financing your program through this Department of Rehabilitation in HEW.

There are other sources that we should look to, and not be looking continuously to the BIA, because we are, after all, American citizens, and should use those other services. This is what needs to be put in the record; that you did apply, and that these agencies didn't respond. This needs to be said to back us up when we make recommendations, to show that these other agencies are not responding, they are not giving the types of services. We don't want to just point to the BIA, or the Interior Department for their lack of ability to respond.

MR. NORDWALL: It might be said, Mrs. Harris, about the National Institute of Mental Health, they fund research programs, and in their history they have never funded an Indian research program to be conducted by Indian researchers. Despite the unique need for this, they still found reason to turn it down due to lack of funds.

CHAIRMAN HARRIS: Officer Papke?

MR. PAPKE: I'd just like to add a couple of things here to what Adam stated, in regard to justice for the Indians. I'd like to bring to your attention, I saw Mr. McKenzie raise this thing, that he knew three people that were turned loose, on Adam's statement on --

MR. MCKENZIE: Yes, I'd like to respond to that. We have, before this organization came into existence, there have been three Indians that were acquitted for first degree manslaughter. I happen to know two of them; the third one, I'm not very familiar with, but the Indian organization in San Francisco did promote two of them.

And the attorneys that got these boys acquitted, one put $1,800 out of his own pocket to get this boy acquitted. So there has been work done in that line. I don't mean to say there is not a need, but I just want the record straight that there have been three Indians in this area that have been acquitted for manslaughter.

MR. PAPKE: This is fine, Mr. McKenzie, but we have two Indians sitting on condemned row in San Quentin. We have the state of California and other organizations right now doing everything in their power, spending a million dollars to save the life of Sirhan Sirhan, who killed the friend of an Indian, but yet no one will come up with $350 for a retainer fee for Indians.

Our only point is -- and this is fine, I'm glad to hear there were three Indians -- but there is a great need for more of it. Many Indians shouldn't even get into the courtroom; or, as far as they should get would be as far as the courtroom, in many cases.

I have an Indian in San Quentin -- they just transferred him to the camp program -- that the judge contemplated sending him on probation. When it was the day for sentencing, the decision on the probation officer came up. The judge said, "Well, gee whiz, if I put this man on probation, I will be sending him back to his reservation in Nevada. I couldn't do that. The conditions are so bad there, things would be better off for the man to go to prison. He'd get good care."

The man is nine years in prison, still there nine years later, because the judge wanted to do the right thing for the Indian.

Those are the things, I feel -- there's many Indians in prison today who wouldn't have gotten beyond the courtroom if they had had that assistance. $350 is the average of your high-paid attorney. You can get them for less than that, for retainer fee, to see the possibility.

The Indian today that's arrested on the street, he has nobody to turn to for advice. He's treated like some freak. He's a nut. He needs some psychiatric treatment because he doesn't speak up for himself. He's so used to this kind of treatment, he doesn't see any light towards anything better. So many times, to save embarrassment or not to prolong the embarrassment to his family in court proceedings and such, many times the Indian says, "If you said I did that, I did." They take him to prison, and that's it.

There are Indians today sitting in prison that shouldn't be there.

MR. NORDWALL: I'd like to go back to what Mr. McKenzie just brought out. He was using it in a form of a put-down to us, but really he brought out a very real and important thing, that if Indians are given proper counsel, legal counsel, they be in prison, many of them.

You just made a very real point for us on the need for this type of thing that we are asking.

MR. PAPKE: I have 52 of them that I know of at San Quentin, and I know there's a good percentage of them, if they were represented by competent people, that they wouldn't be there today.

Look through the history of crime: There's no organized crime among Indians. Indians get out and get to whooping it up, and they knock a plate window out and reach in and grab some more booze. This is it, booze. You solve the booze problem and you wouldn't have any Indians in prison. That's it. And we know, working with people in prison -- and we're sincere about this -- we'd like to help all the adults, if possible.

This is not really the answer to the Indians' problems in prison. We would like to see it extended way beyond that. We'd like to see it before. We know there are Indian people that get into trouble; we don't want the laws changed just especially for Indians, but we want the chance, that opportunity, what's rightfully theirs, legal and sincere representation in court; this is what they want.

The Negroes have the NAACP. A Negro can go out and chop somebody's head off, and the NAACP's across the country will be screaming their heads off. What has the Indian got? Nothing in the line of justice. And this is what we want.

The answer to the problem of people in trouble is with the little kids. This is where all the energy should be put forth, to the little kids, before they become alcoholics, before they acquire bad habits and problems. We want to see a lot of effort for recreation programs, assistance to families with little children before they become delinquents. Working with them after they become delinquents - there just isn't too much sense there, because the next step is the Adult Authority. That's all we're doing is just making it a little easier for them while they are juvenile delinquents, because we'll have them up there with the adults, shortly.

So we want to get them before they acquire these bad habits. After people have gotten bad habits, after 18 years of age, there isn't much chance of breaking their bad habits.

So I'm glad Mr. McKenzie brought that point up. I don't know if there are very many people here that are aware that two Indians are on California's condemned row.

Is there anybody here that knew this?

There you go; Indian people don't even know there are two Indians on condemned row. All the attention in the country is to Sirhan Sirhan, down south. What we need is legal assistance on the street; justice for the Indian on the street. We need justice for him in the courtroom. If you get those two points, we'll never have to worry about prisons. It will be a small thing.

As Mr. Nordwall mentioned about the agency set up to help implement this program, to coordinate the program for legal assistance to Indians that are in prison, we're working now on a voluntary thing to go beyond that, where we're assisting the men upon their release. We like to see the men, after they come out on parole, get involved with the movement in the streets, with the activity, with the pow wow's in the community; get actively involved with the art programs and such, and we're having some success with this thing that's going on.

I'd like to see all men, Indian men who are confined in institutions, made aware and kept aware, because this has made good characters out of a lot of people that were at one time being bad characters.

Information, communication, changed the attitudes of the Indian in prison. And now we are seeking, as I stated, justice for the American Indian. This is the thing, justice, and we should all be concerned with this. We don't know enough about it.

CHAIRMAN HARRIS: State your name.

MR. CALAMAN: My name is Calaman, of the Federally-funded Rural Legal Aid Assistance. It's funded by the OEO.

If the Indian thinks he is getting help from the American Legal Assistance, that's a myth; they were the first people to sell the Indian down the river. Those lawyers -- and I'd like to direct this to you, sir, if you're supposed to bring this back to Washington -- they are not helping the Indians. They're helping themselves, and they are helping the establishment to keep the Indians in their place.

JEANNETTE COSTO: I'd like to ask a question: I passed you a question, Mr. Papke.

We want to know about that California Indian Legal Assistance Association that got $450,000. Why can't they be involved in something like this? The money always goes to the wrong place.

MR. PAPKE: Right.

CHAIRMAN HARRIS: Would you state your name for the record?

MRS. COSTO: I'm Jeannette Costo, American Indian Historical Society.

CHAIRMAN HARRIS: I'd like -- is there any appeal to the Civil Rights Commission?

MR. PAPKE: We had a representative -- we were coming before the Indian people, your group. I'm sure these people know the plight of the Indians; most legal people know this. And we're bringing it to you people and to the Indian people. You're moving around the country, and I'm pretty sure that -- I don't know if this particular topic has been brought up to you prior to coming to California.

CHAIRMAN HARRIS: Yes, it has.

MR. PAPKE: I'd like it that possibly when you get back to Washington, you yourself will see the need for it.

MR. NORDWALL: Mr. Papke, I'd like to relate to this thing: As far as new laws are concerned regarding the civil rights of the American Indian, this is Public Law No. 92-87. There's quite a number of provisions in there that deal specifically with the American Indians and their constitutional rights.

Also, it makes available a writ of habeas corpus from the appropriate federal court to test the legality of the detention of an Indian in violation of his defined rights.

MR. CALAMAN: It's not being followed through. The writ of habeas corpus is not being followed through for legal assistance to the Indians.

MR. NORDWALL: Apparently the Government, or the Bureau, or the Indian agency isn't going to move until they get a piece of paper that says they can move. But now that they've got a piece of paper that says they can move, it's up to us to push in that direction and see if we can get these things, our rights, and get justice and legal assistance for the American Indian.

MR. CALAMAN: The writ of habeas corpus, as bad as the use is, the writ of habeas corpus doesn't cost a darn cent.

MR. PAPKE: On the question of Mrs. Costo there, on the California Indian Legal, we had two representatives over at San Quentin on it, and they stated that their funds that they obtained for legal aid, they just don't have enough to go into criminal proceedings; that their funds are set up to assist groups of Indian people, but they handle no criminal cases.

MR. PAPKE: I'd just like to mention one little thing here, I'd like to state, to show you some of the problems we've had. I won't mention any names.

Here's a man -- and this is 10 years ago -- we've heard knocks on the Bureau of Indian Affairs, and certainly we have had lot of problems, but we finally got some assistance to Indians.

Now, maybe we're being criticized by some of the Indian people because we speak of the Bureau of Indian Affairs as being a help to us, and I'd like to make it a matter of record that they have finally came about. They are the only ones so far that's come about to assist a man in prison.

I have a letter dated in 1959, to show you the problems of Indians in prison. This is a letter of one businessman writing another man to try to get an Indian a job upon his release. It says, "The whole program"; it mentions about the Indian program involved in 1959 -- "The whold program was begun at the suggestion of this particular Indian inmate, the subject a Modoc Indian now at San Quentin. I'm writing because the subject will be paroled in July and is interested in finding work in Northern California. One condition of his parole will be that he cannot return to Modoc County.

"During his stay in San Quentin he has applied himself very well; he has graduated from high school and has taken five years of welding, five years of auto mechanics, and has a four year certificate in the maintenance of diesel engines. I think that he is very intelligent, and that his record in school indicates a real desire to make good, and a go of his release.

" I am hoping that you might help him find work in Northern California. He would like to become an automobile mechanic, however, he must have work to be released, and is very willing to work in a lumber mill."

This is where this guy got work, in a lumber mill. You know what his possibility of succeeding on his parole, the mere fact that he can't return to his family in Modoc County? The first paycheck, and the first time he gets a little shot, he will tell the whole world to go to hell, and he's back in San Quentin again.

MR. CALAMAN: That's what they want; that's just what they want, man.

MR. PAPKE: And he was back in San Quentin in very short order.

MR. CALAMAN: That makes them happy; right.

MR. PAPKE: So that's just one of many, many things. Now, we want to bring a change about here, because there is discrimination and prejudice about the Indian returning to his home.

How can a man successfully make a parole, meet the commitments of his parole, when he's not permitted to return to his family? That's just one of many, many, many things that are happening.

We'd like very much, on behalf of the Indians that are in trouble, for a real good looking-into-justice for the Indians.

JEROME KLEIN: My name is Jerome Klein. I'm with the Department of Social Services.

MR. CALAMAN: There's your enemy right there.

(Laughter.)

MR. NAHWOOKSY: Would you withhold your comments, please?

MR. KLEIN: I can't help hearing two cases here, where a man was sentenced for each marijuana cigarette, which would seem to be a blatant violation of double jeopardy. And here is a man denied the right to return to his home, in a situation created where he is obviously going to break his parole. These seem to be unconstitutional things that are happening, and it's just beyond my comprehension to see why some lawyer hasn't grabbed one of these things and brought it to the attention of the Appellate Court and the Supreme Court. It's just fantastic.

MR. PAPKE: We need some help. That's my purpose for bringing it out. I'd like to see some interested people come over and take a look; I'll give them case load after case load.

MR. KLEIN: I see kids every day get picked up on marijuana, and are released on RO every day, who get, you know, probation for possession of ounces of marijuana, not one cigarette.

MR. PAPKE: How many dirty Indians do you find?

CHAIRMAN HARRIS: Yes, would you state your name?

MRS. STELLA LEACH: I'm Mrs. Stella Leach from the All Indian Well Baby Clinic, the United Native Americans, and the Sioux Club.

I think while you're on the topic of justice, perhaps a lot of our Caucasian visitors here do not understand justice as it pertains to the American Indian.

Now, the American Indian lives under six forms of justice. You people have only two laws to obey; your State laws and your Federal laws. The American Indian has his cultural laws. He has his tribal laws. He has the Civil Courts, the State Court, the Federal Court; and then he has policy. The policy is laid down by the Bureau of Indian Affairs.

And under the policy of the Bureau of Indian Affairs, no Indian can obtain justice, because they should not even have to go through the other five steps if policy was meant to benefit the American Indian.

Now, this man you were speaking of , his civil rights were involved here, to forbid him to return to his native homeland.

MR. PAPKE: This was in '59.

MRS. LEACH: We had civil rights in '59.

MR. PAPKE: We didn't have groups like this that are really taking notice of these things now, in '59; in fact, we started rolling, but I don't think we had really interested people like yourself, Mr. McKenzie --

MRS. LEACH: Let me go on and break it down to you:

Under cultural laws, we had justice because our own people decided the decisions. Then, under policy, we had tribal laws which were bent to suit the policy of the Bureau of Indian Affairs, but it was maintained by our own tribal people. But the "Uncle Tomahawks" that were put in charge of tribal laws worked for policy, so the Indian could not get justice under tribal law. He knows better than to try the Civil Court or the Supreme Court. The mere fact that he is an Indian designates that he is not going to get justice.

Under Federal law, if the crime was committed on the reservation, and under Federal law he does not have his choice of attorneys because 90 percent of the time the attorney is appointed by the tribe. He works for two masters. He naturally is going to serve the man that pays him, not the lowly Indian that is up before him.

Consequently, this leaves policy. If you change policy and you do away with the Bureau of Indian Affairs and all the injustices that they have committed against the American Indian for the last 150 years -- in relation to an article that appeared in the paper last week about the cruelty to the Indian children at the Chilocco Indian School in Oklahoma, the Bureau of Indian Affairs is taking the credit for discovering that cruelty. Why shouldn't they have discovered it? They are the greatest perpetrators of cruelty to the American Indian that there is.

You say, "Start with the young people." Well, you are starting with the young people. You are putting them into these Government schools; you are teaching them the brutality that can be inflicted on them. What kind of a child are you going to have when he hits the streets?

Your child should be taught to be proud of his heritage. The day that he enters that Indian school, he should be told that it is an honor for him to go to school with his own people so that he may learn his culture and maintain his culture.

I, too, went to a Government school. That was way back in 1934, and the cruelty existed then, because I have scars on my body that will show you. And although the woman is dead now, the matron that was over our building in our Indian school was a sadist, pure and simple, a Texan.

(Laughter.)

MRS. LEACH: And one time, when I was only 12 years old, she locked me in a dark closet, about four by six, where they stored toilet paper. She took the lightbulb out; I had no toilet facilities, nothing. This was because I defended my little nine year old sister. That cruelty existed even then. She left me there for 10 hours; no food, no water; no toilet facilities.

So, like any rebellious child, I unrolled every roll of toilet paper in that place. For that I was restricted to the campus for four months. I couldn't take my little fifty cents and go to town.

At night time, little girls, eight and nine years old who wet the bed - she would come in with a bucket of water and say, "You like to be wet; I'll show you," and she'd pour it on them.

These things still exist. My nephew attended Chemawa Indian School because he happened to be an orphan, and before we were able to go to court and rescue him he was there. That was just a few years ago. The cruelty was still existent there. When I went to Chemawa Indian School, it took me six hours to see him, and he was barefooted. Because he had tried to run away, they took his shoes from him, and there he went.

This is all under policy; this is the type of justice that the American Indian is entitled to under our Constitution. You are not going to change anything in the way of justice for the American Indian until you do away with policy.

(Applause.)

MR. CALAMAN: Beautiful, lady.

CHAIRMAN HARRIS: There were two people, I think, who had questions.

MR. MCKENZIE: Well, I'd just like to make a statement in regard to why the BIA is cooperating with them, and repeat Mrs. Leach, if I may.

I would like to make this known to the rest of the people: In regard to the system that we're under, the reason I say they should cooperate in this program is because our Federal prisons are Government of the United States Code 25, and so is the Indian Bureau Statute of the Federal Code of Regulation title so, there is a compatible difference.

When it originally started, that's where the BIA got started, was Government Code 25.

For the rest of the people you have, in this free world, the Constitution of the United States, the Declaration of Independence, and the Constitution of the United States is a direct criticism of the Magna Carta, and we cannot, as Indians, trace our system back that far. We can trace it back to 1774, when the United States Civil Code was established, and that was established to declare martial law when the Indians were raiding the white settlers.

Rightly so, I believe the Bureau of Indian Affairs should definitely cooperate with you, because they are under that same statute.

MR. PAPKE: Well, you see, the Bureau of Indian Affairs, on this Contract of Agreement that we now have in California to assist the Indians that are going out on parole, is something that came up at the effort of Mr. Bennett, or he signed a contract with the State-Federal Prisons the prior year.

And although the Contract of Agreement, the original contract, stated that it was for Federal prisoners as well as State, when we applied for it, we were turned down cold. We were told it was for Federal prisoners only.

Because of our being organized at San Quentin as a group of Indians, the program was extended, the contract, the agreement, was extended to California.

Our big problem is what this means is that the man going out on parole, he gets relocated to his family, go back to Montana or Nevada as need be, and transportation given him.

We had a man several years ago who had trouble getting out of San Quentin because he didn't have bus fare to get his destination. They had to locate his brother, and his brother sent him the bus ticket.

This Contract of Agreement will assist the Indian going out on parole; if he has a trade, place him in a job placement. If he needs training, running Indian training programs; assist him; relocate his family if need be. But all of this service is extended now to the Indian that is coming out of prison, the American Indian.

We don't care where we get our help from; it's just that help has been so long in getting here, and we're darn glad we're getting it.

But what we now really need is what Mr. Nordwall said, a separate agency to keep both the State and the Federal Government straight.

CHAIRMAN HARRIS: Thank you very much.

(Applause.)

MR. NAHWOOKSY: Mr. Brightman? Is Mr. Brightman here?

(No response.)

MR. NAHWOOKSY: Harold Red Bird?

HAROLD RED BIRD: My name is Harold Red Bird, and I'm very glad to have the opportunity to say something about Indian problems this morning. For the record, since I came to San Francisco and the Bay Area, I have dealt with people who are actually having the problems.

That's where I want to work. People who have the problems and come to our agency and sit across from us and relate their problems to us. That's where I like to be.

Presently, I am a director of the Oakland American Association, but as soon as a program in the field of alcholism is developed in the Bay Area, I'd like to go back down and work with the people from the gutter on up. Because most of the people who come to us, come straight from the gutter; no job; no means of income or anything.

You might picture yourself across from a person who has come to you because he or she is down and out and you are sympathetic. You try to think of every means that you might use to help him, but where else can you turn to? He has been rejected, usually, from all other agencies and, naturally, being an Indian, the only place he can turn to will be the Indian organizations.

We usually call other agencies, but the person has been there so many times that they don't want him there any more. Now, at that point, it is very frustrating, both for the counselor -- myself -- and the individual that is sitting there waiting to be helped.

So the reason why I like to come up here this morning and emphasize more in the way of services to the Indian people -- the project that I have in mind that should have immediate attention is the program in the field of alcoholism, in the way of an "all-purpose house," whether it be called a "Recovery House," "Half-way House," or "Living Center."

No matter what you call it, we need it right away, because people whom we have counseled, we have to refer them to some place temporarily while they straighten themselves out mentally, physically, spiritually and morally.

Now, these people have come from all walks of life, from all areas. Some people have already been here; have lost their job, but they usually are out of money, cannot go back to the reservation. They have been to the Travelers Aid, but their reason is not good enough to provide transportation back to their reservations. Indian organizations are not in a position to help them with transportation back to the reservation. Other agencies are unable to help them. So the person has come back to the Indian organization because of being an Indian.

Now, this Half-way House can be used for all the needs that an individual needs. It can be a temporary house for people who have been down on Skid-Row and have decided to straighten themselves up, go the straight and narrow, they can come to us but we have to have the facilities and personnel to serve these people. So, I think it's way overdue at this point.

We have to have it. It would be to our advantage if it was implemented immediately. I can take you two blocks from here and show you the conditions of some of our own Indian people that are existing on Skid-Row. You don't have to go very far from here to find out what kind of conditions they live in; what kind of conditions they are in.

They are, like I say, physically wrecked. They have given up hope; they have thrown their arms up and said, "What's the use?" So the next thing that comes to their mind is another drink, to drink themselves into oblivion, completely unaware of what they can do for themselves.

These people can be helped. I feel that anyone who is still breathing is salvageable. But, that's not the way some of the people think. They think that as long as they close their eyes, shut their eyes, that when a person leaves and goes around the corner, the problem is solved. That isn't so. That person is going some place else, to be a burden to somebody else.

We have received calls from a group of Indians who have no place to go. They have lived and stayed in the park as a group; they have obtained wine or drugs, whatever it might be; have had a great big Indian dance, making a lot of noise. As a result, neighbors called the Indian organization first, because they don't want to see them go to jail.

But what can we do? Absolutely nothing. There is no resource at all that we can refer them to.

So, at this point it is my opinion that a Half-way House -- we have one available in San Francisco, Friendship House, 818 Steiner Street, run by the Christian Reformed Church, and I think the good man that is in charge there is here this morning, Rev. Richard Venema.

We have used his facilities, but it always overflows. Sometimes we have to provide cots to accommodate some of the persons that need temporary housing immediately. They have never turned us away; but their facility is not enough. We need one in Oakland, a big one, to accommodate all the needs of the people who either come from the reservation, or have been in the city, out of a job, or who have been in Skid-Row, and need to be straightened up and taken care of on a temporary basis.

For the record, Mrs. Harris, this is something that needs attention immediately, but we have to have the personnel to provide these services, and I believe there are enough qualified Indian people in the Bay Area to fill these positions.

It's very important that we use people who have lived in the city for many years, who have been through and know about the problems, experienced themselves, to help these people.

We have an Indian association in Oakland on a very small scale. We have two counselors and two field workers, but they are busy all the time, and that's not enough. That needs to be enlarged with more personnel. In order to do that, we have to have the funds, and we have to fight for every bit of funds that we get to maintain this Indian association.

I think it has been proven that this type of organization can be run by Indians themselves to serve Indian people who are in need. Indian people who are in need usually are very hesitant to go to the other agencies, to go to other institutions, because when they are put in these institutions they usually feel out of place unless there are several of them together, which creates a fellowship so they feel at ease.

I also like to say at this time that one of our -- well, I will say the major problem is alcoholism. It has been stated before. And if we are going to do something about it, the time is right now. We have to do it on a local level, but we have to have help from higher echelons.

And as far as health services, I would like to see the Public Health Service hospital services made available to Indian people immediately, so they don't have to be burdened with the bills that they have incurred from private hospitals, because the bills have piled up on them to an extent where they cannot go back at all. They have been refused services on several occasions.

So, if we have this Public Health hospital available to Indian people, that itself will settle the health problem. Like I said, we try our very best to provide the services at the Indian association, but it's not enough. In some cases it's very limited, and I'd like to see this law that's written, that is in the books already, dated June 25, 1910, whereby the United States Government can contract with individuals or groups of Indian people, without competition. Under that, I think a lot of services that are being provided now by the Bureau of Indian Affairs can be contracted to individual Indian organizations, to provide services for themselves, and I'd like to see that implemented in the city, in the way of housing, employment, legal aid, education, etcetera.

I think we are capable Indian people in the Bay Area. Some are very highly educated; hold high places now. I think we are capable of determining our own destiny and carrying on and administering our own programs.

Thank you very much.

(Applause.)

MR. COSTO: Madam Chairman, is it possible to ask the gentleman a question?

CHAIRMAN HARRIS: Yes.

If you don't mind, could we ask you some questions?

Would you state your name, please?

MR. COSTO: My name is Mr. Costo. I'm the Tribal Chairman of the Caweya Tribe; also President of the American Indian Historical Society.

I'd like to ask you three questions. I think, for the information of these people who don't know, I would like to know where these Indian people come from that you are taking care of? How many do you have that go to AA? And how many times have Indian people been denied the public facilities open to them; and what have you done about it?

MR. RED BIRD: The first question, it's usually -- he posed the question of where these people come from, --

MR. COSTO: Are they relocated Indians, generally, mostly, the greater majority of them, or not?

MR. RED BIRD: Some have been relocated by the Bureau of Indian Affairs.

MR. COSTO: The greater percentage of them?

MR. RED BIRD: Yes, it is, and usually the BIA provides services in the way of job finding, in the way of financial help, but after the job is found for them, why, they are more --

MR. COSTO: All I want to know is what becomes of them.

MR. RED BIRD: I'm getting to that. After a length of time -- usually, I think, it's six months, I may not be correct -- but at this point the Bureau of Indian Affairs has dropped all the services that had been provided for relocating.

After that period a person may have lost his job for some cause, maybe through his own or through lay-off; but that's where a majority of our people come from.

Other people have come on their own, hoping they could find employment some way or other, and some have been living in the city, grew up in the city, or have lived in the city many, many years; have been on welfare, but they'd rather work then be on welfare. That's where we get our people.

Now, after this is going to come about, Mr. Nordwall and Mr. Papke have talked at length, but some of these people that

are being released from San Quentin or other institutions will come to us, and it will be up to us to sponsor them. We'll be the sponsor. They'll be at work all day, but in the evening, on their idle time, they will have to have some place to go for recreation, or some place to go to occupy their free time so that they will not be sidetracked and go back into the groove that they were in before and end up back in prison.

And the second question, Mr. Costo?

MR. COSTO: Yes, I'd like to know how many go to AA?

MR. CALAMAN: That's the white man's bag.

MR. RED BIRD: Alcoholics Anonymous?

MR. CALAMAN: Right.

MR. RED BIRD: Well, that's something that needs to be looked into, but to my knowledge we have not recorded any. There might have been a few that come from AA.

Stella?

MRS. LEACH: In answer to the AA question, Harold, I may be able to enlighten them. About four years ago, we attempted to work with AA in conjunction with our Indian alcoholism problems. We found that they did not understand the Indian; his problem is unique.

According to a psychiatrist that I worked with one time during a survey on Indian alcoholism, he did not classify the Indian as a true alcohol; it's only psychologically that he needs it, and the Indian doesn't have the problem of quitting drinking like the white man does. If he is given a little help, he is able to quit on his own, but he must have his own people around him, because they are the ones that understand his problem; have sympathy for him, and they do not feel he has degraded himself or his people because he has slipped into alcoholism. He still remains what is to us a tribesman, or another American Indian. And this they did not understand.

We started out with a group of about 12. Within two month's time, they had filtered down to nothing. Therefore, we disbanded that portion of it, but we have not given up on the alcohol program.

And in answer to yours, the Indian has to have a house by himself where his own people can treat him, and he can be understood, and this, I think, will solve your problem.

CHAIRMAN HARRIS: There was one more question.

MR. BEN WALKING STICK: What Mr. Red Bird said about the AA, I went several years ago in Texas, and also here in San Francisco, and it's geared more to a social organization than anything else, and within the last four or five years it has become pretty big business, as has Snyanon. Actually, that's all the point I wanted to make. It's a social organization, and can't possibly conform to anything except possibly the middleclass white standards.

If it weren't geared this way, they wouldn't be able to conduct it and make as much profit.

CHAIRMAN HARRIS: I would like to ask you: How are you presently funded?

MR. RED BIRD: We're funded through the OEO Program.

CHAIRMAN HARRIS: To your knowledge, is there any Indian program funded through something like the Red Feather, Community Chest type of program?

MR. RED BIRD: I think the Chicago American Indian Center is partly funded through --

CHAIRMAN HARRIS: I mean, in the Bay Area?

MR. RED BIRD: Not here.

MR. NORDWALL: The Intertribal Friendship House of Oakland is partially subsidized by the United Bay Area Crusade.

MR. COSTO: There is one more question that I asked. I believe he stated that the public institutions were not taking care of the Indians, and I would like to know why they're not, and what we have done about it, if they are not doing it as they should be doing it.

I know I have been to the Attorney General in San Francisco and he has assured me that if there are any cases like that, he would like to know about them. I'm wondering if you have brought any of these questions before the Attorney General?

MR. MCKENZIE: I'd like to respond to that.

Number one, is that I took some of these cases to the United States Attorney in 1964, and the United States Attorney at that time stated that, "When the BIA breaks a law, then you bring it to me and I'll prosecute it."

MR. COSTO: This is the State of California, not Federal.

MR. MCKENZIE: This is both of them. On the other hand, as far as the Indians being denied social services that any normal citizen is provided, the Indians by and large are ineligible to receive these benefits.

Number one, the Indian has to have the mind of an attorney when he makes this cycle, when he goes to these agencies. What happens is the American Indian is caught politically between Governments, and this is being perpetuated by the Government in the city by the states.

MR. CALAMAN: The zoo gets better treatment than the Indians.

CHAIRMAN HARRIS: The gentleman in back hasn't had an opportunity.

LEE SCLAR: My name is Lee Sclar, and I'm an attorney with the California Indian Legal Services, and I'll speak later to a number of points that have been raised, but just about this point about the Indians being eligible for social services, generally, many states tried to deny Indians social services for a large number of years. Finally, in 1954, a suit brought in San Diego, it's called Costa versus San Diego, I think, but Costa is the primary name, in which the California District Court established that Indians are entitled like every other citizen --

MR. CALAMAN: Only on paper.

CHAIRMAN HARRIS: Sir, please, if you wouldn't interrupt.

MR. SCLAR: -- to all social services, as every other citizen of the state.

MR. COSTO: I can substantiate what you said.

MR. SCLAR: Now, if in fact the Indians are being denied social services of any sort because of the fact that they are Indians, that is the sort of problem that the California Indian Legal Service is interested in, because it's a problem that deals very particularly with Indians as opposed to other citizens of the state.

CHAIRMAN HARRIS: That sometimes -- I don't know if this group knows this, and this is one of the problems that we have. Do most of your people, do you think, know that you can call on them; or do you feel free; or, have you been turned down?

MR. RED BIRD: Rural Legal Service? Well, I'm aware of that organization, but their program is geared for rural, not urban.

MR. SCLAR: That is largely true.

MRS. COSTO: I'd just like to say one thing: It's what we call "double talk, gobbledygook." You know, you are supposed to have it, but you don't get it. You go to the Attorney General, and he says you are supposed to have it, but you don't get it.

MR. CALAMAN: Right.

MRS. COSTO: You don't get it. Now, what is going on here? I think everybody should know, without a very expensive survey, because we had some people coming into our headquarters that got $450,000 for a survey about Indians in the Chicago-Minneapolis District, and a month after this was paid for and over with, the situation is completely changed.

That's why I raised the question. All these millions of dollars that are going into all these programs. Quit it! Quit it! Let the Indians take care of themselves.

That's the whole thing; it's "double talk, gobbledygook." You are supposed to have it, but you don't get it. And if you want to fight for it, you go around and around and around in a vicious circle, and maybe you get disgusted and say, the hell with it. That's the point. You are supposed to, but you don't.

MR. KLEIN: My name is Jerome Klein, from the Department of Social Services, and I did come here specifically by an appointment, so I suppose I can speak for what the Department does.

At the present time, as far as I understand, an Indian who applies at 585 Bush Street is treated like any other applicant at this point. I am personally attempting to acquaint people in the intake process with these special problems in relation to the Indians, and if you know of someone who is afraid of the bureaucracy, I wish you would send him to me so I can tell him what to say, and how to go about it and where to go. I'm more than happy to do it.

About alcoholism and the AA and various other programs, San Francisco has in the Public Health Department, a Center for Special Problems. I have referred Indians to the Center for Special Problems, to deal with alcohol problems.

What they find, though, is a group of men who are 40 years old, who have been through three or four businesses and three marriages, and their world is totally unrelated.

It's nonsense. They go once and they drop out. It's nonsense.

I haven't had much contact with CPS in relation to this problem, but there is a New Start Center down in Skid-Row, which is an OEO project, and I have had contact with them.

Mendocinio State Hospital has now an Indian Group in their alcoholic program, and I think that it may set a precedent, and this may be possible in the New Start Program. I have been talking with Mr. Gordon Stafford down there; we have a couple of Indian clients in common, whom we are both trying to work with.

As has been said here, the greatest resource of Indians is other Indians. I find that many times I say things that are so misinterpreted as to make the Indian feel that I don't want to talk with him any more, and I have had to use other Indians who trust me more, to overcome this problem with someone whom I have made a mistake with. I have made many, believe me, and I expect I will make many more.

But I think there are possibilities in the City of San Francisco with the Center for Special Problems, with the New Start Programs, particularly the New Start Program which is in an area occupied by many Indians who have the very profound alcoholic problems.

I am not convinced that the alcoholic problem of the Indian is basically an alcoholic problem, or basically a cultural one. I don't know, and frankly I'd like to learn. And that's why we're here.

I must say that you can expect the fullest cooperation from the Department of Social Services in anything you wish to develop in that line.

CHAIRMAN HARRIS: Thank you.

Did you have a question?

MR. CALAMAN: My wife and I worked for six months with a company of young Canadians from Canada. We operated an Indian Half-Way House for Indian ex-convicts. And so far as alcoholism, the Indian's alcoholism and the white man's alcoholism, they are two different alcoholisms. The white man's alcoholism is a sex hangup; the Indian's alcoholism is because he was totally, completely, 100 percent emasculated by the Department of Social Welfare concept in this country, and that's what you're up against. You are up against emasculation; the emasculation of the red man.

She went through the emasculation of the red man in Texas, in her little thing down there.

Emasculation means you don't allow the man to do anything for himself. You let "whitey" do it for him. Well, if "Whitey" wants to do it for you, baby, let him supply the Indian with money.

And how many Indians have you got working for you, mister, in the Department of Welfare? That many of them you got, and if you have got any working for you, they're nothing but Toms If the white man wants the Indian to have his own thing to do, go back to the White Father in Washington and give these poor Indians some money. They need the white man's money, because we live in a white man's society. We need the white man's money.

So, stop emasculating these Indians. You're stuck in the bag with the Department of Social Work, Mister, because you are a social worker --

CHAIRMAN HARRIS: Sir, if you want to make a presentation, you're welcome. I thought you were going to ask a question of the speaker. If you would like to make a presentation, we will put your name on the list, and you can make your speech later.

MR. CALAMAN: That's the white man's bag, lady. We're not in the white man's bag.

CHAIRMAN HARRIS: Yes, would you like to ask a question?

MISS WINONA SEMPLE: My name is Winona Semple from Santa Clara County, Chippewa Indian.

I'd like to state something in a positive manner. I know we don't have an Indian working in the Department of Social Welfare, Santa Clara County.

When can we have the Department of Social Welfare, a Social Service Aid Program of all nationalities, and particularly some Indians, who will be the representatives between the worker behind the desk and the community? We must have this in-between aide-type person.

CHAIRMAN HARRIS: Isn't there some legislation now that is available that social workers can have community aides?

MISS SEMPLE: They are not doing it.

CHAIRMAN HARRIS: Why aren't they? It's the law.

MR. CALAMAN: It's the law; it's only "Tom" Indians work there, though.

MISS SEMPLE: And they say two years college.

MR. CALAMAN: Right. That's "Tom" Indians.

CHAIRMAN HARRIS: Have you inquired? You've made inquiries and they have not --

MISS SEMPLE: They've established a few positions with two years college, and these are clerk-type people, not community people.

CHAIRMAN HARRIS: Not community people, and they are not living up to the "spirit of the law," as my husband says. That's worth looking into, now. That's a real positive thing for the record.

Yes, did you want to ask a question of this gentleman?

MISS JENNIE BARROW DIAMOND: Miss Chairman, I'm Jennie Barrow Diamond from Alaska.

Now, these problems that are being discussed here, are the Alaskan natives getting the same program here, that live in the Bay Area? There are a number of Alaskan natives that also live in the Bay Area, and I was wondering if any of these natives were receiving the same educational programs of any of these agencies that are being discussed here. Are these being programmed for that also?

CHAIRMAN HARRIS: In response to that --

MISS DIAMOND: Because a great many Alaskans --

CHAIRMAN HARRIS: Yes, here we've got a spokesman.

MISS MARIE BONIFANTE: My name is Marie Bonifante. I'm from Southeastern Alaska, Juneau, Alaska.

As far as I know about the Bureau of Indian Affairs, the aid they give Alaskan natives drops after one year;. After one year they are no longer eligible for any other benefits. And they are stuck down here and a lot of times it's up to the state to send them back home.

CHAIRMAN HARRIS: But was your question in reference to private organizations such as here?

MISS DIAMOND: Yes.

CHAIRMAN HARRIS: You have no --

Did you want to respond to that ?

MR. RED BIRD: Our organization, we cannot turn anybody away, regardless of their race. Anybody comes to our door, into our office, we cannot turn him or her away.

MISS DIAMOND: So many of them are inter-marrying with the American Indians, and that's why I was wondering about their eligibility for health services in the Public Health Department.

CHAIRMAN HARRIS: It's my understanding -- I don't know. Maybe somebody from the Bureau -- it's my understanding that Alaskan natives are under the same policy as American Indians. And they should receive -- I mean, they are, of course, American citizens, and they should receive the same treatment.

Mr. Livermore, you had your --

MR. LIVERMORE: Well, I just wanted to mention -- Harold was talking in his line there, the terrible problems we are having locally. We have a problem -- I'm a director of the American Indian Society, which is a private organization, and we have a legal problem with our contracts.

Now, we have been trying to contact the local Legal Aid Services, and they are always overloaded with work, and we are unable to get any assistance right away. So, we have contacted the local California Indian Legal Services. Now, I don't know what's going to result from this, but they have said they will contact the landlord's lawyer, and see what they can do to help on this legal problem that we are having.

We have yet to see what the results will be. But, I just wanted to more or less say the fact that we do have difficulty in getting legal services. We do have a lawyer who provides services free of charge. He is an Indian attorney, and he has been able to assist us as far as the more common-type charges that we run into, through the local OR bail, which Harold has worked with this group while he was working at the Center in San Francisco.

CHAIRMAN HARRIS: Thank you. I think that's all the questions.

MRS. LEACH: In regard to Public Health obligations toward the Indian, under our treaties -- which 90 percent of them have been ignored but never set aside -- the Indian was entitled to free hospitalization.

Now, under the relocation program, he is given a hospitalization card and comes out here. It means absolutely nothing other than, perhaps, if you are pregnant, you will be delivered. Then, I think most of the doctors that take care of the Indian girls are very satisfactory on this score.

But they are not allowed the fee that is even allowed by the Welfare Department. So, the doctors that do this for Indian girls are doing this out of the goodness of their hearts, because they're not doing it for the money. This card means nothing.

In answer to how many Indians are denied services, there isn't a day in the office that I work in, I don't think, that an Indian doesn't come in that hasn't been refused services. He takes his card to the private doctor, and the card means nothing, because no doctor is going to take that card for $4.00 an office call. If he does take it, he takes it without even writing it up, and we know several doctors that do this. They do it in our office, too.

Last year, we took care of about 200 adult Indians, aside from our Well-Baby Clinic. We took care of about 200 adult Indians without ever a fee being made. Because, rather than hassle with the Bureau of Indian Affairs over this medical card, we just said, "Well, never mind, we'll find some way to take care of you."

And the ones that we have sent to the County hospitals, several have been referred back to the BIA, saying, "Well, you are an Indian, and you have an agency here. Go to them for hospitalization." Well, this is not the case.

But under Public Health, United States Federal Public Health, the Indian is allowed some hospitalization.

Now, the one thing we have to do in this area, or in any other area where there is a Public Health hospital, is to make sure if it is at all possible for us to break down the restrictions that refuses the Indian admission into this hospital --

CHAIRMAN HARRIS: That's Federal funds.

MRS. LEACH: Yes. When the roll is taken for appropriations for these funds on the reservations, the general roll is taken. I know, because I worked for the Bureau for years. It doesn't matter if you are off the reservation or not; you are counted when appropriation time comes.

Therefore, when you leave the reservation on relocation, why cannot Public Health give you a Medicare card entitling you to service under the Medicare program under Public Health, the same as any other citizen is entitled to.

Therefore, he could go to a private hospital, he could go to a private doctor, and generally, under this Medicare card it would pay 80 percent.

Well, with some of our organizations we have even attempted to raise part of the hospital bill for some of our Indians in order to get care for them.

We have sent them to other agencies, like the University of California Hospital has been very good to us. They have taken several of our patients who have had very interesting diseases, and they use us in a clinical situation.

(Laughter.)

MRS. LEACH: But as far as the County hospitals are concerned, the school nurses in the East Bay no longer even refer them to Highland. They send them to our office, even though they know that we maintain our clinic only at designated times, because they know it is useless to send him to the hospital, because they know he isn't going to get any service. So, he's referred back to us.

So, we do a little manipulating there. We put him on the Well-Baby Clinic rolls, and if he's 25, he's still our baby, so we take care of him.

But I think Public Health -- I think, Mrs. Harris, if you were to look into this, I think Public Health could do something about this situation, and I think the Indian is entitled to a Medicare card.

CHAIRMAN HARRIS: That's a very good suggestion.

Also, though, I would like to bring it to your attention -- again, it may be something that you should maybe apply to the California Legal Aid Society, or the Civil Rights Commission, that they are violating your civil rights by not allowing you to go to any public hospital, because that public hospital is financed basically by Federal funds, and so that, in effect, is a violation of your civil rights.

I'm glad you said that for the record, and I think you, as an organization or group, should look into that aspect, if you have a friend that's a lawyer, or something of that nature. But it's also very good for us to carry back with us and see what we can do with it on the Washington level.

But, just for your information, it is worth the effort.

Yes?

MISS SMITH: I'm Miss Smith, with the Employment Office in Alameda, and earlier, I think it was yesterday, somebody made the statement that we weren't here to argue or debate and I don't intend to do this.

I intend to make a few comments, just to correct some misconceptions for the record: First of all, we do offer services, the same services that American Indians of the lower 48 states are given, to people from Alaska.

On the matter of Mrs. Leach's comment on the Medical Services Program, I personally administer the Health Service Program, and I know that this medical card is used, because I approve thousands of dollars from doctors all over the Bay Area, Alameda, Contra Costa County. And they are using the hospitals.

So the statement made that the medical card is of no use is not exactly accurate.

MR. CALAMAN: Wow!

MISS SMITH: I personally approve. Now, I assume she was talking about clients that have come through our office who have medical cards. Now, the others who don't have medical insurance, I have no knowledge of.

MRS. LEACH: I'm talking about an entirely different type of medical card than you are talking about, and it isn't worth the powder to blow it to hell.

(Several voices at once.)

CHAIRMAN HARRIS: We're missing some good informantion for our records, so if you will speak one at a time. I think the recommendation should be that -- Sir, would you please, we'd appreciate the same courtesy for everyone.

MR. CALAMAN: It's okay. Courtesy is great, you know. Good manners is the highest form of hypocrisy, too.

CHAIRMAN HARRIS: Perhaps the point might be made that in some of your opinions, the type of -- the amount of medical care that the BIA receives is not sufficient for the medical needs of some of the clients. Now, that's fair to say, other than to say -- But I think if you feel this way, you should say this for the record, so this can also be fed into our information, because if this is a problem, this is one of the things we should discuss, and this should be made a part of our record.

This is not to criticize -- yes, sir?

DOCTOR D. J. TEPPER: I'm a doctor in Oakland. I've been involved with the Indians in Oakland now for about three or four or five years; six and a half, correct.

We have handled Indians with all these cards in the office, and I'm going to give you exactly what occurs at the office or in the drug store with all of these cards.

Now, the BIA allows a doctor half of the ordinary fee. Then I have to give the patient a receipt for half of my fee, if he is able to afford one-half of my fee, which isn't able to afford. Then I order him over to the drug store for, ordinarily, pills, cough syrup, antibiotic, high blood pressure pills, pain pills, etcetera. He has to pay half of that fee over at the drug store. He isn't able to afford half of that fee.

Further, he has to expend car fare on the bus in order to go back to the BIA in order to get his half all back to him.

The ordinary Indian receives from the BIA, for himself and a wife and three children, approximately $278 a month, of which he is going to have to pay $110 for a slum area apartment. Out of all of the rest of it, he meets the needs of food, health -- what else is there?

The ordinary Indian is not able to obtain the care he needs for his health, for himself or his wife or his kids. Ergo, we establish in the office a plan. If any Indian in our area is sick, he knows he will be able to come to me, and he will get everything that I know, all of his pills, all medications, all the antibiotics, all the cough syrups, etcetera, free of charge. That's all I have to say.

(Applause.)

CHAIRMAN HARRIS: Are you a private physician, sir?

DR. D. J. TEPPER: Yes.

CHAIRMAN HARRIS: Thank you. Will you give your name again?

DR. TEPPER: Dr. Tepper, T-e-p-p-e-r; D. J. Tepper.

CHAIRMAN HARRIS: Mrs. McKenzie?

MRS. MCKENZIE: Yes. This is off the subject of health, but I want to bring this up. I don't know if we have anybody here from the FEPC or the EEOC, but these are two agencies set up supposedly to see that the other agencies on the State and Federal level give equal opportunity. I think they are sadly neglecting the State where Indians are concerned.

These people are actually hypocrites, and I've told them this to their face, so I'm not speaking behind their back. They get up and they tell agencies how they should employ Indians, and all these good things. But you corner them, and you ask them, and neither the FEPC nor the EEOC have any Indians, either on their Commission, or on their staff.

CHAIRMAN HARRIS: Very good.

MR. CALAMAN: All white faces.

CHAIRMAN HARRIS: One more, and we'll adjourn for lunch.

MISS ELIZABETH WRIGHT: I'm a Public Health Nurse. My name is Elizabeth Wright.

I have heard the terminology, "Welfare." San Francisco Department of Social Services is a term. I don't know about San Jose, but it has been changed from the Welfare Department, and many people are eligible for service in an emergency, and they should not feel it is Welfare receiving, it is something that is coming to them, and they should not feel that way, that they cannot go to the Department of Social Service. It's just a term.

I used to be a volunteer for the German-American Welfare, and I actually feel this is a misnomer. This is a family agency, and this term is used -- I think it's terrible. People should not feel they are getting welfare when they go to something entitled -- they are entitled to.

Taxpayers are going to the Department. In emergencies, they are eligible for it, and it should not be welfare they are receiving. It is something they are entitled to.

MR. NAHWOOKSY: Thank you. We'll adjourn for lunch now and resume at 1:15.

LEHMAN BRIGHTMAN: Could I say one word? I was called this morning and I missed it, and last night you cancelled out early. Could I possibly say a couple of words?

(Applause.)

MR. BRIGHTMAN: First, I want to say I'm pleased to come up here and speak to another survey that's being taken, made up, obviously, of white people. You've got a white man out there directing; you've got another white person here.

I've seen two Indians in this whole deal. It's another survey that's made up to come in and find out our problems. If they ever wanted to find out our problems, you'd think they would ask Indians themselves, instead of sending another predominantly white survey team to come down here ans survey us.

Another thing: Why did you hold the survey here in the Sheraton-Palace, which is one of the largest hotels; one of the richest in the United States?

Yesterday, I talked to a young man standing back here, and he said that he was afraid to come in here. He wasn't dressed appropriately. Also, about five of his other friends wouldn't come in because they didn't have the proper attire.

If you want to meet the poor Indians, I wouldn't think that the Sheraton-Palace would be the proper place to meet them. Go down to the American Indian Center, to the Friendship House over in Oakland, to the Oakland American Indian Association, or the Friendship House here. These are where the poor Indians go, not the Sheraton-Palace.

And I sit back here and watch predominantly white people get up here and talk. We've got more Indians here who are perfectly capable of getting up and talking, but we've got all these white people coming up and telling our problems. We need Indians in here telling the problems, not white people.

I've got nothing against white people; just what they did to our people. You ought to have Indians up here talking. This is another case of exploitation, you might say. Another white survey team comes in and exploits us.

And yesterday, you made the statement that you didn't actually think this was going to do any good; you had to convince the people in Washington that there were Indians in the urban areas. Well, we all know that there are about 300,000 in urban areas and 300,000 on the reservations.

And you, you're supposed to be the big authority, you come from a reservation. You even misquoted yesterday. You said there was, what, 300 Indians here in the Bay Area, something like that?

CHAIRMAN HARRIS: No, you're wrong.

MR. BRIGHTMAN: What was the quotation?

CHAIRMAN HARRIS: And I don't come from a reservation.

MR. BRIGHTMAN: 8,000? There are between eight and ten thousand, supposedly, right here in the Bay Area.

CHAIRMAN HARRIS: I made a statement about Dallas.

MR. BRIGHTMAN: Well, the thing is, this has become a big mockery. You hold, for poor Indians -- you want to meet poor Indians yet you haven't been to any of the places where the poor Indians go. The Sheraton-Palace, you are sure not going to find them here.

As I said, I talked to about four people yesterday who were ashamed to come in here, and last night I came down expecting to talk, and you were so damned busy you ran out of here before anybody else even got out of here.

I talked to one man and his wife over here who came all the way from Los Angeles to meet you. And you were too busy, you were running out of here. There are a lot of people who came from hundreds of miles away just to see you, and you run out as soon as the program is over; you're the first one out.

This is something. If you're going to come down and hear problems of urban Indians, poor Indians, why don't you go meet the poor Indians, instead of all these white people?

White people are good, the ones that are actually trying to help us, but the fact is, you want to hear poor Indians; why don't you go where they are?

I really can't understand --

(Applause.)

MR. BRIGHTMAN: This is no better than the Bureau of Indian Affairs. They are made up predominantly of white people; they constantly want to survey us and hear our problems; and now you come down and tell us you can't do anything; you've got to convince them in Washington there are Indians in urban areas, and you hole up in one of the affluent hotels in the United States.

I think this is just pouty-keen; this is a typical survey.

(Applause.)

MR. CALVERT: Whites are pigs.

MEMBER OF THE AUDIENCE: First, I want to ask, is there a fellow in the audience here today whose name is Bert, who owns this, a young man? I'm just an Indian, and I've been that way all my life.

(Laughter.)

MEMBER OF THE AUDIENCE: And I've had just a smattering of experience working with Indians here recently, and it's given me some ideas about Indians, urban Indians, where we ought to go, some of the faults, some of the things that are wrong with Indians.

One thing: We don't have effective leaders, and I think one of the reasons why we don't have effective leaders, is because we don't know where we're going.

So, I have come up with an outline plan that I think might be worthwhile for the Indian people themselves to try to adopt and work by, because we see all these urges and impulses of the Indians, to try to do something, you know, to better their future, and to try to alleviate conditions today and these are all in bits and parts, scattered all around. People come in from all these different agencies, and some of them, who know what they are doing, tell you what their agency provides.

But the Indian cannot go into any particular point in the urban area and find out. He cannot have a place of his own and find out any question that he needs to know.

The Indians need not give up their identity. In fact, the Indian owes it to himself and everything he is to be completely Indian. And he needs to acquire more knowledge. He has to have this in an urban society, because we're not going to be able to function very well.

We'll come in at the bottom level, and we'll stay there. We'll take what is given to us that is handed out; otherwise, we are not going to have our fair share.

Right now, from my observation, I see that the Indians in the urban area are not well equipped to make themselves effective politically, socially, and we're going to have to take -- and this plan that I've tentatively called the "Hungry Mountain Project," is based on the fact that we Indians are going to find ways to get ourselves where we need to be.

CHAIRMAN HARRIS: That's right.

MEMBER OF THE AUDIENCE: And this, so far, is comprehensive enough to cover all the major needs that we are going to have in the future. This is so we don't get washed out and lose our identity in this urban society.

In fact, there are a lot of people today who are beginning to look back to the Indian for something that they have missed, and they are looking for it. So far, there are no Indians here who can articulate it, but this will come.

But the Indian has a chance right now. I don't know who these people are going to be, but they are going to have the chance right now to become the diplomats between the races, because as things appear to be now, we're going to come into a schism between the light and the dark races, and the Indian has no business being pegged with either one of them, because the Indian is a person of his own, and he has certain reasons for his existence here, and he has been a valuable person to this nation, and can be in the future.

So the thing is, in order for the Indian to become effective in the city, there's a lot of things he has got to learn yet. And the time is past; the BIA is an instrument of the past. I don't know how much longer it's going to last, but this will go, because it is something that is archaic. It was designed as a vehicle for the Government to use to control the Indian people, and the time is coming now when the new Indians, the urban Indians, are going to have to see that the BIA bends to the needs of the urban Indians.

It's going to have to yield information that we need; it's going to have to cooperate with us. It can no longer bring Indian people out here, fit them for a third-rate spot in a highly complex society, and then dump them off like that. They just can't do it.

There is too much money spent -- and there have been millions and billions of dollars spent by the Bureau of Indian Affairs to bring the Indian to this state, and this is a shame, because right now we don't have those tools that we need to effectively carry our role in the future.

So this plan that I have is something that has to be centered; that has to function from an Indian center, but a properly staffed Indian center; it has to be a learning center.

And it has to be staffed with people -- I don't care if they have degrees or they don't, but people who have good personalities for working with Indians, they have to be curious people, and they also have to have an understanding of the kind of communities that we live in.

The reason that the Indian guides of the past were so good, is because they knew their terrain. The Indian people in the city today do not know the terrain of the city. And this is something we have to learn.

Now, there are a lot of programs, a lot of advantages that will be made available to Indian people in the future if we know how to go after them, and we also have to have the vehicles for doing that.

From my limited observation from Indian Centers and Indian groups, you have people in there who really don't know how to take advantage of a good offer when it comes by, you see, so we've got to have people in there who know how to do it and go out for it, you know.

They've got to know how to organize the Indians behind so that they can be in a position to accept the things that are available.

We have to take into account our past, and not lose it or give it up, the idea of it. We have a chance to prove ourselves to be excellent people in the city, and we can do it ourselves.

But we're like all poor people; we don't have the means. The BIA has $330 million to do things with, and no ideas. There are some few privately-sponsored groups here, you know, that sometimes can put up a little center here and there.

But these are new needs, and we should ask the Government to provide us with enough money to experiment properly in this way for the benefit of the American Indians.

(Applause.)

MR. MCKENZIE: I would like to respond to that for the record.

The lady said we don't have Indian leadership; Indian guidance. You know, the old adage is, "Divide and conquer."

Number one: We have the leadership. We have the Indian leadership that provides guidance. On the other hand, we also have the Indian opportunist, which is getting recognition more and more now than the one who is trying to provide the proper leadership and guidance that the Indians need. The opportunist Indian is the one that the BIA is looking for, and everyone else; they like to hear these good things, and so they are dominating the militant Indians, and they are going around and biting their backs, and saying these are Communist Indians.

Because they are militant, they are Communists. And these castigations have been nailed on our Indian leadership and guidance.

They've looked for the opportunist, and you've heard them here.

(Applause.)

MEMBER OF THE AUDIENCE: Go get'em Dickie!

MR. COSTO: Madam Chairman, I would like to respond to this lady. I think she has made some derogatory remarks about the Indians.

There isn't a doubt in my mind, or any of the Indians here, that there are any number of Indians here that can speak for themselves. We certainly don't need any people like she is, I can assure you of that.

Putting all Indians into the same category is another thing that she has done. My people have always been on their own for the last 100 years. We didn't take anything from anybody; we made it on our own. In my family, there are four university graduates with degrees.

Nobody gave me anything to get it. And I don't think Mrs. Harris is in the same category that you put us all into, of not being able to speak for themselves, or any of these other Indians sitting in here.

PREVIOUS SPEAKER: I didn't say that, sir.

MR. COSTO: You said they were not able to speak for themselves. Now, if you didn't mean that, you certainly said it.

PREVIOUS SPEAKER: No, I'm saying that as a group -- as a group. I did mention --

MR. COSTO: You cannot categorize theIndians in a group. Every Indian is an individual. Some of them may know a little bit; some of them don't. Some of them have had no education; some do. When you categorize them as a "group," you are absolutely out of line.

PREVIOUS SPEAKER: You misconstrue what I said.

MR. COSTO: I heard it, and Mr. McKenzie did. I'm sure we didn't misconstrue what you said.

CHAIRMAN HARRIS: Well, I don't believe her intentions were to be offensive; I think she was trying to make some constructive suggestions.

MR. COSTO: Well, she certainly made a point that doesn't go with me, or any of the other Indians sitting in this room, I can tell you, because we are capable of speaking for ourselves, and have done it for many years; even though they don't do it in Oklahoma, we do out here.

MR. MCKENZIE: I wasn't objecting to what the lady said, because there is that need, but I was just trying to clarify for the record that we do have Indian leadership. And that was merely for the record.

MEMBER OF THE AUDIENCE: Well, when I spoke of leadership -- we're not working toward a plan. It's in disarray. Everyone is working, you know, on separate projects here and there, but they are not all tied together, you know, in one plan. This is what I'm trying to say. I'm not trying to castigate, or anything.

MR. MCKENZIE: I understand, Madam Chairman, but all I am saying is that we are working for that time, but we have the Indian opportunists, who speak nice, and say nice things, so they are taken care of first, and they listen to them. Consequently, the Government, whichever government it is, I don't care, any government, we believe in bureaucracy in any system of government, but when you have to contend with the paternalistic, self-perpetuating, self-sufficient organization, that bureauracy is irrelevant.

MEMBER OF THE AUDIENCE: That is what I'm speaking about.

MR. MCKENZIE: This is the group that then listens to our opportunist Indians, and consequently, that's the way the Government moves.

MEMBER OF THE AUDIENCE: I don't think, really, they listen to them. They --

MR. COSTO: She's speaking of some vague plan that every Indian should belong to, or do. There isn't one Indian in here, who doesn't have his own mind and can't speak for himself as to whether that plan is going to suit him or not.

Every organization that comes up certainly is diffrent from another organization. We have two or three political parties. They are not all along the same line, or constructed in the same way, or arguing for the same thing.

There isn't one reservation in the United States that have the same problems. You can't say that an Indian is an Indian, just because he's an Indian. Every Indian is an individual.

It is a fact that we don't agree on all things. I might tell you, in Sacramento yesterday, before the State Board of Education, a group of Indians came together for something that they wanted. Some of them have been fighting each other for 40 years or more, but they meet on this one thing, and that is the restoration of Johnson-O'Malley money in the State of California.

So, we do agree on many things, but this vague plan she is talking about, that's for the pauvres oiseaux, sil vous plait. That's for the birds.

CHAIRMAN HARRIS: I think we should adjourn, please and we'll reconvene at 1:30.

(The following papers were herewith made a part of the record: A letter from American Indian Cultural Group, California State Prison, San Quentin, California, 94964, dated August 5, 1968, addressed to Mr. Sherman Knickelbein, Assistant Deputy Director, Program And Staff Services Division, State Office Building No. 1, Sacramento, California, 95814, as follows:

"Dear Mr. Knickelbein:

"The American Indian Cultural Group, as you will read in this letter to you, has made much gain. Who would have thought approximately five years ago, when we had first started our group that we would some day be a chartered group within the Department of Corrections?

And, also, to meet with the Commissioner of the Bureau of Indian Affairs to hear the Indian people of the Community propose to the Commissioner that our program be the model program in the Bureau's 'Joint Statement of Principles and Cooperation,' program to aid American Indian inmates in state prisons and institutions. And too, to have our Constitution and By-laws be signed by the Commissioner of the Bureau of Indian Affairs, Robert L. Bennett.

"The above momentous occasion did take place on July 24, 1968, at the Intertribal Friendship House in Oakland, California. This occasion was taped by myself, and as soon as it is transcribed to typed material, I will forward this to you.

"As you are aware, our program is a voluntary program, operating without funds. I seek your help, to assist us in any way possible to obtain for us the needed funds to relieve the pressures created by its rapid growth and expansion. The demands and invitations to participate in community activities of the American Indian community, Council meetings, Pow-wows, and other Indian affairs, have been many. These affairs are vital and important to the growth and development of our group. In short, our group has created a lot of interest and enthusiasm on the part of the outside Indian community.

"The success of our group here and throughout the Department depaends greatly on the understanding and concern demonstrated by the American Indian community for the Indian inmates.

"The co-sponsor and myself, on many occasions, were unable to attend these invited functions because of lack of funds.

"I am unable to give you the actual amount of monies; however, I can give you an idea and hope that your office might determine for us the amount of funds or grant necessary to relieve the pressures of our rapidly expanding program, which has surpassed any and all expectations:

"These funds would be used for the following:

"1. Office Space and Office Equipment

"A. Typewriter

"B. Stationery

"C. Postage

"D. Filing cabinet

"E. Library

"F. Subscriptions [for all groups within the California Department of Corrections]

"2. Audio Visual Equipment

"A. Tape Recorder

"B. 35 mm Camera

"C. Projector

"D. Screen

"(The audio visual equipment will be used for group discussions here at San Quentin, visits with other groups within the Department, and community Indian functions of interest to the Indian inmate population. "The writer has, in the past, using borrowed equipment, taken pictures [at the writer's own expense for processing] and found this to be of great value to the group here, and at the Correctional Training Facility's [North and Central] North American Indian Cultural Groups. Recording of Indian music and talks by Indian people in the community have also proven to be of great value in our group program.)

"3. Inmate Pay Position - Clerk

"It is also requested that an inmate pay position for a clerk be assigned to this group. The lack of this position is apparently obvious in that we have been unable to catch up with our correspondence commitments. Individual requests for written inquiries to reservations and agencies are being made; pre-board information; work assignment assistance; job placement assistance [outside]; membership rosters; record keeping; letters begging for complimentary subscriptions to various local and national Indian publications [i.e., magazines, newspapers and newsletters]; and the providing of informative materials to other state institutions and to the Bureau of Indian Affairs have all been sandwiched in during the normal working hours at this assignment.

"4. Compensation [See attached addendum]

"SPONSOR/CO-SPONSOR compensation for weekly meetings here at the institution.

"Also, for participation in those meetings within the outside community which are deemed necessary in the furtherance of the group's success.

"It is also hoped that trips to the other institutions can be made possible, periodically, so that the programs may be better coordinated. These trips might be set up either on a quarterly or bi-annual basis.

"/s/E. E. Papke

"American Indian Cultural Group

"E. E. Papke, Sponsor

"California State Prison

"San Quentin, California 94964"

"MANAGEMENT BY OBJECTIVES

"Programs are measured as to:

"1. What is going into the program?

"a. Input

"2. What are the results?

"a. Output

"What are the Limits of Scope of Operation, and What is the Analysis of Doing Same?

"Measures:

"American Indian Cultural Group

"1. Number of meetings inside the institution per month -WEEKLY

"a. Time spent in meetings with the group by Sponsor: 10 hours per month.

"b. Time spent in meetings with the group by Co-Sponsor: 10 hours per month.

"2. Number of inmates attending weekly meetings - Average 35

"3. Number of guests attending - Average 4 per month

"4. Number of contacts between the Sponsor and the Indian people in the community - Weekly [in person and by telephone]

"a. Time spent in meetings with outside community by Sponsor - 4-1/2 hours weekly.

"5. Number of contacts between the Co-Sponsor and the Indian people in the community - Twice Monthly [in person and by telephone]

"a. Time spent in meetings with outside community by co-sponsor - 9 hours monthly.

"6. Number of contacts between Sponsor and inmates - Daily.

"7. Number of contacts between Co-Sponsor and inmates - Daily.

"Trips made by the Sponsor of the American Indian Cultural Group have included:

"Correctional Training Facility - Soledad, California

"Paiute Indian Reservation - Owens Valley, California

"Pomo Indian Rancheria - Lake County, California

"United American Indians of Santa Clara Valley - San Jose, California

"American Indian Pageant - North Fork, California

"ADDENDUM

"On March 15, 1965, E. E. Papke was made an 'Honorary Indian,' and an honorary member of the United Bay Area Council of American Indian Affairs, Incorporated, which entitled the Sponsor to a voice in the Council's discussions and voting privileges, thus affording the Indian inmates of San Quentin a means of representation and communication with the Indian people in the San Francisco Bay Area.

"Sponsor serves on the planning committee of the United Bay Area Council of American Indian Affairs for the yearly American Indian Pageant [which was held this past year at Hayward, California].

"Sponsor also served as Chairman to the American Indian Artists of California, committee, of the United Bay Area Council of American Indian Affairs. This has provided the American Indian inmate artists an opportunity to display their works which has encouraged participation in the arts. For the last three successive years, the Administration here at San Quentin has graciously given their approval to display these art works outside the institution. However, because of the lack of funds, it has been difficult to get full participation.

"As there have been many achievements, there have also been many disappointing setbacks and obstacles because of the lack of funds. All of the time, both in inmate participation and that of personnel [Sponsor and Co-Sponsor] has been voluntary. We have operated to this date with much success, using the 'beg, rob, borrow and steal' method. To date, no stationery or office equipment has been legally issued or assigned to the American Indian Cultural Group. The generosity and understanding of the Administration and its personnel has greatly contributed to the functions and success of the American Indian Cultural Group.

"Only recently, during the meeting with the Commissioner of the Bureau of Indian Affairs, Robert L. Bennett, on July 24, 1968, where a number of important issues, including the program of the San Quentin American Cultural Group were presented to the Commissioner by the Indian people, the writer borrowed from a friend, for that evening's use, a tape recorder and recorded many proposals by the American Indians to the Commissioner as well as the Commissioner's response to these proposals.

"Many discussions from meetings in the community of problems that affect the American Indian, if recorded, would be of great value for group discussion in the Indian programs within the Department of Corrections.

"A progress report of the American Indian Cultural Group within the Department of Corrections, and the Constitution and By-Laws of the San Quentin group, plus various statistics compiled over a period of five years, were presented to Mr. Bennett. Mr. Adam Nordwall, Chairman of the United Bay Area Council of Indian Affairs, made the presentation to Commissioner Bennett. Among the various proposals presented to Commissioner Bennett by the Indian people was that San Quentin be used as the model [pilot] program under the 'Joint Statement of Principles of Cooperation' when this program is expanded to include State institutions.

"Commissioner Bennett remarked to this writer that he was very much interested in the California Department of Corrections' American Indian program currently in operation at San Quentin, and further stated that he was directing a representative of the Bureau's Washington Office to personally visit San Quentin on his next tour of this area and to make a report to the Commissioner upon his return.

"The Commissioner also stated that, 'It is our intention to include the State prisons and institutions in the Joint Statement of Principles of Cooperation. At present, the Bureau of Indian Affairs lacks the experience in this newly developed program. The Joint Statement of Principles of Cooperation agreement has only been in effect since October, 1967.'

"American Indian Cultural Group

"E. E. Papke, Sponsor

"California State Prison

"San Quentin, California 94964

"/s/E. E. Papke"

(Copy of newspaper, The San Quentin News, Volume XXVII, No. 19, dated Friday, October 18, 1968. [see Appendix]

(Copy of newspaper, The San Quentin News, Volume XXVII, No. 24, dated Friday, December 27, 1968 [see Appendix]

(Whereupon, the lucheon recess was taken at 12:25 o'clock p.m.)

AFTERNOON SESSION

...The Meeting reconvened on Saturday afternoon, April 12, 1969, at 1:35 o'clock p.m. ...

MR. NAHWOOKSY: If I can have your attention, we'll begin our afternoon session.

We've had a fairly free exchange, and we're going to try to hear as many people that would like to speak as possible. Those of you who have not spoken to anyone about getting on the list to speak. Mrs. Gartley will take your name so that we'll be able to call on you to make statements.

We'll begin the afternoon session with Mrs. McKenzie.

MRS. ARVALENE MCKENZIE: I didn't realize I was on the list to speak, and I don't wish to take up any more time, since I have done quite a little talking. But I did present to your recording secretary some papers that I wish to be put in your record, and this is in regard to the Department of Labor in the city of San Francisco. They allocate several million dollars for programs each year, and I think it's about time somebody looked into it to find out why it's not serving more Indians than it is. They indicate that Indians are not benefiting from that program. You could probably count on one hand the amount of Indians you have. You could probably count on one hand the amount of Indians you have. You have no Indians in any kind of administrative positions at all. They're all at the bottom rung of the ladder, and that's where they seem to stay. I find out through experience that if you work your way up one way or another and you embarrass your supervisor one time too many, this is not wise either.

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So, I'd like to see your committee do something about looking into these Department of Labor monies that are spent.

CHAIRMAN HARRIS: Very good point. That's the kind of recommendations that are very valuable, something that gives us something to go on, to look into the amounts of money spent here and according to the population, who's being employed and who is not, and what services are they rendering, and are they supposed to be rendering some services.

That's a good comment. I'm glad it's in the record.

MR. NAHWOOKSY: We have a Joan Boardman?

(No response.)

MR. NAHWOOKSY: Mr. Costo?

(No response.)

MR. NAHWOOKSY: Mr. McKenzie?

MR. RICHARD MCKENZIE: Thank you, Madam Chairman, members of the Commission, ladies and gentlemen.

I would like to know, Madam Chairman, number one is : specifically, what is the objective of this forum?

CHAIRMAN HARRIS: The objective of this forum is, to look into the problems of the urban and non-reservation Indians. It's been brought to my attention and I've become very much aware that all of the Government agencies direct their funding and their policies toward the reservation Indians, and in my opinion, half of the Indians in the United States now live in an urban setting and are not getting their proper share of attention. I'm setting out to prove the fact that Indians are in the urban city. And that's the reason.

So, with the information that I receive from your testimony, I can go back to the larger Council and make recommendations to the departments of the Federal Government that are represented by the Secretary who form the non-Indian part of the Council, and make some recommendations to their departments.

MR. MCKENZIE: I'm sure that you have attended a lot of these meetings. Could you give me a report on the Los Angeles setting, just a short response to what the recommendation was in Los Angeles?

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CHAIRMAN HARRIS: Basically, I recall that most of the recommendations were pretty similar to what we've been hearing so far. They had some more specific recommendations to offer in different areas, like education, like changing textbooks, what was needed in the health field, what was needed in -- well, practically every level of the discussion.

I think we've hit more on justice in comparison in this area. We did find the same type of experience in the Twin Cities, in Minneapolis and St. Paul, and a completely different set of circumstances in Dallas. We hope to be in Phoenix next week.

But there are similar problems all along the line: the drop-out rate, the types of education approaches. Minnesota was very well organized. After holding the hearings, the local people in Los Angeles area decided they wanted to form a federation. They had been talking about it, and I think they are in the process now of forming a federation of all their organizations so they can have them speak with one voice representative of all the organizations.

In Minnesota, they had already done this. There's no organization in the Dallas area whatsoever -- two social groups, but no activist group, no problem-solving group, with the exception of some church people who were doing it individually.

These are the types of things. Each community varies in what their particular needs are, but overall, the same types of problems.

One thing, it was brought to our attention the numbers of people that are here, and with the numbers that are testified to, we can pretty well draw a real basic conclusion.

MR. MCKENZIE: I'm sure that you're going to give us some type of resume, recommendation as to what we, as Indians in this area, can do to substantiate this hearing?

CHAIRMAN HARRIS: Well, hopefully, this is what I hope to get out of the things that are testified to, the needs and also the recommendations.

MR. MCKENZIE: Well, I have several recommendations to make. On the other hand, I'm really quite concerned about the area which you chose. I don't have anything against the Sheraton Palace, or anything like this, but I sort of concur with Mr. Brightman that we have these methods, you know, to eliminate participation of people, especially the poor people in any given community, regardless of what race they are.

There's always methods of elimination of participation. This is one of the greatest things that has happened. Number one, you eliminated, actually, having these problems. These are the people who will not come to these places, number one, because they don't have the proper dress. And even us last night, we got kicked out of the bar down there because some of our group didn't have ties on.

These are the types of things -- I think we should have been at least in a third rate hotel, anyway. I'm sure we would have had better participation.

(Applause.)

CHAIRMAN HARRIS: Your point is well taken. We haven't done this before in other locations. We usually are in the Federal Building, but we were advised not to, that because of the attitude, it wouldn't be advisable. But your point is well taken.

MR. MCKENZIE: Thank you.

On the other hand, again I'm quite concerned about the news media. You know, all of us Indians like lights, too. How come the news media has been ostracized? We've been ostracized from the news media because of this. This is the thing that I am getting at, that the news media has been ostracized from this particular forum, this conference.

CHAIRMAN HARRIS: No, they haven't been.

MR. MCKENZIE: I tell you, I did call up one of my friends on TV. He happened to be gone on a weekend, but because of this, and I am aware there was a press conference last night with Channel 2. I'm aware of that, whether it's followed through or not. But on the other hand, I would like to have you tell us at what time that press conference will be on the air.

CHAIRMAN HARRIS: It was live last night.

MR. MCKENZIE: It was live last night, so consequently, everyone missed it.

(To the audience) Did anyone see the news media?

(A few members of the audience indicated they had seen the telecast.)

MR. MCKENZIE: Well, this is very good.

CHAIRMAN HARRIS: The press was invited. They were invited to come. They were not excluded, and they came and talked to me -- some of them did -- but I can't give you an explanation of why they're not here right now.

MR. MCKENZIE: Well, consequently, I think what I'm going to do, I'm going to do it in such a manner that we're going to have equal time on their programming. I don't know what the response was or anything, but I believe the participants should have some news coverage. I did call up another paper, but the desk at that time, the day man wouldn't come on until 9:45.

It seems like it really is your concern in getting public opinion to realize that we have a large concentration of Indians and we have a large problem in these areas, that why the elimination of the news media -- you --

CHAIRMAN HARRIS: It's interesting that each of the cities handled it differently. In Los Angeles, we had coverage. In Dallas, we had coverage, you know, coming into the group, and here, we went through the same procedure, and I was interviewed, but they didn't, you know -- and there wasn't any way I could make them come and televise the group.

I suggested -- and I did so last night -- I was very impressed with the participation, and that's all I could do is invite them. That's the extent of my --

MR. MCKENZIE: Well, you have heard many remarks about the different disparities that we're confronted with, with the reservations and in the cities. You have constantly brought up the Civil Rights Commission, the FEPC and the EOC. These people aren't effective. One of the reasons why they are not effective is because we don't have any Indians on them.

The Civil Rights Commission -- I happened to meet the Civil Rights Commissioner in the University of California last month, and he was supposed to come out on civil rights in regard to Indians. He was going up to the State of Washington, where I'm very familiar. That's, you know, my field, the state of Washington. So I asked him different questions about the rights of Indians, and how he defined an Indian. He said, "Well, anybody is an Indian who claims they're Indian." I said, "That's great."

And so I said, "What are you going to do then? You're going out to investigate the civil rights of Indians, discrimination amongst the Indian people." This is the

thing. So what I'm saying, we have to take a look at the Civil Rights Commission. We have to get some people there that are knowledgeable about the Indian situation. Not only the situation, but what are we going to do? What's going to happen? We do not have any Indians on that Civil Rights Commission.

The other one is the FEPC. I compare it with the paternalistic organization that we've been confronted with all our life. It's a do-nothing organization. It hasn't proven anything as far as the Indian goes. It's all right to jump on the bandwagon and say we don't have any Indians filing any discrimination charges. How come? We do have records of Indians filing discrimination charges, and nothing has ever been done about them. This is not only in the State but in the Federal.

What we're saying is that we have to have someone in there. Now, what would this Commission do, what kind of recommendation, or what follow-up? I was quite concerned about you yesterday when you made the statement, "I don't know what we could do, if anything." I'm quite concerned about that. I would like that answered, and I would like to know one other thing: Who is sponsoring this forum?

CHAIRMAN HARRIS: The Federal Government.

MR. MCKENZIE: Under what department?

CHAIRMAN HARRIS: It's under the Presidential Commission that was enacted by President Johnson creating the Council, a six-member Council of Indians across the nation and members of the Cabinet. His intention was to bring to the attention of the other agencies their lack of responding to the needs of the Indian community. And I asked if I could share the particular area of my particular concern, of off-reservation Indians and Indians in the urban centers.

The other men on the Council have other -- they are in employment, health, and other areas of concern. I felt the need was justified to have a subcomittee of the Council to look into this particular problem but I don't want to leave the impression that I can solve all these things.

For one thing, we're caught in a change of administration, and as yet, we do not know how this administration -- it appears to be very interested, and we're working closely with the Vice President's staff, and they show great interest. We're hopefully going to go on to make recommendations to the members

of the Cabinet of the new administration, but we are caught in this process of the change of parties, which changed the Cabinet. The chairman of our committee is the Vice President of the United States.

I felt I shouldn't hold out a great deal of hope, not knowing what would happen in the future. But I felt that I should continue on in this effort so that in some form we would have at least in some official document some members and some recommendations, and at least a voice to be heard, which I don't think in the past we have had.

MR. MCKENZIE: I'm sure you have read the recommendation or what Senator Kennedy is pursuing.

CHAIRMAN HARRIS: In Indian education.

MR. MCKENZIE: In Indian education. His recommendation is going to be to the Congress. Are you in accord with him?

CHAIRMAN HARRIS: I was working closely with Robert Kennedy, but I'm not up to date. I have furnished the committee some information on some of these schools that individuals sent to me, knowing of my interest, and I furnished them information, but I don't know what -- I haven't kept up or had any relationship with the committee other than I do forward them information, complaints, recommendations that are mailed to me directly.

MR. MCKENZIE: Do you have any connection with the mayors in these cities? Do you have any reports that go to these mayors?

CHAIRMAN HARRIS: No. We invite people from the mayors' office to sit in on these hearings. We invite city people, state and federal officials to sit in so they can hear. Jim Wilson from the Indian desk in Washington is here, that I recognize. BIA have sent representatives, and there was a Mr. Johnson from OEO, but I don't know what other agencies are represented. They were all extended directives from their superiors to attend, to hear what you all have to say and to respond. I don't know -- we might have a show of hands of public officials or representatives of Government agencies.

There's one, two, three, four, five, about six of them are here.

We do make notes to ourselves, to the staff, to see what departments do show up, and also they will have some

recommendations to make, because they all did receive telegrams from their departments in Washington to attend these meetings and to hear what you had to say, just like you did about the agencies you have referred to, and which they need to know.

MR. MCKENZIE: It seems to me, Madam Chairman, every change of administration we have the same procedure. That's why I brought up last night the political aspect. It's just become a political football every time we have a change of administration. I realize you have a change with respect to the Commission. It's the same thing, though. Every time we have a new administration, then we've got to have a research of the American Indian.

(Laughter.)

MR. MCKENZIE: This has been perpetuated time and time again, and nothing has ever been done.

This is the time now that the Indians are going to see what is being done, and I personally am going to take a part in this and see, because I'm aware of the things that have happened, and I think the majority of Indians here are going to follow this thing through.

CHAIRMAN HARRIS: I suffer from the same frustrations that you have. I have sat in and testified before committees, and I know how you're feeling right now, and the feelings that you're expressing.

My feelings are that many of the public officials in local communities are not aware, as has been said over and over again, they're not aware that we're here in these great numbers. They're not aware that we need these particular services. So, my intention is, if we accomplish nothing else, that they will be aware that we're here, and we can't say that now. We know that to be a fact.

This is why I have no objection to the frustration that is shown here, or the anger, or -- not anger, but militancy, because I feel the same way. You're totally justified in your response to that. I know how you're feeling. Other than that, I don't know how to respond.

MR. MCKENZIE: Well, I think one of the things that should be done, and my statement before, is that the dominant society of the free world of the United States established their system of Government by direct criticism of the previous government in the old country, where they came from. Our system of government under the Bureau of Indian Affairs was

established by retaliation, and that's why we're still under United States Civil Code 25. And it's the dominant society that put us there.

It's these people, the agents of society, the representatives of society, who should get us out of that dilemma. I don't see why we have to come in every change of administration and present our frustrations to you. I would rather present my frustrations to a paleface than I would you. We have woman suffrage, and the lady is equal, and they want employment, and that's why I just forget about the opposite sex and do it on an equal basis.

(Laughter.)

CHAIRMAN HARRIS: That's my other cause.

MR. MCKENZIE: But one of the things I think that has been in the task force under the Kennedy Administration was the fact that we had at least seven Indians on policy decision making on the Indian Bureau. If it's to exist -- I can't see why it should exist, but if it is to exist, this was one of the recommendations that has never been followed through.

We as Indians in this area presented 12 recommendations. I made the remark that we criticized the Indian Bureau. We constructively criticized the Indian Bureau, and we put in 12 recommendations to the Indian Bureau. They were such good recommendations that the Indian Conference, the Chicago Conference, the first one that was held, took eight of our recommendations, and none of it has been done anything about.

The first thing they did was they established Phileo Nash as the Commissioner of Indian Affairs. He got in the wheel and he was just a little cog. You know, he couldn't do nothing.

All I'm saying is since the agents of society and the representatives of society have got us in this bind, we have to fight the Indian Bureau, and how can we do this when they're the judge and the jury? If the Indian Bureau is to exist, we want it under democratic process. It is not under democratic process. We don't have any right to recourse. If we have any recourse, it's sent right back to the judge, and it's time, I think, we come into a democratic process. If we're to have an Indian government, we want it governed by the Indians and for the Indians.

Madam Chairman, this is my recommendation, before I get all emotionally shook up.

(Applause.)

MR. NAHWOOKSY: Is Mr. Costo here?

(No response.)

MR. NAHWOOKSY: Reverend Venema?

(No response.)

MR. NAHWOOKSY: Lee Sclar?

LEE SCLAR: Madam Chairman, my name is Lee Sclar, and I'm an attorney for the California Indian Legal Services, which has come in for some little bit of criticism this morning. I hadn't really planned to talk about the work we are doing, because it's largely concerned with rural Indians, but I think that, if I could, I would like to take a few minutes to explain what our program is doing and how it is that some of these needs for legal services aren't being met by CILS.

One of the things that was brought up this morning was the need for representation in criminal cases. The rules that we operate under, which are the rules of the Office of Economic Opportunity, generally prohibit us from taking criminal cases. Only if there is no public defender and no system for appointing counsel can we get into a case. Now, because of Supreme Court edicts, it's practically impossible for a locality not to have one or the other of those systems for providing counsel, so generally speaking, we cannot get into a criminal prosecution at all.

Also, Indians have many, many legal problems which are the same sorts of legal problems that white men have. They have contract problems, welfare problems, divorce problems, adoption problems. They are very, very numerous and they definitely need attention, but we have a very limited staff, and there are many, many problems that involve Indian law, questions that affect many, many Indians.

The reason that we got a specially funded Indian law program for California was to take care of the special needs of Indians to take care of the problems which Indians have in common with the public, especially in urban areas. There are other legal service programs. In the urban areas, San Francisco has the San Francisco Neighborhood Legal Assistance Foundation. They will give services to Indians.

We know that. We've talked with them. If the problem is just a general problem, like a casino law problem or a welfare problem, and it doesn't involve Indian law, they will be glad to help you out. There are legal services like that in practically every county in the San Francisco Bay Area.

If you have a problem that involves an aspect of Indian law, that there's something uniquely Indian about it we'll be very glad to see you. We're very anxious to help people with those kinds of problems.

As far as our activities in the urban area, our program was funded as an outgrowth of the California Rural Legal Assistance. Originally, we were just supposed to help rural Indians. Recently, since about the beginning of this year, we have started a little bit to get into the urban area. We have an office in Los Angeles which has one person who spends about half of his time on urban law problems.

Mrs. Harris, you referred to the organization of 20 Indian groups into a pan-Indian association. We helped to draw up the papers to get that group together. We are also doing a few things with the Relocation Program, but our Board of Directors which has a majority of Indians, although OEO is balking at that -- they don't think it's a good idea for a group that is being served to control the organization that is serving them -- has rebelled somewhat at the idea of our getting too involved in urban legal problems. We don't have a whole lot of staff and there are many, many rural Indian legal problems to be solved, so at least until such time as we get a larger staff, we really will not be able to get too involved in the problems of urban Indians, even their special Indian problems.

There are a few other things I'd like to say in response to things that were said this morning, specific things.

First of all, I'd like to point out that, unfortunately, all of my lawyers are white men. This is very regrettable Last summer, we had an Indian law student from the University of New Mexico Law School working with us as a summer clerk. We tried to get another summer clerk from New Mexico, which has an Indian law training program, which is a program for Indian law students.

Unfortunately for us -- perhaps fortunate for the Indians -- OEO has seen fit to send 50 Indians who are trained to be law students to Washington this summer to be summer interns with Congressmen and the Federal agencies, so it seems that we will not be able to get an Indian with us this summer as a law clerk.

I think it's important for you to know that we know at least three people, including one of our community workers -- we have two Indian community workers -- one of them will probably go to law school next year, and we know of two other California Indians who are seriously thinking of going to law school, so that in the future you may have Indians who are lawyers, who will be able to serve you. As I say, it's unfortunate that you have to be served by white honky lawyers, but there doesn't seem to be any way around that for the time being.

(Laughter.)

MR. SCLAR: I'd also like to point out, some of you have referred to the problems you have had in getting any relief from FEPC and organizations of that sort. I think it's partially because they don't have any Indians, but I think it's largely because it's an essentially powerless agency. They can investigate and they can talk, but they can't do anything.

We ran into a problem like that in Lake County where they investigated and said, yes, there was discrimination. Then we talked to the county and we talked and talked and they did nothing. Finally, we brought a lawsuit against them charging them with discrimination, and they hired nine Indians.

The law can serve you in many ways. The problem of lack of hospitals was raised for urban relocated Indians. This is not just a problem for urban relocated Indians. The problem is that California Indians, rural and urban, simply don't have any PHS-provided hospital services. When the Government started terminating services to the California Indians, one of the first services to get terminated was hospital services.

So, one of the reasons why relocated Indians don't have any hospital services is because no California Indians get Federal hospital services. I know that doesn't make you feel any better, but at least it gives you some of the explanation for why that's going on.

I'd also like to say one other thing. Somebody mentioned that we're receiving $450,000. That's not accurate. We wish we were receiving $450,000. Actually, what we get is $270,000. Now, I know that sounds like an enormous number still, but it really is not that enormous. With that, we have eight and one-third lawyers (laughter) and three community workers. The third of a lawyer is a professor at UCLA who works for us a third of the time. And three community workers and a number of secretaries.

I think unless anybody has questions about our services I'd like to go on and say what it was that I actually came here about, which is, we've heard a lot this morning about how Indians are not getting what they are entitled to or what they should have, and although we have comparatively little experience in the urban area, we have a substantial amount of knowledge about the problems in the rural situation, and we think that one of the real major problems with the Indian situation in this country is the fact that Indians do not control the Bureau of Indian Affairs, if there's going to be a Bureau, as Mr. McKenzie said.

It's a very peculiar situation that we have here. When farmers have an irrigation district, they control it. When there is a bar association, the lawyers control it. What we have here is sort of a colonial government. It may have some Indians in it, but essentially it's controlled by the white establishment, and it dictates to Indians where they are going to live, how they're going to live, what they can do with their property, and there is no democratic system for the Indians to control that bureaucracy.

Now, since it only affects their lives, this just doesn't seem to be reasonable. Examples of what I'm talking about as it affects urban Indians, for instance, the Bureau makes a decision to spend money to relocate Indians rather than to improve the reservation so they will want to stay there. Now, this is a policy decision, and there doesn't seem that there is any reason why it should not be Indians who make the decision as to whether or not the Indians are to stay on the reservation if they want to or to be relocated.

Also, the Bureau pursues a policy, when it does relocate Indians, of relocating them into bad housing, often giving them bad training, schools that are not equipped to give credentials that will give anybody a job once they get done with them. There is very little provision for return, especially if the Indian stays for any length of time and then finds that he can't make it in the white society.

Now, they could elect to spend the same amount of money, bring fewer people here who want to come, but do a much better job of relocating them. The Bureau has -- and I think it's a hangover from the termination policy that the Bureau doesn't seem to be able to let loose of -- the Bureau wants to shove people off the reservation just as fast as it can. As long as it gets him to the city and gives him something that he can designate as a relocation program, it doesn't care. Also, it trains primarily for technical jobs. Well, there is a need for some technical skills, but what about Indians who want to have other kinds of jobs beside technical jobs? You know, computer operators and computer programmers and all the new kinds of jobs that are coming up in our society.

If Indians were in control of the Bureau of Indian Affairs, I suggest that a large number of these problems, which are really policy decisions which are mistaken, would not occur.

Now, Congressman Tunney-- I was a participant in a press conference which California Indian Legal Services called last week. He was there, along with Mr. White, who is from San Jose, who is -- he's a relocated Indian at the Center down in San Jose, and Tom Campbell, who is one of our Indian community workers, and one of the things that they come up in favor of -- and I"d like to introduce a copy of the press release which came out at that time -- and this was supported by Congressman Tunney and he plans to introduce a bill to this effect is that Indians of the United States shall be given control of the Bureau of Indian Affairs within three years. There is to be a one year's study of how this transfer is to occur, and in three years the transfer is to take place.

Now, that doesn't just mean that there will be Indians in top positions in the Bureau of Indian Affairs. It means that at the national and regional and local levels, there should be some sort of structure so that the Indians can tell the administrators what they want done, not the other way around.

As I said before, what we seem to have is hangover colonial structures. It's like the British running their little trust territories, and if they build schools and roads, they feel they've done their job and they aren't really concerned with what the original inhabitants want. I think the situation is the same with Indians today. It has been for 150 years and it's time that that sort of colonialism came to an end.

(Applause.)

CHAIRMAN HARRIS: How could you -- how could the group of people that are interested in obtaining your services, how could they assist you, or how could you coordinate your efforts to be more productive?

MR. SCLAR: Well, it has taken a long time. One thing that happened when we first came on the scene was that that there was a lot of suspicion and hostility. We were white and we were attorneys, and the Indians in California got a very bad time from their claims attorneys. And initially, we were Federally funded; we were another bureaucracy. That combination doesn't lend itself to confidence.

We have worked with Indians and gradually, over time, we have established the confidence of a number of Indians and Indian groups throughout the State. In the urban areas, for instance,

we've worked with Mr. Spencer of UNA, and gradually, Indians are learning about us. Now, where it used to be that we would have to go out and see what their problems were -- and we still do that, we go out to meetings; I have one next Wednesday -- Indians are coming to us. They know that what we're looking for are problems that are peculiar to Indians and they come to us with their problems. Usually, they affect a large number of people. We try to solve it by negotiating with people, writing letters, but we found especially with the Bureau, that writing letters does not really work, and we started bringing lawsuits against the Bureau.

I give you an example of the sort of thing that would never happen if Indians controlled the Bureau. Down at the Poway Reservation, there have been some allotments. One of these allotments has passed and is in the hands of a white man. There is an irrigation system at Poway. The white man's land was not connected to it. There was no connection.

The white man asked the Bureau to please connect him up. The Bureau said okay, despite the fact that they had refused to do it for the prior Indian owner of the land, and despite the fact that they won't do it for other Indian allottees at the Poway Reservation. That should never have happened. If Indians had controlled the Bureau, that could never occur.

We brought a lawsuit to stop the thing from happening, and the judge told us that there was nothing in the law relating to appropriations for the Bureau of Indian Affairs that said they couldn't spend it for white men, so we have to appeal the case now. That's nonsense. We should never have to waste out time bringing suits like that, but we do, because the Bureau is filled with people who can't see their role as advocates for the Indians. They see their role as bureaucrats who know what's best for the Indians and try to ease the conflicts between power companies and the State Government and every other group that has interests that conflict with the Indians, instead of defending the Indian position.

I don't know how to tell you how we could be of more use to Indians than we are except with more money. With more lawyers, obviously, we could do more work. But I'm really not here to make a plea for more money. That isn't why we came.

CHAIRMAN HARRIS: Thank you.

Would you state your name for the record?

MISS MCPHERSON: I came out from Fort Yates, North Dakota, on relocation in 1959, and I was told when I got to Oakland that once I went through the rigmarole at this end, my legal -- I was given this impression, that my legal rights as a member of the tribe were ended because I had accepted relocation, and therefore, I haven't kept up with things. I've gone out of the Indian community almost entirely.

But I wondered about these people who want help now. Are you helping as many relocatees as California Indians themselves, or is it a combination of both?

MR. SCLAR: Well, we're doing very little work in the urban areas either with native California Indians or with relocated Indians or Indians who were picked up and moved here from other states. As I said, our program was originally set up to help rural Indians, and we are really just by sort of grace of our Board of Directors doing anything with urban Indians at all.

The problem that you mentioned is a very common one. A relocated Indian gets away from his tribe for, say, five years or so, and then decides that he would like his rights as an Indian back. Sometimes you will find that there are tribal constitutions -- which are very often drafted by the Bureau, I might add -- which provide that an Indian who is away for a specific time from his reservation loses his rights in the tribe, and the Bureau will then say, "Well, he's not entitled to anything as an Indian."

In California, this situation is that if you are terminated, you lose your rights, but there is the problem that many Indians never were connected with the reservation after the Federal Government stole the State of California from the Indians and didn't bother to give any land to a lot of them. They've never been on a reservation, and the Bureau says that since they don't live on or near a reservation, they're not entitled to Bureau services.

I really didn't want to get into that. This is causing a lot of friction. It's a problem which is very common in rural areas, but I really didn't want to get into that, because this hearing is really about the problems of urban Indians.

CHAIRMAN HARRIS: But it is a problem for urban Indians, because I have heard this expressed several times. Several people have come up to me personally and expressed this, and I for one, for instance, didn't know that there are some tribes, you are saying, that, by their constitution, if you leave the reservation for a certain length of time then you are no longer a member of that tribe?

MR. SCLAR: That's right.

CHAIRMAN HARRIS: Do you know the numbers or --

MISS MCPHERSON: Well, I was just --

MR. SCLAR: You're speaking of Indians from other states?

MISS MCPHERSON: Yes.

MR. SCLAR: We ran up against one. Our Board of Directors didn't want us to get into it because it involves a fight with a tribe in another state, but I think it was the Kickapoos that have a provision in their constitution that if you are away from the reservation for five years, you lose your rights in the tribe. There was one of the Kickapoos in Los Angeles -- I think I've got the tribe right; I'm not sure of that -- who wanted us to represent them, but our Board of Directors wanted us to stay out of that sort of fight.

CHAIRMAN HARRIS: Well, it's very interesting.

Did you want to comment?

MR. GERALD NOWELL: The particular reservation I come from, they have ten years that you no longer have a residence on the reservation, then you're dropped from the rolls, and if your children are born off of the reservation, they aren't put on the tribal roll either.

Now, this I would think would be quite a violation of a person's civil right, but how would you go about establishing this?

MR. NAHWOOKSY: What is your name, please, for the record?

MR. NOWELL: Gerald Nowell.

MR. SCLAR: This problem of whether a constitutional right is invloved in membership in a tribe is a very touchy subject, very touchy indeed. Another similar problem is the question of blood quantum membership. I think that there probably -- I don't want to say that there isn't, but probably the courts would hold that the tribe is entitled to say if someone leaves the reservation for ten years, that the tribe could say he is no longer a member. But I think it's an arguable issue.

MR. NOWELL: I think they should, before the individuals are sent on relocation, they should be informed as to what is happening.

MR. SCLAR: That's right. The Bureau controls telling people what's going to happen to them, what are their rights. In California, they were terminating people just as fast as they could terminate them, and they never told them what termination was about and what the consequences were. It wasn't until we came along and published a booklet about termination that the Indians had really any substantial idea of what it was all about.

If I can go back to just one thing about this "on or near a reservation" business, this may have some bearing on what you're doing, since perhaps one of the things that could be done would be to eliminate this phrase "on or near the reservation" from the statute which provides for job training. I can't remember what it is, 25-209, or something like that. It provides for job training, but the person must live on or near a reservation. Well, for the many Indians in California who don't live on or near a reservation, who have moved to urban areas or who don't live on or near a reservation, this is a grossly unfair situation.

CHAIRMAN HARRIS: Well, that's one of the reasons I'm so interested in this area, because those policy decisions affect Indians in Oklahoma, because, you know --

MR. SCLAR: That was in the statute. That's not policy, that's right in the statute. You have to be on or near a reservation to get job training.

CHAIRMAN HARRIS: But this doesn't have to hold true with OEO, for instance, or other agencies.

MR. SCLAR: That's not OEO.

CHAIRMAN HARRIS: It is true of OEO.

MR. SCLAR: Well, if it is, it shouldn't be. For instance, our program is not so restricted. We feel no compulsion to represent Indians who only live on or near a reservation. They can live anywhere in the state. Now, we give most of our activities to rural Indians, but don't insist at all that they live on or near a reservation. We couldn't care less whether they live on or near a reservation.

CHAIRMAN HARRIS: You're not financed through the Indian desk.

MR. SCLAR: No, but we're financed through OEO.

MR. JOHN ADAIR: May I ask a question?

CHAIRMAN HARRIS: Yes.

MR. ADAIR: John Adair, from San Francisco State College. I think it's a gross oversimplification to say that most of the problems we've been talking about here today about urban Indians, to say nothing about rural Indians, would be solved by turning over the Bureau to the Indians. This is a contradiction of other points, and the points you have just made; namely, that the Indian Bureau inherits the stamp of colonialism, and it was set up as an institution under, if you will, this policy of government.

Turning it over just to Indians is not nearly enough. It would seem to me to be doing a great disservice to the American Indian to put them in responsibe positions in a segment of the government that is no longer functional to the needs of the Federal Government. One of the primary concerns is the relationship between the Bureau of Indian Affairs and Congress, and as those who work in Washington and on the national scene know, the Bureau of Indian Affairs no longer has the power, the budget, nor the respect of Congress.

When OEO came along, and when the Peace Corps came along to jolt the national government into recognition of this fact. OEO is able to do things because it has power and it has money and it has government behind it; whereas, the Bureau doesn't.

Putting in more responsible leaders in the Indian Bureau would be to completely frustrate the Indian.

MR. SCLAR: I think you misunderstood what I quoted. First of all, as I thought I made clear, I said, "if the Bureau was to be retained." Secondly, the proposal was not to put Indians in more responsible positions in the Bureau.

MR. ADAIR: You did say "Indian-run," didn't you?

MR. SCLAR: Yes, but by "Indian-run," as I thought I stated, I did not mean simply to put Indians into responsible positions on the Bureau, but to establish in some manner democratically selected boards, just like the boards of the bar associations or the irrigation districts, to tell the bureaucrats what policies they are to pursue.

MR. ADAIR: Essentially, that's what was attempted under the Reorganization Act --

MR. SCLAR: No, it wasn't. There was nothing in the Reorganiztion Act -- just let me finish -- which in any way gives Indians any power over the Bureau of Indian Affairs. It was to strengthen tribal governments, but the tribal governments were given no power over the Bureau whatsoever.

MR. ADAIR: Well, could I pick up with your second point which I agree with, at least as you intimated; namely, other ultimate means might be found in terms of government. It would seem to me that -- we have all seen. I'll put it that way, that the health is greatly improved, the whole administration of public health is improved under HEW, under the United States Public Health Service, Indian Division, compared to under the Bureau.

MR. SCLAR: I would disagree with you wholeheartedly, sir. I will give you two examples of how fallacious that is. I'm not saying it's any worse, but it certainly isn't any better.

We note two situations where HEW has installed faulty water systems, and I mean grossly faulty water systems -- water systems that don't work, that pump contaminated water, that were inadequate when they were installed. Do you know what the response of HEW is when we complain about that? They say, "Tough luck, fellows." We had to bring a lawsuit with one of them. We brought a lawsuit. The Bureau and HEW fought it all the way. They didn't want to fix the water system. We finally got a preliminary injunction from a judge ordering them to deliver water to one of these places --

MR. ADAIR: Where are these water systems you're speaking of?

MR. SCLAR: One of them is the Geeville Rancheria and the other is the Dry Creek Rancheria.

MR. ADAIR: Well, I think it goes across the whole picture, the whold Federal picture. The California reservations have been neglected by Federal agencies whether it is one Federal agency or the other. I think the picture shows that in Arizona, New Mexico, Montana, the northern reservations, and in Oklahoma, I think the statistics of child health show that --

MISS JUSTICE: I disagree with him. I really do. We buried my 17-year-old cousin in January because an HEW doctor put a cast on a gunshot wound. Seventeen years old and he died of an infection. In this day and age, you do not die from infection any more. He was 17 years old, and when we tried to sue that doctor for malpractice they told us we couldn't. HEW protects their doctors from the Indian

people. They slaughter us. They protect them.

So don't bring in the northern states in this, because they're just as bad off as California, as far as HEW is concerned. Indian people are being killed, slaughtered in those hospitals. You've all had relatives who died in them.

(Applause.)

MR. SCLAR: That's another thing. The problem in the case of these reservations was not neglect. They purported to come in and put water systems in. They just put bad ones in when they did it, inadequate, with contaminated water. It's not a job that they're not doing. We know that they're not doing enough, but the point is that even when they do do it, they do a lousy job, and I supsect that one of the reasons is that Indians are so buried in HEW they can't get anywhere. They are up against a bureaucracy that is at least as bad as the Department of the Interior.

(Applause.)

MR. ADAIR: I take exception to that. I think the national picture does show that, for example, a program in psychiatry has been started on many reservations.

(Cries of disagreement from the audience.)

MR. ADAIR: I know at least in the southwest it has.

(Audience indicates disagreement.)

MR. NAHWOOKSY: Please, please. Let's be recognized here, if you will.

MR. FRANK ARCHAMBAULT: My name is Frank Archambault. I'm a Sioux from Standing Rock Agency, North Dakota. I really don't think that we ought to confine ourselves solely to the problems of health. The speaker made mention about the Indian Reorganization Act of 1933, I think it was. John Collier, unfortunately -- a great Commissioner of the Bureau of Indian Affairs -- was born 50 years too late.

Now, what I was told on the Navajo Reservation was -- I was working there -- was that the Indian Reorganization Act was passed for the purpose of giving greater authority to the individual Indian tribes, for them to govern their own affairs. I went back to my home reservation this year. They don't have any more authority today than they had in 1933.

(Applause.)

MR. ARCHAMBAULT: I'm not too sure -- I don't disagree with you at all. I don't disagree with that.

So, let's talk about how we're going to get this tremendous budget that the Bureau of Indian Affairs has, and move from the money -- I mean, from the white people who are controlling it -- we've got an Indian Commissioner, but he is probably a figurehead -- moving the money from the Bureau to the tribes themselves, and see what they can do. I think the Navajo Tribe is doing more than any of the other tribes.

Pardon me.

MR. SPENCER: I'd like to go back to the statements that I made yesterday, to enlighten Mr. Adair. I also refer to the "Navajo Times." I believe it was the last edition, where a Mr. Frankie Howard, one of the tribal councilmen, actually accused HEW of malpractice, and I think I gave a full report yesterday.

I recognize Mr. Adair, but I can't -- being an anthropologist, I know he's been out on my reservation, but for him to make a statement like this, I disagree with him.

(Applause.)

CHAIRMAN HARRIS: Are there any other questions on the Legal Aid Society, California Legal Aid?

MARIE BONIFANTE: Marie Bonifante, Tlingit, from Alaska. Recently, we had an oil strike up in Prudhoe Bay. Up to now there are only two Alaskan organizations that are -- yes, two of them, the Tlingit Haida Indians of Alaska and the Alaskan Native Brotherhood, that are organized outside the State of Alaska. Last year, six bills were introduced into Congress, and out of the six bills, I think four of them tended to exclude the Alaskan natives and Indians from any benefits of these lands. All the six bills died --

MR. SCLAR: Are you speaking now of the Alaska land claims?

MISS BONIFANTE: Yes.

MR. SCLAR: Well, I don't know that that's really a subject that we want to get into here. It's a very complex thing. I don't think it affects rural Indians.

MISS BONIFANTE: Oh, my goodness!

MR. SCLAR: You mean there are urban Indians who would like to participate in the claims that will come out of that, if they were paid over?

Let me just say a word here. I follow this as closely as I can through the only source that I can, which is the Tundra Times. It looks like Senator Jackson is going to put some sort of a bill through Congress in the next year and a half, if the state and the Alaskan natives and the Aleuts and the Indians on the one hand, and the Federal Government on the other hand, can't come up with a solution, and as I recall, the bill that Jackson is talking about would give the Alaskan natives less land than they want, substantially less. He's talking about 40 million acres, but he plans to give them, instead of $500 million, $100 million.

It's really so speculative at this point to talk about it because nobody has settled on the amounts --

MISS BONIFANTE: Well, actually, I'm not talking about -- I wasn't talking about the amount or the land. What I really want to know is how can the natives and the Indians down here have a voice?

MR. SCLAR: In what is eventually passed, you mean?

CHAIRMAN HARRIS: And what are their rights, since they're down here and the land is up there?

MR. SCLAR: As far as your rights go, I really don't know. It would take a very thorough examination on my part. You may have tribal membership rules or membership ordinances or provisions and constitutions which say if you are away for any particular length of time you cease to be a member, and the bill may provide that you can only participate if you're a member or eligible for membership in a tribe. That's a very common kind of thing. It wasn't what we've done in California, but California was a rather peculiar situation.

CHAIRMAN HARRIS: Could she come to you, for instance, and you could advise her?

MR. SCLAR: No, we really would be in almost no position. We tried to get into one of these involving the Cheyenne-Arapahoe War, and it's just immensely difficult for us, by long distance, to try to get into these things effectively.

You know, there's an Alaska Legal Services Program, headed by a man named Jacobs --

MEMBER OF THE AUDIENCE: Art Jacobs.

MR. SCLAR: Is that his name?

But the organization is largely supposed to help Alaskan natives. I think your best source of information as to an urban-dwelling Indian in the lower 48, the rights in an Alaska claim would be found out by writing the Alaskan Legal Services Corporation, in Anchorage. I think it's 425 G Street.

CHAIRMAN HARRIS: Now, are there any other questions? There's one.

MR. EARL LIVERMORE: I understand that California Legal Assistance, a bill -- considering a bill that is similar to the Omnibus Bill. There's a bill which is broken down in four points that is presented by the Bureau of Indian Affairs.

Now, I understand that you're doing some research on this or you're going to come out with some information on this and some recommendations.

MR. SCLAR: Yes, that's right.

MR. LIVERMORE: I was just wondering how much time we had before this will be brought up before Congress, or how you're going to --

MR. SCLAR: Yes. We will -- when the Omnibus Bill was proposed -- I guess it started a couple of years ago -- we prepared an analysis, which we sent out -- at that time, we didn't have a very big mailing list -- which we sent out to everybody on our mailing list at that time, which criticized the bill. The Bureau is again, this year, introducing a slightly different Omnibus Bill, and one of the attorneys in our office is in the process of preparing an analysis of that bill.

It will be mailed out to everybody who is on our mailing list, about 1,500 people. That covers a lot of people in California, and people in other states who have gotten on the mailing list.

CHAIRMAN HARRIS: How could they get on your mailing list? For instance, Mr. Livermore's organization, could they send in their --

MR. SCLAR: Oh, yes. Any organization that wants to be on our mailing list we will gladly put on.

MR. SPENCER: We'll print it in the "Warpath."

MR. SCLAR: Okay. It may be kind of lengthy to print in the "Warpath," but we'll be glad to have it there.

MISS MCPHERSON: How would an ordinary Indian in the city find you for help? Where would they go? Who would they call?

MR. SCLAR: All right. I do want to caution you that most legal problems which you have in common with just the ordinary white citizens we're not going to be able to handle it all. If the problem is one of Indian law, we have an office in Berkeley, California. Their number is 845-6171. The office in Berkeley takes in everything north of the Tehachapi.

Then we have an office in Los Angeles. We have another office in Escondido.

CHAIRMAN HARRIS: The Neighborhood Legal Aid, could she apply to that?

MR. SCLAR: Yes. If you have a problem just in common with white citizens, like a contract case, a welfare case, by all means see a Neighborhood Legal Assistance office.

MR. NAHWOOKSY: Dr. Wilson.

DR. JAMES WILSON: I'm Dr. Jim Wilson, from the OEO Indian Desk. We have a long-range program. We're supporting 36 Indians in law school now, and we're looking for more. If you know anyone who is interested, have him write to me, and we will put him in touch with the people who can provide him with information. There's no age limit whatsoever. We find, as a matter of fact, most of our students are in their late 20's, early 30's now. We're looking for more.

The basic program is run from the University of New Mexico, but we have one student at Harvard, one at Yale, one's down in New Mexico, Arizona, three down at UCLA, and various places. We'd like to increase that number.

We anticipate about a year from now our first graduating group of about 12. It's a long-range program. It's not going to help you tomorrow, but you've got to get started coming back.

CHAIRMAN HARRIS: Thank you, Jim.

DR. TOM WHITECLOUD: As long as a lawyer has spoken, I thought a doctor should speak. I'm Dr. Tom Whitecloud, Chippewa. I have correspondence from Washington, and they're looking for medical students. And I can assure you that the profession is looking for raw meat to run through their grinder, and if you think you're man enough, why, take a shot at it. There's no reason why an Indian can't go on through medicine. There are a number of Indian doctors, and most of them have gone through on their own. But the Indian Service was kind enough to loan me some money, an Indian group in Massachusetts loaned me some money, and I got through, and I have a son who is a physician, and I brought him through on my own.

But the profession is looking for people to go into medicine. It doesn't make any difference what color he is, a doctor is a doctor, and the public will accept you as a physician on your own merits. If you're a poor physician, that will change it. But they're not going to not go to you simply because you're white, black, pink, purple, or whatever, as long as you know what you're doing.

I have just retired, and I have never had any prejudice as far as being an Indian. Now, I have been a bastard many a time, but no one has ever called me an old Indian bastard.

(Laughter.)

DR. WHITECLOUD: You cannot be perfect, and in medicine we're always on the defensive about something, and you get used to it after a while. But do not think that race has anything to do with your chances of getting into school. In fact, I have found it actually an advantage. If I had not been Indian, I probably could not have gone through. I felt bad about it for a long time because I felt a little chagrined about it, having to go on an Indian Service scholarship. Then I found that if you're German, you go on a German scholarship, and if you're nothing but a nothing, you go on a nothing scholarship.

The opportunities are there, and you can sit on your butt and cry about it or get up and go after it. But it's there and nobody is going to say you can't have it.

Thank you.

(Applause.)

CHAIRMAN HARRIS: Along those same lines, since we're on the subject, Harvard is offering full scholarships in the field of medicine and graduate studies of education, and these are for people with families, and they're supposed to have some sort of little family plan to help a student along, and if you're interested in graduate studies in education, particularly, or medicine, here is an opportunity.

Also, if you don't feel you have the qualifications, they'll extend the term of schooling another year to give you a chance to gain the requirements to go into medical school. So, it's worth looking into if you know or have a relative that has the interest of a young person, or an older person that has the background.

If you will contact me or the Council, we'd be more than pleased to help in any way possible, because this is a real opportunity, and they are full scholarships, and there is a great awareness in the medical profession of their lack of minority people, particularly Indians, in the field of doctors and nurses and other services.

This scholarship is also in the field of education, which would mean that it would put you in an administrative level if you have this particular background, and, of course, the influence of a higher diploma means a great deal. So, you might want to take advantage of those opportunities.

We'll call the next witness, and then we'll have a break.

MR. NAHWOOKSY: Frank Archambault?

MR. FRANK ARCHAMBAULT: My name is Frank Archambault. I'm a Sioux from the Standing Rock Reservation.

I spent 10 years with the Bureau of Indian Affairs, and I quit in disgust.

(Applause.)

MR. ARCHAMBAULT: Last fall, I attended, at my own expense, the National Congress of American Indian Affairs conference in Omaha, and whoever the Chippewa was that was here, Dr. Whitecloud, one of his brothers said to me, "Do you know what BIA stands for?" I said, "What?" He said, "Bureau of Indian Annihilation."

I had my own definition of BIA, and this is the Bureau of Inefficient Administration.

(Applause.)

MR. ARCHAMBAULT: Anyway, if I may provide a little levity to you people -- and I am told that this is an absolute truth, and it happened at Leupp, Arizona, on the Navajo Reservation. It was lambing time and the stockman on the Leupp Reservation at that time, before it was consolidated, was worried because there was not enough shelter for all the lambs that he expected from the crop, from the sheep.

So, he wired the Bureau in Washington asking for an allotment of money for lumber, nails, etcetera, to build huts, shelters for the newly born lambs. Do you know what the answer was? "Request denied. Postpone lambing time till spring."

(Laughter.)

MR. ARCHAMBAULT: Now, this, so help me God, is a fact. I know.

A little more levity might not hurt. One evening I got a call. I was working at Window Rock, Arizona, and I got a call from a doctor, Dr. Katz, who was then employed with the Bureau of Indian Affairs over at Winslow, and he said, "Frank, can you meet me in town tonight?" I said, "Well I guess so." He said, "Gee, I gotta see you." So I said, "Okay, doc, I'll meet you in town."

We set up a meeting place and we met. He said, "Frank, you know this annual estimate that the Bureau of Indian Affairs has, that they use to order on an annual basis?" I'm sure that many of you are familiar with this. You order things on a yearly basis.

He said, "Frank, I ordered 50 pounds of Epsom salts." He said, "Today, I got a call from the Railway Express agent in Gallup here telling me that he had on the dock two and one-half tons of Epsom salts."

(Laughter.)

MR. ARCHAMBAULT: Now, the reason for it was very simple. The unit was cwt, hundredweight. All he wanted was 50 pounds, but he put down 50 instead of a half, so he got 5,000 pounds of Epsom salts, enough to pave the highway all the way from Winslow to Gallup.

(Laughter.)

MR. ARCHAMBAULT: Well, anyway, as I say, I quit the Bureau in disgust, in literal disgust. My last job was with the Internal Revenue Service. I'm now retired. I spent 35 years in Federal work. My last job was the Equal Employment Opportunity officer for the Internal Revenue Service. As part of my job, it was my responsibility to visit the various Indian reservations in the Western Region of Internal Revenue to see what Internal Revenue could do in terms of employment of Indians.

Well, needless to say, we didn't get anywhere, and needless to say, the Internal Revenue has very damn few on their rolls. As a matter of fact, my boss, the personnel director, said to me -- and I was a statistic -- he said, "Thank God we've got you, Frank." I was the only minority group member in that office, in that whole office, throughout the 10 western states.

But anyway, as I moved around the area reservations, the one problem which came up most frequently was that of relocating, and as I listened to these people talk to me, it was very apparent that there was absolutely no screening, or very little screening. As a matter of fact, it was more of a numbers racket, and I would imagine that a good many of you people who are here today are nothing but a statistic to the Bureau of Indian Affairs on their Relocation Program.

They got you out of the reservation. They had not provided industrial outlets on the reservation to the extent that they could. Instead, they are shifting the burden from the reservation to the urban areas. And what happens to the Indian, to some Indians, and a good many of them, when they get into the urban situation? They're out of their cultural environment and they do not adjust.

The Bureau of Indian Affairs disclaims any responsibility whatsoever for the repatriation of that Indian back to the reservation. They are through with him. If he wants to go back to Standing Rock, Pine Ridge, wherever it might be, he's going to have to walk, hitchhike, or ride the rods.

I worked here in San Francisco, commuted across the Bay Bridge for almost 20 years, and I parked on 5th Street, worked up the street here just two or three blocks, in the Flood Building on Market, and at least two or three times a week, I was put the touch on by some poor Indian. They were not able to make the transition from a reservation culture to an urban culture. Here they are, broke, no place to go, so they wind up either in the city prison, I would imagine, or on welfare.

Now, is this progress for the Indian people? Actually, the Bureau of Indian Affairs carries you relocatees on its rolls as a statistic to get more money out of Congress.

Now, the gentleman lawyer who spoke a few moments ago about the Indian Reorganization Act -- how much of these Bureau monies are going to the crowds to administer this? I'll venture to say that 95 percent of it is going into the bureaucrats' hands, and into the merchants', in the vicinity of the reservation. It is not going into the economy of the Indian population on the reservation.

Now, another thing that bugs me is that, as I told you, in my job I had to visit the various reservations, and one of the things that I had to do -- or didn't have to do, but I did -- was visit the relocation office in Oakland. If there is any relocation office employee here from Oakland, if you feel insulted you're just going to have to feel insulted. But I visited that office on two or three different occasions, and there were a couple of Indian employees who, after my visits, found out who I was and kept calling me at my office here in San Francisco, saying "Frank, come over here. Come over here. Come over here. We've got to talk to you." So, it was after several telephone calls that I finally relented and went over, and the sad tale that they had to tell me, I mean, it again epitomized the Bureau of Inefficient Administration, because there was a white man, a contract teacher, who was running that damned office, and the director, Mahoney, who is now transferred to the Los Angeles office, I am certain was in conflict of interest.

I reported it to the FBI, I reported to Commissioner Bennett. The man, if he had been working for the Internal Revenue Service, I tell you here and now he would have been fired. What happened to him? He was only transferred to Los Angeles.

He drove a Continental. His wife had a big car. They had a nice big home in the open hillside, and on top of that, his two children were working under the OEO Program in the summer months. Now, if that isn't conflict of interest, if that doesn't call for more stringent disciplinary action than just a tap on the wrist and a transfer to Los Angeles, I'm willing to eat my shirt.

I reported this to Madam Chairman's good husband. An investigation was made, but it was a whitewash job by the BIA, and he's still with the Interior Department. He's still here. He's still a grade 14 in Los Angeles. He's still doing the same thing, I'm sure. There he is.

MEMBER OF THE AUDIENCE: What can we do?

MR. ARCHAMBAULT: Beg pardon?

MRS. LEACH: The contractor went down there.

MR. ARCHAMBAULT: Is he down there?

MRS. LEACH: He went to Louisana and tried to open up a school down there.

MR. ARCHAMBAULT: Well, maybe, Madam Chairman, you ought to take the names of Mahoney and Larue, and pass them on to your husband. If Larue has gone to Los Angeles, I'm sure there's something foul.

MRS. LEACH: Excuse me. In response to Mr. Archambault, we Indians that were concerned about this in the Bay Area, we took this before the Manpower Commission, and were able to get the school closed up, but we could not have without the help of Mr. Archambault and the FBI, and they sent an investigator out, and the situation was such that if the Bureau of Indian Affairs had found out he was here, it would have been impossible to gain any information, and we had to meet with the man at the Jack London Square Motel at 2:00 o'clock in the morning in order to give him the information we had, because the Indian students were afraid to meet with him in the daytime.

This is how bad it is here. When the late Robert Kennedy came, we met with him. He urged us to start a youth organization. We did. When Robert Bennett appeared, our young students spoke out against the inequities that they experienced in relocation, and they were ordered to disband their organization or they would lose their grants.

Now, if you think that this is idle gossip, you can ask any of our young people, and if you could get them alone, Mrs. Harris, where you are an Indian you could experience this empathy, perhaps, for your own people. Then they would tell you these things.

But they are not going to tell you out here in public. They are not all big-mouthed and so-called militant or radical, as I have been said to be. But our students need assistance out here. We adults are able to take care of ourselves, but these kids are defenseless. They put them in housing, the girls, that is run by lesbians; the boys in houses that are run by fairies. They have a locked room where they lock them up if they happen to go out and get drunk, and they lock them up and keep them there until they sober up. There's no fire prevention or anything else.

As a nurse, I have been very angry over this, but, of course, to no avail. Our hopes died with Robert. But we're exploring with you, now, Mrs. Harris, as an American Indian. Perhaps you, sometime in the dark of the night, when you're just Mrs. Harris, you will let your husband know some of these things. Your people are crying out to you on behalf of our children.

(Applause.)

MR. ARCHAMBAULT: I have one more beef, and still it involves BIA. Part of it is what the lady just spoke of.

In the Bureau of Indian Affairs Relocation Office in Oakland, and I'm sure the one in San Jose, they are run on an 8:00 to 5:00 basis, eight hours a day. Many of these employees who were there that I met, in my personal judgement, were ill-equipped for the job to begin with. The most important thing was that they did not have on the rolls of that office over there, that had some 20 to 25 people, a single social worker, a sociologist, to take care of the problems that the Indian people were having from day to day, that is, the Indian families.

Why, I don't know. Certainly there are many sociologists in the United States who would be very happy to work for the American Indian in helping him to resolve his urban problems, but they do not have a sociologist. These kids go out on the street, they go into the bars, they wind up in jail. They miss their school. They're out, bounced out of school. Again, they have no rights of repatriation to the reservation. If they want to get back, they walk.

Thank you for your kind attention.

(Applause.)

CHAIRMAN HARRIS: I really appreciate the things brought to my attention. It's hard to stay on top of things. There are so many individual things that happen like this all over the country, and I appreciate knowing. And what little we can do, we'll work at it, anyway.

I really appreciate the confidence that you have expressed.

I think it's time for a break. Our lady's fingers are numb, and we need to have a drink of water and a breath of fresh air, and come back in 15 minutes.

(Short recess.)

MR. NAHWOOKSY: I believe we are ready to resume now. At this time, we will hear from Eric Byrd.

Eric Byrd?

(No response.)

MR. NAHWOOKSY: All right. We'll continue, then, with Mrs. Winona Semple.

MRS. WINONA SEMPLE: My name is Winona Semple. I'm from Santa Clara County, Red Leg Chippewa. I am the County Coordinator for Head Start, and this is my particular interest and my particular concern now, and I would like Mrs. Harris, at this critical time with Head Start, to go back to Washington and make sure, as far as anyone can, that the OEO Program for Indian Head Start be continued at the same funding level, or greater, than it has before.

As of July 1, Head Start will be transferred to the office of HEW. We don't know what this means. We have great concern. Particularly, I have concern about the Indian program of Head Start.

CHAIRMAN HARRIS: We had bad news last night. They're cutting the summer program back. I was assured by Secretary Finch personally -- and I'm very crushed about this, and I'm very much involved, but I was assured by Secretary Finch that he had great interest, that Head Start would be protected under his particular department, and now they are cutting back the summer funds, and we don't know what the --

MRS. SEMPLE: Well, we hope this might mean there would be more full-year programs, because starting with the very young Indian is the time where we need to begin.

This is another point I want to make. In four years, in Santa Clara County, I have tried to get information from the Bureau of Indian Affairs as to where the relocated Indian children were, for Head Start. I was told I could not get this information, this was confidential information, and they said that they would let me know. I have never received one referral from BIA for a Head Start Indian child. The Department of Social Welfare respects our office and gives us complete freedom of the other welfare rolls, so I feel we should have the same privilege from the BIA to protect the confidentiality of the reports.

Another thing, for three years I have tried to get a consultant on the reservation, because I am an Indian, for Head Start. I have 10 or 12 friends, white, who have the same background I have, who spend marvelous summers jumping around the reservation being Head Start consultants. But this is the way it is.

We don't have an employment bureau where I can go. I've tried many avenues, because I think Indian teachers should work with Indian children. You can't get through the maze of red tape to find the right desk or the right person to do it.

I also want to speak -- George Woodward, of the -- I belong to so many groups -- of the American Indian Council of Santa Clara County, was scheduled. He could not be here. He asked me to say for this group that we're tired of committees, we're tired of these kinds of things that are happening, and we want some action.

Which reminds me that we belong to NATO. No action, talk only.

(Applause.)

CHAIRMAN HARRIS: Thank you, and I appreciate those particular remarks about the Head Start Program. As you know, I wear another cap of Chairman of the National Women's Advisory to the War on Poverty, and this is one reason, too, I try to get as much information, to see how the poverty program is working, and I'm very unhappy about what I'm finding. So, also, I will be able to make some recommendations.

I appreciate those comments and they will give me -- I do plan to return to Washington Monday, and I'll make inquiries about that, particularly since they are being more effective on reservation than we see here in the urban city. I appreciate those remarks.

Our next witness?

MR. NAHWOOKSY: Mr. Eric L. Byrd?

MR. ERIC L. BYRD: My name is Eric L. Byrd, and I'm a member of the Bahai faith, and I'm here today because I have spent the last month traveling across the south of the United States and the West, meeting various communities, talking with committees about their problems, and I also visited Indian reservations talking to Indians about the problems the American Indians are having.

I'm here, not because I'm an American Indian, but because I'm a human being, and also because, as a Negro-American, I do have some Indian background, and I think anthropological reports will verify that a great percentage of Negro-Americans have Indian backgrounds, have Oriential backgrounds, as well as white backgrounds.

I emphasize this point only to say that we are all inextricably related to each other, and the problems that we're having here, the discussions that you're having, the consultations that you're having -- I was in Mexican meetings. The same kinds of problems, the same kinds of frustrations, the same kinds of recommendations. I've also been in meetings of Afro-Americans; the same kinds of problems, the same frustrations, the same kinds of issues are at hand, in all these communities around the country.

I went to the reservations to talk to the Indians, and I have friends who are teaching on various reservations, in an attempt to ascertain further what the problems on the reservations are. We have Indians in the urban center of Baltimore, up in Baltimore, Maryland. I've traveled 60,000 miles to meet with the people and to talk about their problems. I've been to the Universities of Harvard and Yale, and other universities, talking to the students about the problems they are having in the country, in an effort to get a recommitment on the part of the youth of the country to become committed to the problems of so many of the various groups around the country.

I simply wanted to read into the record -- you know, the problems that the American Indians are facing are just coming to a head. A few years ago, in the late 50's, everything was the black, and now we're hearing about the blacks, and everyone is talking about the blacks. Now, we're just beginning to move into the area of the problems of the American Indians and the area of the problems of the Mexican-Americans, and it's very important that all of you are here and contributing to these discussions and voicing your frustrations and your concerns about the state of our human beings, our citizens of this country and our Indian population.

You know, there have been two beautiful reports and when I was at Harvard and other universities, I talked to them about two reports, in conjunction with the other things that I was discussing, that were on the American Indian. One of them, and all of you are aware of it, was in the "Saturday Review" Magazine of October 12th, about "The American Indian: A Portrait in Limbo." And the other, a more recent publication, the "New Republic" Magazine talks about education of the Indian community, and I would like,

for the record, to emphasize some of the points which were made in this article, and to emphasize some of the things that I have found in my travels and in talking to Indian populations, and to Mexican and Negro populations, which are suffering from the same problems.

In the last four years, I was just totalling up, sitting over here, I have traveled almost three times around the world in terms of the miles I've traveled. Last summer I was in the Middle East, talking to Arab youth about the problems they were having.

The reason I'm doing this is because I am Bahai, because we feel the unity of mankind. It's only when we become more unified in our efforts to achieve the station of man, to improve the human condition, that a real and significant change can take place. The only thing that our illustrious chairman has said -- this is a fantastic woman. This is a woman, first of all, and the rights of women in this country are very shaky. This is a mother and this is a wife, who takes all this time and energy coming everywhere to solve these problems, to talk about these problems, and I think we owe her a hand for the kind of contribution that she is making personally to improve the lot of so many people in so many areas.

But what I wanted to say was, with regard to that, that the problems that she is finding, these are the universal problems, and we must move more effectively towards solving them, and it's great that she has gone ahead to do this. But the thing about her statements -- and other people have made reference to it -- well, two things.

The chairman said that she didn't know what was going to happen as a result of these hearings, and as a result of this testimony, and this is unfortunate. Here is a woman who has access to people at the highest levels of government, who is unable, not due to any fault of her own, unable to make any assurances to the people that she is traveling to see in so many distant areas, that something is going to be done to alleviate the misery and the poverty and the just horrible circumstances that so many people find themselves in, in our country.

And then she said that it was a tremendous problem, that we really don't know -- and I was just talking to a lady a few minutes ago who came over -- if the President of the United States or the Vice President of the United States, who is the governor from my state, whom I know and am familiar with, or the members of Congress or the mayors of cities do not know the problems of the American

Indians, or do not know that Indians are in the urban centers, it's clearly an consistently because they don't want to know, because all they have to do is look around them to see the problems of the American Indians, the problems of Negro-Americans, the problems of Mexican-Americans, or any of the American people. It's only because essentially, if they are concerned -- and I hope and think they would be -- they are not concerned enough, because all it takes is looking around, opening one's eyes to see the problems and to see the state of man.

Then it takes action to alleviate these problems, and I hope that some action will arise out of the consultations that you are having around the country.

But I wanted to amplify certain things which were in this article, "The Non-Education of Indians." It was written by Daniel Henninger and Nancy Esposito. Their first remark, "In 1968, the Bureau of Indian Affairs budget was $241 million. Eighty-six million was spent on the education of 55,000 Indian children, and there is little or nothing to show for these projects."

They go on to say that, "Almost 60 percent must attend Bureau of Indian Affairs boarding schools, either because there is no public or Federal day school near in their area or because of social referrals." These are people who are referred for different reasons, because they have some language problem or because they are supposed to have some disciplinary problems.

They say that one percent of this 55 -- perhaps more than that now -- thousand people, less than one percent have a college education completed. In Alaska, there is only one Federal high school, so that 23 percent of the Alaskan Indians are sent to boarding schools in Oregon, and 267 others are sent to Chilocco, Oklahoma.

They say that one-third of the Bureau of Indian Affairs' responsibilities are concerned with the Navajo Nation, and that 92 percent of its children are sent to boarding schools, 92 percent; that 60 percent, there's a drop-out rate, 47 percent above the national average. The national average for dropping out of school is 23 percent of the total people who are in school, and 60 percent drop out of school, in terms of the Indians they are supposed to be servicing. And that there is a 690, this is to say, 700, to one ratio of students to counselors, 690 to one ratio of students to counselors.

For further amplification, I just wanted to read a certain passage so it would be a part of the record when Madam Chairman goes back to Washington.

It says, "The assimilation" -- and they're talking about the assimilation of the Indians --" has been the aim of the Bureau of Indian Affairs since the early 1800's, but it no longer expresses that purpose in the embarrassing language of a World War II subcommittee" -- and they quote --" 'the final solution of the Indian problem is to work toward the liquidation of the Indian problem rather than to merely perpetuating a Federal Indian service working with a steadily increasing Indian population.' From the BIA curriculum needs for Navajo pupils, we learn that the Navajo child" -- and this is a quote -- "needs to begin to develop knowledge of how the dominant culture which is influencing the mainstream of American life" -- and they go on to quote -- "needs to understand that every man is free to rise as high as he is able and willing" -- close quotes --" ...needs assistance with accepting the role of leader or follower, needs to understand that work is necessary to exist and succeed. Often the government places children in Federal boarding schools at the ages of six or seven. Over 9,000 under the age of nine are so placed. That quite a few parents resist having their young taken from home for a year is indicated by a 1966 HEW survey, that 16,000 Indian children between the ages of eight and 16 were not in school."

The hope of the world, the hope of America, the hope of the Indian community rests in its children, and unless we're prepared to have Head Start programs problems, as the previous speaker has indicated, unless we are prepared to assist the young people in whatever way we can, the country and the nation and the world will not go forward, and I hope that this group gathered will go on record hoping that more funds will be provided for Head Start and other educational assistance programs.

"Most Indian children speak English poorly or not at all. Communication between teacher and pupil is difficult or impossible, yet Bureau schools conduct all classes in English. Estranged from his family, confronted with an alien culture and unable to talk to his teachers, the Indian's academic performance is predictably poor, and what is hard to explain is the cross-over phenomenon," and this is when the child reaches the grade of five or six, he begins to regress in terms of his educational performance. Up to the grade of about six, he does well and is comparable to white students, but after the grade of five or six, he begins to have all these problems crushing on him, and isn't able to perform equally with what is happening in the rest of the educational community.

I go into a different part.

"To maintain discipline, the schools eliminate as many outside and uncontrollable influences as possible. Visitors are discouraged from talking to children. A child caught talking to a visitor gets a sharp warning glance from a school official. Authorities address children in English and discourage using native language in both classroom and in dormitories.

"Students' most visible emotional problem is boredom, the deadening routine of marching to meals and to class, the lack of recreation or an interesting diversion. The letter to Senator Kennedy summarizing the emptiness of life at a boarding school quotes: 'The children search everywhere for something. They grasp most hungrily for any attention shown them or at any straw that might offer some escape from boredom. You cannot help but see it in their faces when you visit the dorms of younger children. At the older boys' dormitories, they are used to the conditions. You can see that, too. They no longer expect anything meaningful from anyone. Their reaction to this gradual dehumanization is extreme."

We talked about this problem yesterday and last evening.

"Recently, on the Navajo Reservation, two runaways froze to death trying to make it to their home 50 miles away. Escape through glue, paint and gasoline sniffing is a common as chronic drunkenness at the boarding schools. On Easter morning, two years ago, authorities at the Chilocco School found a Crow boy who had apparently drunk himself to death. More recently, a runaway at the Albuquerque Boarding School was found frozen to death after an alcoholic binge.

"Suicide among young Indians is over three times the national average, and an even greater problem at the boarding schools, that the superintendent at the Albuquerque School said he had never seen an Indian suicide in any school in his 28 years of practice. Testifying before Senator Kennedy's subcommittee, Dr. David O'Connel found evidence to the contrary.

"The situation, as far as suicide is concerned, is especially acute" -- this is a quote -- " 'among the boarding school children, particularly in high school.' In the Busby School in the Northern Cheyenne Reservation, for example, with fewer than 250 students, there were 12 attempted suicides during the past 18 months."

Then they go on to talk about a new program which is supposed to meet the problems of Indian children in boarding school, and it is at the Rough Rock demonstration school, and they say -- and this is the end of their comment -- "The Rough Rock demonstration school in Northern Arizona is a welcome anomaly to this chain of dead end desert schools. Jointly funded by the Office of Economic Opportunity and the BIA, Navajo Boarding School is innovative in that it is run by Indians. The seven Indians who comprise the school board set school policy, hire and fire teachers, and manage the school's $790,000 budget. The curriculum includes daily instruction in Navajo culture, history and language, and the school's cultural identification center attracts talented Navajo artists and translators to produce a meaningful text for Indian children.

"Nor is the built-in weakness of dorm life found around Rough Rock. The school has 10 counselors, and parents are invited to live in the dorms for 8-week periods, reducing the child-adult ratio to 10 to 1. The parents work as dormitory aids, with pay, and attend adult education programs, since many are less educated than their children. Students are encouraged to go home on weekends, and the school provides transportation for those who would otherwise have to stay at school.

"The school teachers make periodic visits to children's homes and let parents know how children are doing. The parents of many children at other schools haven't the slightest idea of what grade their children are in. Of the school's 82 full-time employees, 62 are Indians, and for many, it is their first permanent job.

"It is too early to say whether Rough Rock's community involvement approach is the answer to Indian education. The experiment is expensive, $2,500 per student, and the school will have to look elsewhere for support after OEO funding expires in June.

"What the Indians at Rough Rock have proved is that, given effective control of the immediate forces that shape their lives, they can be a success, qualified in measurable achievement, total in its terms of self-respect."

I thought that should be a part of your record.

CHAIRMAN HARRIS: We appreciate it very much. Did you have some --

MR. BYRD: I just have one or two things I want to say. I don't take a lot of notes. That's why I'm happy for tape

recorders. What I try to take when I'm at conferences and meetings is the catchy phrases, which are so important, which continually amplify the frustrations of the people, and one catchy phrase that we've heard over and over again, yesterday and today, is the inadequacy of institutions.

People are saying this in the Indian community, they're saying it in the black community, they are saying it in the black community, they are saying it in the Mexican-American community. There is frustration over the inadequacy of institutions who either want to help or are helping in improving their conditions. I think that the people in Washington should be aware of the frustration the people are feeling about the inadequacy of institutions to meet their needs.

There has been a tremendous indictment during the course of these discussions of the white community. This is continued and amplified in other areas as well, and what I have found in other areas is not so much that they really are prejudiced, or really don't know. It's simply that -- I don't know if you can call it human nature or what -- people don't care. They're unconcerned about the state of the American Indian, They're unconcerned about how many people are dying in Vietnam, unless it happens to be their son or daughter or their neighbor's, or whatever, in too many cases.

I don't mean to say all the whites; that would be a gross generalization, which I don't believe in. But in all too many cases, too many people -- white, black, Mexican, Indian -- aren't concerned about the state of other people. This is one case that I have found in my travels at the Indian reservations. We have the same problem in the black and in the Mexican communities. We have Indians who are exploiting other Indians. One Indian family, for instance, on the reservation I visited, had just finished completing the buying of every -- what do you call them -- posts, where you buy your things -- trading posts, every trading post on the reservation, and there was some concern about the price levels and these kinds of things. You find this in the black community, you find this in the white community; man exploiting his fellow man, and this is a circumstance and this is a problem which must be dealt with, which greater amplification must be given to.

I wonder how many of us remember the 49-er Room. You know, this is one thing that impressed me. I've been traveling a month, and I'm supposed to be back on the East Coast a week ago. I stayed in San Francisco a week because I heard over the radio that this conference was going to be going on, and when they said the Palace Hotel, I just imagined we were

going to be down in the grand ballroom with two thousand people sitting down there and talking about and trying to be concerned and solve the problems that the Indian community was having. I kept calling the hotel to find out exactly what time the sessions would start and what kind of registration fees there would be, and whatnot.

And then we arrived at the 49-er Room. How many people in here remember the -- that little hole in the wall? It wasn't half as big as this room. That only goes to indicate that this is a microcosm of a macrocosm. There is a tremendous number of people in this city and in this country and this world who aren't concerned about the state of other people, and specifically, the state of the American Indians.

How could we even think, how could we even consider having a meeting as important as this in a room that small? Apparently, we didn't imagine there would be very much interest in the problems of the American Indian, and it's a credit to us all that they had to move us out of that room and get us in here.

How many people are in this room now who were in the 49-er Room yesterday afternoon? Let's see a show of hands of the people.

(A few hands raised.)

MR. BYRD: I hope the record will show there were less than half of the people in this room presently who were in the 49-er Room yesterday. And from my own observations, when people got up to identify their organizations and what they were for, more than half of the people who are not here today, not more than half but a large percentage of the people who are not here today, were part of the governmental agencies, were part of the social assistance agencies, were part of the welfare agencies, were part of this agency and that agency and the other.

You see, we work on a 9:00 to 5:00 basis because we got paid for it. The concern of the Indian was apparently very short, because when the day's work stopped, when work stopped Friday at 5:00 o'clock, their interest stopped, because they would have been here today if they were concerned about the state of the American Indian. And where are they?

(Applause.)

MEMBER OF THE AUDIENCE: Three times more would have showed up if you had a larger area again.

MR. BYRD: Madam Chairman yesterday was late because she visited the office of the mayor. The mayor's interest is mayors and governors and presidents all over this country and all over this world. If you're interested in something, a politician isn't interested. Who is here today from the mayor's office? Would you stand up? The mayor is interested in the Indian problem. Who is here from his office? Who did he send out? Surely, he sent someone out.

(No response.)

MEMBER OF THE AUDIENCE: It's a wonder he didn't send the Tac Squad out.

(Laughter.)

(Applause.)

MR. BYRD: Again, I only want to re-emphasize that point because this is one thing that really struck me in terms of Madam Chairman's statement yesterday, because they don't know. If they don't know, it's because they don't care or they don't care enough.

The name of the game is caring. The name of the game is being concerned. I hope that when Madam Chairman goes back to Washington, and when I get back talking to some people that I know there, I hope she will tell them that the Indian community in San Francisco is the Indian community which you will find to be in Phoenix -- I was there, I talked with them -- or the Indian communities that she has visited. They're not willing to be doped by the tranquilizing drug of gradualism that bureaucracy and government is operating under in so many instances.

So many people testify. Two years ago, somebody was here. What's happening? There's no change; there is no action. And I hope that we have gone on record to say that we intend to do everything that we can to see that action is made and to see that improvement is made in the quality of life for all of our people.

(Applause.)

MR. BYRD: I want to tell two short stories from instances which talk about the American Indian. When I was in Texas talking to some of the people there, I met a man who had recently come back from living just outside of Phoenix, where you will be visiting, and he also worked in the lumber business. We had somebody yesterday who talked about a lumbering community just outside the Phoenix area, and he told me -- he worked there with them, and he was a Bahai -- he told me that this particular lumbering

company has a contract with the Government for their lumbering operations, and that part of that contract is holding them to educate the Indians in that community to become fully aware of all of the aspects of the lumbering business, so they can gradually take over more and more of the lumbering operation.

He indicated to me how this specific company time and time again was not allowing Indians to take part in the various aspects of the lumbering business except the hardest and most drudgery-ridden aspects of it, simply because they didn't want them to know the mechanized aspects of it and the other aspects, because when they did, they would have contol of this lumbering operation. He wanted me to know that, and he wanted me to tell other people that when I visit other communities.

I think this is interesting, because this is the same problem that we're finding in the Mexican-American communities, that people were supposed to be interested in the concerns of the people, but are only interested to the extent that it benefits their own personal well being and personal profits, and a great deal of investigation ought to be done as to what is going on in these areas.

And then there was another Bahai who had gone to Alaska, and he had gone there and he had had a great deal of training in many areas, but he had stopped his profession and gone to Alaska to work with the Indian population there, and he was working with them in terms of canning and packing fish around the Aleutian Islands area and some other areas.

These Indians, he got them together and they worked at canning and packing, and they sold their produce. Well, they began to get pretty good at it, and a great interest developed in the food that they were packing, and it began to sell.

Shortly after that, two other big packing organizations moved in and they didn't hire any Indians that he had been training. What they did do with the base of their operations, the tremendous wealth that they had -- these were tremendous concerns with thousands of dollars behind them. What they did was, everywhere this particular man and the Indians that he was working with were trying to sell their packed fish goods, these companies went in and undercut them, the price that they were selling their goods for.

They were making a profit, but they were able to do this because they were so big and so mechanized. Because they could undercut him to that extent, the people were unable to pay the price that the Indians had to charge for

their packing work, and they wondered what they would do, as they began to lose their contracts, and their income cut off sharply. They were worrying about what they could do.

And this is an interesting story of the hand of fate. You know, we talk about earthquakes here in this part of the world, and that's why I think I'm going to leave tomorrow. But at any rate, he said that when the great earthquake came to Alaska, I think it was a year ago or whenever it was, significantly enough these two great packing companies' factories were destroyed by the earthquake. Their company executives who had these nice little homes on the side of the mountain, their homes were destroyed.

And what was left was this little factory that the Indians had started, untouched by anything.

(Applause.)

MR. BYRD: The Public Health Service should have a special committee, one half of which would be from Indian background, to oversee and develop courses of action for meeting the health needs of Indian people.

(Scattered applause.)

MR. BYRD: This is a tremendous problem. I didn't bring the report, but if you were familiar with the report that was in the "Saturday Review," you would know about the whole problem. Of course, I'm sure you people are aware, but more people would know about the health problems of the Indians, and how, for instance, the tuberculosis rate is something like 40 times higher; other diseases are so many times higher that the national average, even in poverty areas, other poverty areas.

So, the health problems of Indians are very acute, and need to be given a lot of attention, and we hope that the Public Health Service will be more audacious in its efforts to do something about it, that the Department of Health, Education and Welfare and the Department of Housing and Urban Development and the Department of the Interior would establish committees to be formed with Indian representation to oversee and develop courses of action in meeting the needs of Indians in the areas where these departments have expertise and concern.

I don't think that the present departments have any specific committees which are designed to investigate courses of action for the Indian community.

I think that the last two are particularly important on the local level, and they are that the Committee recommend to the governors of the various states wherein Indian populations exist that a special committee be formed with Indian representation, to study and make recommendations in terms of assisting and meeting the needs of Indians within that state.

MEMBER OF THE AUDIENCE: Could you change that to democratic Indians, not appointed Indians; Indians that have been democratically elected. Part of the big problem in our state.

MR. BYRD: Democratically elected. I think this is a very appropiate change.

And finally, on the local level, we have a mayor here in San Francisco, we have other mayors, and in my own city of Baltimore, a good deal of the population, I should say.

That this committee recommend to mayors across the country where Indian populations exist in their areas the same kind of recommendations that I just made. And I hope that something will be done. I hope that, simply because something is not done from these meetings, that you people in this area will not stop your efforts to solve the problems of the Indian communities and other people who are having the same problems in your area.

We are trying to arrange now a national convention to discuss recommendations for solving the problems of the American Indian population. We also hope -- and this is one reason why I visited the Zuni Indian Reservation -- to establish a program of significant assistance to Zuni Indian children on their own reservation, to begin this June, and we ask for all of your prayers and best wishes that all of these things will take place speedily.

Thank you.

(Applause.)

CHAIRMAN HARRIS: We appreciate your introducing those particular items to eveyone's attention, if they were not aware of them. I feel most of them here that have been involved were aware of these particular problems.

I would like to include that we also think about our own children's problems in the urban, in the public schools, because it's easier because you can see the Government schools and it's easier to criticize them, and we don't see what happens in our public schools, and we need to think along those lines how we can be helpful to our children in this particular setting: recommendations on studies and books, and perhaps changing their reports and histories.

In Los Angeles, they did make these recommendations, and also in Minnesota, and these kinds of things that you start thinking about -- you can be effective in the schools that your own children go to.

Yes?

MR. JEROME KLEIN: I'd like to say something in relation to what you said.

My name is Jerome Klein, and I would like to speak now, not as a representative of my agency, but as a human being.

As the gentleman who just spoke said, he listens for key words, and I heard some key words in relation to the education of the Indians. The key words were " a final solution to the Indian problem." I heard those words before. They were the final solution to the Jewish problem.

I heard the word "assimilation." Assimilation is no guarantee that you will not be part of the final solution. As best as I can reckon, 11 of my relatives suffered the final solution. My grandfather ran from Russia, in 1905, ran from the pogrom and he went to Austria because there was a prince there who was favorable to the minorities, and he fought in the First World War, and he had medals, and he was assimilated. He went up in smoke in the final solution.

My relatives made the mistake of going to the gas chamber praying with an "a". If they take you, you go praying with an "e" like an eagle. No one is going to march Lehman Brightman to the gas chamber. No one's going to march Mr. McKenzie to the gas chamber. You remember that when they talk about assimilation of your children. Just remember it. I remember.

Thank you.

(Applause.)

CHAIRMAN HARRIS: Mr. Livermore, did you want to say something?

MR. LIVERMORE: Well, I thought perhaps I should answer the gentleman as far as our representation from the mayor's office. I had been requested to represent the mayor's office, but I declined, because I thought the mayor should have a direct representation from his office. I am a member of the Human Rights Commission, and I do represent the Human Rights Commission.

I would say you mentioned just previously about the books. We have established a reading panel in which the Indian community is invited to participate.

CHAIRMAN HARRIS: A little louder, please. They can't hear you.

MR. LIVERMORE: This is primarily, this reading panel is primarily to correct the history books here in the city of San Francisco. We're starting with about six books right now, and I have two people from the Indian community who have committed themselves to this panel, and hopefully, we will get more people on it. This we hope will go into a statewide project.

I would like to say that we invite the Indian community to come before the Human Rights Commission. This has been suggested to me. I'm on the Community Relations Panel, and the Indian community is invited to come before the panel with any problems that they may have, or any resolutions they would like the Human Relations Commission to consider and possibly adopt.

MISS MARY LEE JUSTICE: What about 16th Street, Saturday night, the policemen beating up on young kids?

MR. LIVERMORE: This is why I say the Indian community is invited to come before the Community Relations Committee to discuss the various problems.

MEMBER OF THE AUDIENCE: Don't you know them?

MEMBER OF THE AUDIENCE: You represent the Indians, don't you?

MR. LIVERMORE: This, like I say, you people are invited. I had brought this up before, and you people are invited to participate in that panel where we can bring this up before the full body of the Commission. As I say, I do need some backing on this. I think the people who just spoke were up before the mayor at one time before, and the mayor has taken into consideration about the Tac Squad.

I've also gone before the Police Community Relations Board and brought this up before them, which they have come out and said they lack enough police force to enforce some of these regulations. At that time, they were having problems at San Francisco State, and I myself have brought these things up and, as I say, I need some backing in this, and I think it would be very good if a group of people can come before the Community Relations Board.

MEMBER OF THE AUDIENCE: Will they listen to us?

CHAIRMAN HARRIS: Sir, are you going to make a speech? Because we have some other people.

MEMBER OF THE AUDIENCE: No, go ahead.

CHAIRMAN HARRIS: Afterwards, you will have the privilege of speaking.

MR. NAHWOOKSY: Morgan Otis?

MR. MORGAN OTIS: I'm Morgan Otis, from the California Indian Education Association, and I'd like to try to brighten Mrs. Harris's visit somewhat. Unfortunately, I work, too, for a living and I was unable to get here until today, but I have a number of things to say that I would like to say.

I'm from Chico, California, up in the Northern Sacramento Valley, and we'd like to invite you up in the country once in a while, too. You're down here hearing urban problems. We have some problems up there in the country, so I'd like to extend an invitation to you to come see us sometime.

I'm also happy to see today that we don't practice discrimination.

I don't want to keep you here too long, because I'd like to let you know right now that in California we have a movement going with the California Indian Education Association, and this program is something that is a positive program that Indian people have gotten together for themselves, for once, and are doing something for themselves.

It's completely organized and structured by Indian people, no State financing or Federal financing. It's by individuals that are working in their spare time. This is a statewide organization, and we're growing every day, and we're being received quite well by the establishment throughout the state.

We're working, and our main goal is the betterment of Indian people, but working through education. This is where we think that the problem lies, plus the fact that the Indian people are going to have to start doing some of these things themselves, and this is where I'm really proud today to say that I am a member of the Board of Directors of the California Indian Education Association.

We have our own way of attacking these problems. I'll try to explain the situation a little better in detail.

One of the things we're doing right now, we're sponsoring workshops throughout the state. In these workshops, we're bringing in people from the community. Now, we're sponsoring these workshops, a lot of these have been out away from the Bay Area. It's not purposely done this way, because our office just happens to be in Modesto, but we are working quite closely with some of the colleges.

The purpose of these workshops is to bring in the people from the community, to bring in our Indian leaders and our officers of our association, and expose them, with the idea of building some understanding and appreciation for race. This is where we have been well received. In fact, we have been -- actually not financed, but they take, these schools, for instance, this fall, we're having a statewide conference at Chico State College, and the Paie Center up there is working with our local we're going to be bringing in. Of course, we're charging the white people who are going to be there taking the course for credit, because we do have people that are qualified, Indian people who are teaching in schools.

For example, I would like to introduce at this time Mr. Dave Risling, who is the Chairman of our California Indian Education Association.

(Applause.)

MR. OTIS: Dave is a counselor at Modesto Junior College. He's a Hoopa Indian from the Hoopa Indian Reservation. As I said, he is a counselor down there, and we have a number of professional people that are working with this group.

We also ask any interested Indians to join. You have to be a fourth or more, though.

MEMBER OF THE AUDIENCE: It's discrimination.

(Laughter.)

MR. OTIS: It's a little more than that, but this is only for elected office. We'll take anyone who wants to work.

(Laughter.)

MR. OTIS: There are a few short criticisms. I hope these are taken in a constructive manner.

The first criticism I have especially has to do with some of the OEO programs that we have operating in the state right now. One of the complaints -- well, it's actually four complaints that we're getting from some of the Indians on the rancherias and reservations. Number one is that some of the representatives who are going into these reservations and rancherias do not bother to tell the people who they represent and how they are being financed. They are deluding them, or they're not being honest with them, because this is the thing that we're getting people on the rancherias that are telling me -- I happen to work up there; there's a school up there. I happen to be a teacher up there in the Chico Unified School District, and I'm working up there with some of the Indian people from Grindstone. Some of you may not even be aware of Grindstone; some of the Indians there at the rancheria, former rancheria in Chico -- and they have some Indian people up in the Oroville area and at Bear Creek.

Also, an important point here that is going to affect your program somewhat is, they are making promises to these people that they're not going to be able to back up, and this is really bad, because it's going to hurt the program or your purpose, whatever your intent happens to be, because they are making promises to these people now that they can't follow up on.

CHAIRMAN HARRIS: These OEO people?

MR. OTIS: Yes. I could name you names, and I could tell you the exact organization, but I don't think it's -- I think that you have the facilities to investigate on your own level. I'd rather not -- because it's very important that Indian people don't start fighting against each other, especially these organizations. I'd just like to bring it to your attention.

Another thing is that they're forgetting one essential thing in this whole business, and this is the fact that they are not letting the Indian come to them with what they want to do. They go in there and tell the Indian, even with these programs, these things that they want to do, they say, "Well, here's what we can do. Here's what we want to do for you."

Right then the thing is going to fail because they are forgetting to let the people decide whether or not they want something.

Those are the four things that I wanted to mention.

Also -- I don't know, I think Mr. Sclar left, but one point here, talking about contaminated water, this has been in existence up in the Grindstone Reservation for two years. Recently, the pump broke down, and they went up there and fixed the pump, but the sad part about it, they still are bringing in contaminated water. It's been declared unsafe by the County Health Department. People have substandard housing in these areas.

That's why I'd like for you to come up and see it, see the people, how they live out there. Sure, you have situations here in the city, but sometimes we have problems. Well, Indian people, we have problems no matter where we live.

Also, I think there's one important point I'd like to bring to your attention. All Indian people in the State of California right now are being faced with a situation that -- we talk about the Bureau, and we're at the Bureau, and we want to make recommendations to the Bureau to do this and do that, and we're literally crucifying the people here. I'm not pro-Bureau, or arguing for them, but there's something here I think is more immediate in the State of California, and it concerns a bill that was just submitted this past week, on the State Advisory Commission on Indian Affairs.

Now, I'm not going to tell you one way or the other to say pro or con on it. All I would ask you, as Indian people, write to our State Capitol and get this bill and see what it's saying. It includes you as urban Indians, as well rural, reservation, and rancherias, and you better be very cognizant of what that bill intends to do.

This is where I think -- our chairman will bring this point up a little later, but I think that matters in the State of California and our immediate goals are more important right now -- not more important, but I should say just as important as some of these other concerns that you have expressed here today.

This bill has been introduced. I don't know the number yet --

CHAIRMAN HARRIS: By whom?

MR. OTIS: The bill has been introduced by Senator John Harmer, who is the Senator from Glendale. Are you familiar with the Glendale area? He is the Chairman of the State Advisory Commission on Indian Affairs, Capitol Building, Sacramento, California.

MR. RISLING: Tell them to check his voting record.

MR. OTIS: Well, I don't want to get into that. Dave. I would like for them to see for themselves.

I'd like to close; I don't want to take any more of your time. There are a lot of other things I would like to say today, but thank you for giving me the opportunity.

In closing, there are some things I would like to present to Mrs. Harris. This right here is a history of our organization and how we have been working to get going in California. This is a history of this group. In fact, it started in 1967 at Stanislaus State. We had a group of Indian people come in at this meeting. They were very discouraged, to the point that they felt that something had to be done, so this was the result.

They formed an ad hoc meeting. This past year, we became an incorporated organization, and we're growing every day. I'd like to welcome any Indian person who would be interested in this organization to please join with us. We need you, and we will welcome you, no matter --as Dave said, anybody that wants to work.

This is the history of our organization. Also, this is the "Early American," if you want to know what's happening in California, some of the Indian affairs and what have you. This is our publication. It's called the "Early American," all Indian.

This booklet right here is being well received, and I think it's being used at San Francisco State in the social studies department. This booklet right here is the only book on current Indian education. This book has been written by Indian people, and they're speaking in here and telling some of the same things you people are saying today, what's wrong with our education, because right now, our education system is failing the Indian.

I happen to be teaching, I happen to be working for the establishment as a teacher, but our system right now -- in fact, we have a 75 percent drop-out rate going from junior high school to senior high school, and this is pretty bad. We could go on and on, on this particular situation, but put you on our mailing list, too.

CHAIRMAN HARRIS: I'd like to be on it.

MR. OTIS: Thank you.

(The following documents were herein made a part of the record:

1. Document entitled "California Indian Education Association, Inc., [A Case History on Trail-Blazing]," as follows:

"The Ad Hoc Committee on California Indian Education (now the California Indian Education Association, Inc.) was born in the closing hours of a conference on the education of teachers of California Indians at Stanislaus State College, March 19-21, 1967.

"Indian participants were determined not to let the excellent recommendations of conference discussion groups go to Sacramento for burial in legislative and agency files. They met to form an organization which would provide requisite vitality and motivation to keep the recommendations alive, flourishing, and of increasing significance on the state scene.

"David Risling, Jr., a member of the Hoopa Tribe, teacher and student counselor at Modesto Junior College, was elected chairman.

"The stategy adopted was each-one-teach-ten, so that Indian people throughout the state would have a relatively rapid introduction to the conference report and could be marshalled to act, both on locan and state levels, in support of measures beneficial to Indian education.

"The astonishing success of the Ad Hoc Committee in reaching hundreds of California Indians and in coalescing their interest into the first statewide all-Indian conference at North Fork, October 20-22, 1967, is described in California Indian Education, the orange-covered book often referred to as the "North Fork Report" which describes and summarizes that conference.

"Since the events of the first eight months of Ad Hoc's existence have been covered in that production, we will not repeat them here.

"Through financial support of the Rosenberg Foundation of San Francisco, 4,100 copies went to the Ad Hoc Committee. Most of these were distributed to Indian adults, legislators and school personnel.

"The Far West Laboratory paid for printing 1,600 copies and sent them to over 450 libraries in California and Nevada, to every major Indian publication and organization in the U.S., to every California Congressman, to all other congressmen concerned with Indian affairs and education, to many state legislators, numerous college and university professors, key people in the U.S. Office of Education, and to teachers and school officials.

"The California League for American Indians paid for 300 which were distributed to its members.

"Response to the publication was instantaneous and highly favorable. It has been in demand as a teacher-training tool and is used as a 'text' in classes at several California colleges, including San Francisco State. Dr. Rosemary Mylecraine, head of the Indian Education Program for the U.S. Office of Education, regards it as the most significant current work available on Indian education.

"Most important of all, California Indian Education is regarded as 'their' book by California Indian people because it is the product of their thinking and represents their viewpoints.

"As 1968 opened, the Ad Hoc Committee determined to build upon the foundation laid in 1967. In fact, 22 daring souls braved valley fog to gather at the Risling residence late in December to give final editing to California Indian Education and outline a plan for action.

"On January 4, the U.S. Senate Subcommittee on Indian Education held hearings at the Indian Center in San Francisco, Senators Robert Kennedy and Paul Fannin present.

"Testifying, among others, were the chairman and three members of the Ad Hoc Committee and the 'orange book' became a part of the proceedings. Later, when the Senators visited the school at Stewart's Point, other Ad Hoc members helped in revealing the facts about California's most remote rural schools.

"After the hearings, Indians attending gathered to discuss how to include urban 'relocated' Indians in the Ad Hoc's activities and objectives.

"In local areas, steering committee members were busy with education concerning the North Fork report and arousing interest in sponsoring area conferences, for school personnel and parents. Impetus was provided by the highly successful Ukiah conference held in mid-December.

"Ad Hoc Chairman Risling was not unaware that the state legislature had opened its session. He conferred with interested legislators and the State Advisory Commission on Indian Affairs. Ad Hoc members around the state began writing letters to their home legislators concerning a major item of agreement at North Fork.

"Shortly, the legislature adopted a resolution urging the Bureau of Indian Affairs to return to California Johnson-O'Malley funds, cut off in the mid-50's, for improvement of Indian education. Copies of the resolution were mailed to Ad Hoc members.

"Power was added by 31 California Congressmen who signed a joint statement to Commissioner Bennett asking him to heed the request. Congressman John Tunney spearheaded this statement.

"Subsequently, the Bureau announced a 'study' of the feasibility of restoring J-O'M funds, which has been going on during the last months. The Bureau also reinstituted many programs for California Indians, including educational scholarships and the right to attend BIA special schools. An adult education specialist was added to its Sacramento staff.

"In February, an area education conference at Hoopa attracted an audience of more than 1,000. This, sparked by local Ad Hoc members, added an impressive display of native arts and crafts, ancient and modern, with Indian talent and Dr. Jack Forbes, of the Far West Laboratory giving the main speech.

"During the spring, area committee members met at various places to plan a large Bay Area conference to which would be invited the many interested non-Indian educators, from all levels, and other friends of Indian progress, who had been asking for it.

"This was held May 4th in Inter-tribal Friendship House, Oakland, with several hundred attending, including a large youth delegation from Mendicino County and

many Bay Area youth from re-located families. During the day, the young people held a seperate session to plan formation of a permanent youth group. Indian people led the discussion sections at this conference and the educator visitors were the 'students.'

"After dinner and the next morning, Ad Hoc Committee members met to plan the second state-wide all-Indian conference in the autumn 'somewhere in Southern California.'

"They also enlarged their steering committee to over 50 members and divided the state into eight geographical sections so as to provide better services and planning assistance to the rapidly growing membership.

"Local meetings during the year were held often with school people and Indian parents at Auburn Hemet, Greenville, Sacramento, Crescent City, Susanville, Tuolumne, San Jacinto, North Fork, Fresno, and elsewhere.

"Major regional meetings were held at McArthur (in the Pit River country) and at Clovis. At McArthur, a crowd reaching over 1,000 enjoyed a day of Indian art exhibits, talent displays and native dancing, but the big event was a workshop for educators conducted by Dr. Jack Forbes with the Ad Hoc chairman describing the positive benefits of becoming involved.

"At Clovis Memorial Auditorium, the crowd was standing-room-only. In addition to Chairman Risling, Harvey Ince and Lawrence Martin speaking on educational matters, the program included Congressman B. F. Sisk discussing legislation; Sacramento BIA Chief Wm. Finale on 'claims case' matters; George Duke on California Indian Legal Services.

" 'Spin-offs' from Ad Hoc activities might be identified as:

"1) A Head Start Program underway at Hoopa.

"2) A proposal developed by Humbolt State College for identification and training of potential teachers of Indian descent with scholarship assistance for completion of their education.

"3) Indian mothers employed as teacher-aides in several elementary systems.

"4) Plans of the Indian Education section of U.S. Office of Education for development of Ad Hoc-type Indian-action organazations in other states of the nation.

"5) The Kashia Elementary School District was granted funding by the Office of Education for Follow Through Programs.

"6) Senator Mervyn Dymally, at request of Ad Hoc, included in SB 572 a provision to require elementary and secondary history courses to incorporate material on Indian culture and its influence on economic, political and social development in California.

"7) Students at UC-Santa Barbara have constructed an 'Indian Project' proposal to present to UC Regents. This outlines a center for study of Indian history, culture and education with eventual development of a Teacher Corps.

"8) Dr. Jack Forbes will soon complete, for Far West Laboratory, Native Californians and Nevadans, a handbook for Educators which will incorporate ideas advanced at Ad Hoc meetings and conferences.

"9) A major archaeological society is planning ways to involve Indian people, and obtain their cooperation, in locating and salvaging the 'blank pages of history' whicl lie in California's pre-historic sites.

"10) Joseph Merci, Banning Unified School District, is conducting a study under Title V of ESEA titled 'Model of Educational Needs Assessment Program for California Indian Children.'

"11) The University of California campuses and the California State Colleges are now offering a large number of scholarships to Indian people.

"During the year, the Chairman has spoken at numerous meetings and conferences such as: (in addition to those mentioned above)

"Oakland met with Commissioner Bennett on Indian education for relocated persons ...Antelope Indian Circle, of Sierra CC, Susanville (institutionalized lads who have formed an Indian study group) ...Philadelphia, convention of American Friends

Service Committee...Tempe, Arizona, exploratory discussion of National Indian Training Institute ...Sacramento, conference on vocational training for minorities...Oakland, National Council of Churches Department of Indian work...San Francisco, California, Indian Legal Services...State Meeting, Oakland, United Native Americans conference on uses of Federal funds.

"Other Ad Hoc members have participated in some of the above and have represented the organization at such events as the 9th Annual Indian Education Conference, Arizona State University, and the convention of the National Congress of American Indians.

"Ad Hoc sent testimony to the hearings by Senator George McGovern last spring and has provided information to more than a score of congressmen and state legislators.

"The organization took a stand last summer in opposition to a legislative measure which would have established a larger State Advisory Commission on Indian Affairs, with longer life and enlarged responsibilities, and without Indian membership (as of the original bill.) This position was based on No. 1, Sec. 5, Recommendations to the State of California, in the North Fork report.

"As a result, a number of legislators not only concurred but voiced belief that such a Commission should be composed entirely of Indians or at least of majority Indian membership.

"Dr. Jack Forbes has been of inestimable assistance since the birth of Ad Hoc, thanks to the cooperation of the Far West Laboratory. He has spoken at meetings or conducted workshops for school personnel in Crescent City, Ukiah, Hoopa, Modesto, Tuolumne, Stockton, San Jacinto, North Fork, Oakland, McArthur, Fresno State, San Francisco State, two training sessions for Indian community health workers for the State Department of Public Health, and a minority counselors conference of the State Department of Employment. Other Southern California groups were reached by tape recording.

"In addition to scores of letters and special reports on educational matters dispatched by the Chairman, last winter Ad Hoc established a newsletter, Early American, in order to communicate with the membership on a broad range of affairs.

"This has had 8 issues to date and the last 'run' amounted to around 800 copies. It is produced by volunteers and the mailing list includes many out-of-state addresses.

"The press chairman has dispatched 11 statewide news stories which were felt to be of general interest. A number of other dispatches have been sent out locally. The area conference chairmen have been exceedingly effective in obtaining coverage for events held in their localities.

"The Chairman receives anywhere from a dozen to double that of weekly requests for information, advice or assistance, many coming from across the continent.

"Recently, the Chairman was elected to head the executive committee for the Board of Directors, California Indian Legal Services. He also serves on the policy boards of California League for American Indians, United Native Americans, Advisory Council on Urban Affairs Foundation, and is a member of the California Council on Children and Youth.

"Both the Chairman and the editor of Early American were on the planning committee for the Stanislaus State Conference on the education of teachers of California Indians.

"Because of the success of the Ad Hoc Committee in arousing a broad, representative and substantial number of the State's Indians to action on behalf of better education, the Rosenburg Foundation will provide funding which will allow transition to a permanent, non-profit organization.

"Ad Hoc leaders and corps of workers credit their achievements to the grass-roots drive to involve Indian people in solving their own problems, to taking action only when in accordance with recommendations of California Indian Education, and to concentration on the objective of improvement of education - with exclusion of other divisive issues from their discussions.

"The strongest cord of their union, they believe, is a deep conviction that native California cultures are of substantial worth - with values that can be communicated to other citizens of the state to the benefit of all.

"SOME POSSIBLE GOALS:

"Specific action and choice of measures to pursue, of course, will be decided by the officers and board members of the successor organization to the Ad Hoc Committee.

"However, here are a number of items mentioned in the North Fork report and at subsequent meetings, as being of some priority if a unified culturally truthful, educational program is to be achieved in the state: (Johnson-O'Malley funds would make a number possible almost overnight)

"Establishment of an 'Indian Education Coordinator and Indian Educational Specialist' in the State Department of Education.

Evaluation of textbooks now used in California elementary and secondary schools in fields of history and social science - with attention to their omissions as well as errors of fact and distortions of Indian life and culture and Indian-white relations.

"Evaluation of local supplementary materials including library books and fiction in school collections.

"Compilation of bibliographies of acceptable books for all grades, covering local areas of state, Indian life and customs of North America, prehistory, etc. Bibliography also for teachers' professional library and for high school supplementary materials and library.

"Suggested collections for public libraries in order to reach the general public to correct some of the 'red savage' sterotype.

"Location of Indian leadership throughout the state, persons with executive capability, academic achievement, or of background and persuasiveness which enable them to assueme leading roles in improvement of instruction in Indian history and culture. We would hope to locate and provide schools with names of Indian speakers and resource people.

"We should hope that our regional committees would appoint an Indian person as a liaison 'officer' for each county, and ultimately one to serve in each California school district. (These perhaps could serve under the adgis of the area PACE centers so that they could be brought together periodically for training and briefing sessions.)

"Such persons should be of inestimable value in helping to identify and solve problems of Indian children and in motivating Indian children to continue in school to the fullest extent of individual ability.

"We would want to encourage development of programs and materials for workshops for all teachers who teach about Indians as well as those who have Indian pupils. We would attempt to promote local Indian 'reading committees' to aid in textbook and material evaluation.

"Perhaps most important, we would encourage establishment, within our state college and university systems, of one or more centers of Indian education with Indian studies programs, special courses for Indian leaders, potential teachers, social workers, etc. Such a Center also would become a repository for audio-visual and resource materials of Indian cultures which would be available to local school districts. More scholarships should be made available for Indian students particularly in the juniro colleges. A more extended discussion of these possibilities can be found on page 12 of the North Fork report.

"The above mentioned goals are only a few of the many needed in order for our Indian children to achieve in school at the same level as their white counterpart. Our work has only just begun."

2. Newsletter entitled "Early American," Vol. 2, No. 2, dated February-March 1969 [see Appendix]

3. Booklet entitled "California Indian Education," a Report of the First All-Indian Statewide Conference on California Indian Education, published by the Ad Hoc Committee on California Indian Education [see Appendix]

CHAIRMAN HARRIS: Could I ask you one question?

MR. OTIS: Yes.

MEMBER OF THE AUDIENCE: Could we have your address?

MR. OTIS: It's Morgan Otis, 810 West 8th Avenue, Chico, California. I'll say it slower. Morgan Otis, 810 West 8th Avenue, Chico, California.

CHAIRMAN HARRIS: First of all, I want to commend you for such a positive approach.

(Applause.)

CHAIRMAN HARRIS: And you know, working together to solve these things and making recommendations. This is, you know, just invaluable.

Are your children in the public school system?

MR. OTIS: Yes.

CHAIRMAN HARRIS: You're my area of concern, too. I feel very strongly, because you're not under the Federal jurisdiction, you're under the State jurisdiction. The title of our particular committee is Off-Reservation Indians and Urban Indians, so our concerns do deal with you, and I certainly appreciate your coming. We'll make special effort to communicate more, and have the opportunity to visit with you.

I know the Alaskan problem is the same as yours, in that they are under the State's jurisdiction. Maine has the same problem, and there are others on the East Coast that fall into this category, and we're hoping to have a set of hearings where they could come, close enough where they could come in and present their problems, Indians under the State Governments.

And I'm glad you brought out the point that we have a concern, as Indians off the reservation, with what our State does. It's a very, very important factor in our thinking. We get all hung up, you know, with BIA sometimes that we fail to see the closest thing to us, and I'm glad you brought that up, because that does have a great effect on our lives here, and it's very important to you, and these issues that come in in the State Legislature and the fact that you try to keep people informed is to your credit.

I'd just like to say thank you for what you're doing, and I hope to learn more about your particular problems. Feel free, if you have any recommendations other than what they're trained to do.

MR. OTIS: This is correct.

I would like to say this. I don't want to take too much more of your time, but I'm one of those -- not relocation. I came out here to California in the service, and I found it such a nice place to live, I stayed here, and I met my wife out here in California.

I'm from around your area, and I've been to a few of Walter's pow-wows.

CHAIRMAN HARRIS: You know where I live.

MR. OTIS: Yes, I do. I know some of your people. I'm Kiowa, Apache and Arapahoe, and I'm from around Lawton and Anadarko. I attended BIA schools, Concho and Riverside, so I know what these people are talking about. There's more things I'd like to bring out, even in the Chilocco thing, here. There's things that went on there before, and I'm sure that maybe you're aware even at Fort Sill.

But this is the thing. They've got to start, they -- I say "they," the people, the public, also, because the average John Q. Public doesn't even know about some of the problems that we're faced with. I talked this morning down to our State Council on Education down at Asilomar. I happen to be involved with the California Teachers Association. Right now, I'm serving as Chairman of the State Human Relations Committee.

The people weren't even aware of some of the things that you're saying right here. They say, "Well, gee, let's do something. What can we do?" This is where it really puts me on the spot.

We've got, no matter what decision is made -- the Indian people have to do it. We have to get out here and find out what the Indian people want to do, not what somebody sitting behind a desk wants to do, or some Indian expert saying, "Well, here's what's best for the Indian." Let's find out what the Indian thinks out in the field that are living in the situation and are part of the problem, because they know what is best for them, and they're going to help if they are asked.

We don't have people right now coming down there. They won't even go down to the State Capitol. But you go out and meet them on their grounds, and they'll sure let you know what's going on out there where they are living. It's a real problem up there.

I won't take any more of your time. Thank you.

(Applause.)

MR. NAHWOOKSY: Robert Moses?

MR. ROBERT MOSES: Thank you, Madam Chairman.

Well, I didn't bring my "whack-the-BIA" speech today. The hour is getting late, and it has been a very pleasant time to hear problems that generally concern Indian people.

However, as I recall, the nature of your conference is on urban matters. I am the Director of the Institute for Cooperative and Economic Development, based in Berkeley, a newly established, nonprofit education organization concerned in matters of training information, technical and financial assistance for low-income rural and urban communities across the country, and in our negotiations underway with the Department of Health and Urban Development, with its Model Cities agency, in particular.

We were very intrigued with some of the innovative ideas that are coming out of the Model Cities program, and would address ourselves jointly to the Council itself for the deliberations in Washington, and to the Indian community and the Indian organizations of the Bay Area, to acquaint yourselves with the programs of the Department of Housing and Urban Development and the Model Cities agency, and of the Model Cities commissions of the cities of this Bay Area -- San Francisco, Oakland, Berkeley, Richmond, Pittsburg, San Jose.

These cities are now in the process of forming community-wide commissions, and as one who in the past in my native North Dakota represented, both professionally and voluntarily, at the request of tribal councils, the economic interests of the tribes, I have a personal feel for the development, economic development of Indian communities, either urban or rural.

I would strongly urge the Indian community leaders to get some action and to help get a piece of the action in the economic development and planning now underway in your Model Cities commissions here in the San Francisco Bay Area.

The hour is late, Madam Chairman. Thank you very much.

(Applause.)

(A Draft of National Cooperative Development Proposal, under the heading of the National Institute for Cooperative and Economic Development, 1640 Josephine, Berkeley, California 94703, was herein made a part of the record, as follows:

"Submitted to: National Indian Opportunity Council
San Francisco, California; April 12, 1969

"A. SUBJECT

"Program to start in 1969 as a national 'demonstration' program of cooperative development in low-income urban and rural areas, on variation of 'New City' theme, to be completed by 1976, year of U.S. Bicentennial Observance. Program to be launched in both rural and urban areas of California, as well as rural areas of ten other states [Arizona,

Georgia, Maryland, Massachusetts, Michigan, Mississippi, North Dakota, Oklahoma, and Washington].

"Within the overall framework of our national policy to strengthen economically both urban and rural areas, in joint harmony, for establishment of an effective national rural-urban economic and population balance, the program would be developed extensively in one urban area [San Francisco Bay Area, including Model Cities communities of Berkeley, Oakland, Pittsburg, Richmond, San Francisco, San Jose], in rural California [Lake Mendicino-Del Norte-Humbolt Counties and Tulare County], and in as yet unselected areas [rural] of ten other states.

"B. GOAL

"To make significant strides, through coordinated low-income economic institution-building processes, towards helping eradicate poverty in selected low-income areas of the United States by 1976, 200th Anniversary year of the country [new jobs and incomes, better and more low-cost housing, more responsive education for meeting needs of the poor].

"By accelerated action in this cooperative development program for low-income Americans, this country can proudly say to the world, seven years from now: 'America is doing its utmost, employing every innovative and feasible economic device within man's imagination, to bring economic justice for all its citizens, in order that the economic needs of the American poor can be met within our generation.'

"C. PROGRAM IN SUMMARY

"Using the Cooperative City approach developed in New York [and in other larger U.S. cities] by the United Housing Foundation of New York for middle-income families, the low-income to middle-income cooperative development complexes in eleven states would include facilities for total city living and income-producing needs for the low to middle-income families -- through cooperatives [housing, production, food and purchasing, credit, recreation, child care, other services and private business [indigenously-owned shops, stores restaurants, lodging facilities, commercial banks, other services], plus schools, medical/dental facilities, other community public and private facilities.

"[NOTE: Oakland, with a substantial metropolitan city American Indian population and a Bureau of Indian Affairs relocation center, would be designated as the Bay Area city of the six Bay Area 'demonstration' communities for a 'new city' cooperative development complex for Indian families seeking better housing, improved educatin, more stable incomes.]

"D. BASE OF PROGRAM

"Berkeley, California.

"E. COOPERATIVE DEVELOPMENT AGENTS

"1. The University of California, San Francisco State College and the National Institute for Cooperative and Economic Development; in association with

"2. Federal agencies [Departments of Agriculture, HUD, Interior, Labor, Commerce, Transportation, and OEO]; universities and land grant colleges [including predominately Negro land grant colleges in the South]; private organizations [i.e., National Sharecroppers Fund, National Congress of American Indians, Southern Federation of Cooperatives, other national low-income groups, National Rural Electric Cooperative Association, National Council of Farmer Cooperatives, Cooperative League of USA, CUNA International, National Association of Housing Cooperatives, Farm Bureau, Farmers Union, Grange, American Institute of Cooperation, other national and regional cooperative groups, AFL-CIO and various international unions, U.S. Chamber of Commerce, National Association of Counties, National League of Cities, Urban League, Urban America, National Council of Churches, Conference of Catholic Bishops, other national organizations, plus various local and national development groups.

"F. EDUCATIONAL COMPONENT

"Leadership training, community information, extension-type field services, other technical assistance, over continuing period from 1969-76, and beyond, conducted in Berkeley and San Francisco by University of California, San Francisco State College and Institute for Cooperative and Economic Development, in concert with all other necessary educational recourses in California and the nation to bring the total program to reality.

"G. FINANCIAL COMPONENT

"1. Private. Through efforts of the Cooperative Development Institute, in association with private foundations and other grant-giving charitable interests, by establishing during 1969 a tax-exempt American Fund for Cooperative and Economic Development, for development aid to multi-purpose cooperative complex communities in 11 states [land other low-income cooperative and small business enterprises throughout the U.S.] through long-term, low-interest, REA-type loans and other technical assistance.

"2. Public. Through a combination of funding from existing programs of federal agencies [e.g., REA loans, Model Cities grants, FHA/HUD loans, USDA, OEO technical assistance, etc.], various state programs in California and other states, and new federal legislation designed specifically to help develop flourishing, self-sufficient non-agricultural low-income cooperatives [both urban and rural] and related private enterprises, along with the lines of the Rural Electrification Act of 1935.

"/s/Robert Moses

"Robert Moses, Director

"National Institute for Cooperative and Economic Development.

"April 11, 1969"

CHAIRMAN HARRIS: If anyone is interested, I assume they could contact you after the meeting to ask you who they could contact?

MR. MOSES: The Regional Director of the Model Cities agency serving the western states is Andrew Bell. He's located in the Federal Building on Golden Gate Avenue. Andrew Bell is the Regional Director.

The Regional Director of the Housing and Urban Development is Robert Pitts. I would suggest going to both of those men to get as much information as to how the Indian community and the community leaders can exert as much pressure and force as possible in behalf of housing and economic development in the urban areas.

MEMBER OF THE AUDIENCE: What was your Berkeley address?

MR. MOSES: The Berkeley address is 1640 Josephine in Berkeley.

CHAIRMAN HARRIS: We certainly appreciate, Mr. Moses, your bringing it to our attention. You know, it's hard for me to know all that is happening. Maybe, if you form a committee, and request to be represented on these councils maybe an outcome of what your activities will bring more success.

MR. OTIS: I might add, Madam Chairman, that the Oakland Model Cities commission has not been formed at present. The San Francisco Model Cities commission has been named by the mayor. So Oakland is still up for grabs.

MR. NAHWOOKSY: Mr. Dave Risling?

MR. RISLING: Madam Chairman and friends, people, our people, I must apologize for not being here yesterday or this morning, and just so you won't feel too bad, I was on Indian work, doing things for Indian people in California. As a matter of fact, I didn't get to bed until about 4:30 this morning, 5:30 the night before that, and if my eyes are a little heavy, that's the reason.

You have just heard one of our young gentlemen that's in Indian education. Yesterday, we had three young people representing the California Indians at State, trying to get some programs going in education, trying to get some Johnson-O'Malley funds, and so on, and setting up the criteria for education in general.

The oldest member of the California Indian Education Committee was 27 years old. We had three representatives there, and one was 18. They conducted themselves most wonderfully. They, as far as I was concerned, were the best people there, and I wanted to say that to you, because you saw an example of just one member of an Indian standing up here, and we have a lot of them in the State of California, people who can represent you.

As a matter of fact, these people represent the whites, other people in business organizations. They ought to be good enough to represent us. Mr. Morgan Otis who was up here is considered one of the top people in the California Indian Education Association -- this is California Teachers, the teachers group -- as a man that can go up to the legislature and act as a lobbyist and so on.

We have them all over the place. As a matter of fact, some of the people who handle the biggest sums of money in California this past year was an Indian.

But anyhow, when we go to the State or we deal with the establishment, we find out we have certain people telling us the Indian's can't do anything, we have to do these things for you, and when Mr. Otis talked about something that he said is real important, I think something even more important is, when you are talking about the BIA, in California it is the Commission on Indian Affairs. We had a lady here from the Commission earlier. When I walked in, she walked out, and I wish she was here, because I would like to ask her some questions. Is she here, by the way?

(No response.)

MR. RISLING: Well, in any case, a non-Indian person who knows everything that's good for Indians, we had a hearing up at Sacramento two weeks ago Saturday to find out about what Indians wanted, because we had been attacking the Commission because they had never called meetings, and when they do have meetings, they are conducted in such a way that your life is at stake.

I don't know whether any of you folks ever appeared before a Federal court hearing on claims, but this is the way the committee was conducted up there, and if you were opposed, you had to produce all the credentials. As a matter of fact, I have the recordings of what went on there, and it sounded like Indians are nothing more than criminals.

But if you agree and say, "For, we're all for a non-Indian Commission," you can have all the power to do things, then it's okay.

There is a petition going around, and the only way you as Indian people are going to fight this is that you're going to have to stand up for your own rights. Now, we showed you we have people -- I wasn't here all day, but I heard enough people stand up here, and I'm willing to trust whatever they had to say. They can tell it like it is. They don't need no white people or anybody else telling me how it is. I'll listen to the Indian people, because only Indian people can tell you the way it is, and we can illustrate it at any meeting by just telling an Indian story. You'll find all the Indians will smile or laugh or something else. The others don't know what it's all about.

I wanted to come back to this little book here. We have here a little book, and it's the Indians telling it like it is. We deliberately kept every white man away, and, boy, was it a job, because they found out we were going to have an Indian group, and we had all kinds of legislative people trying to put the pressure on us so they could get their hands on this thing so they could say it was theirs, but they couldn't do it, because a group of people had enough guts to say, "If we're going to do anything, we're going to have to do it ourselves."

We gripe about the Bureau. What you've been hearing today, I've heard that since I was this high. My dad is 83 years old, and I heard him the other day, he's saying that things are beginning to happen now.

What I'm really saying is we are living at a time the last couple of years where we have people like Mrs. Harris here, whose husband is a real powerful man. We had the late Robert Kennedy out here that was interested. We're getting people that can speak for Indian people, they can tell it

like it is, and they can make people listen.

Remember, you're only six hundred thousand strong, maybe a million on some late figures.

MEMBER OF THE AUDIENCE: Is that book on sale?

MR. RISLING: This book is on sale -- but you've got me off a little bit here.

Incidentally, shut me off, because I can talk for one hundred years on this problem.

MEMBER OF THE AUDIENCE: Tell it like it is, Dave.

MR. RISLING: Anyway, this little book happens to be California Indians, and we're asking a donation of a dollar and a quarter. We have been giving it to Indian people, but we're just running out. But the address happens to be 1349 Crawford Road. Just send a dollar; forget about the 25 cents. If you give me the money or give me the address, I'll send it to you. 1349 Crawford Road, Modesto, California.

But the thing about it, in here it is told by Indians, and the scientists, the sociologists, the educators said, "Gee, where did you learn all this stuff?" I said, "The Indian has been doing this before you ever came to this country. You never listened to it."

Anyway, for once, now, the thing I'm trying to illustrate here, Indians themselves have to put things together. They put this thing in a package. They can give it to those people. Now, this is being used by most of the teacher education programs in California. Not only California, but it's being sent to Alaska. I have a request from practically every teaching institution, and I think some of your students are writing me. I got a whole bunch of them the other day.

Anyhow, in here are some of the things you people are talking about, already down in black and white. These people unanimously agreed on this sort of thing.

I want to talk about "unanimous." Indian people, when people hear that they can't get along, there's factionalism, they can't get along, I tell them that's a bunch of baloney. If I start talking about unity in here and what we can do as people, we can go out here unanimous opinions. We even -- right now, I sent a card out to a number of directors that had to do with the commission. I sent cards out and I got unanimous agreement on a very controversial thing, and every card that came back said exactly the same thing.

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Now, stop and think. Who tells you can't get along? Where did you learn this thing about not being able to get along? Conquer and divide. Who wrote the schoolbooks? Who runs the school? Is it the conqueror or the conquered?

Think about it a little bit. Now, are you the conqueror or the conquered? If you're writing the textbooks, you're teaching the school, you're running the establishment. Think about it a little bit.

So, with somebody else, if you want to control people, you just keep them divided. Have the Sioux fight the Navajo. Have the urban Indians fight the rural Indians. Have the Intertribal people get on the California Indian Education Committee. Keep them all divided, and boy, you can really control them.

Now, I'm going to tell you a little story. We had a little fight at UCLA that some of these people might know about. You don't mind if I throw some little things in here to illustrate some points. UCLA down there wanted to have a program down there. As a matter of fact, they had several million dollars a few years ago to study about Indians. Indians didn't know anything about this, of course --

(Laughter.)

MR. RISLING: But when you measure something, you say what good is any money unless the end product is changed? So, the Ford Foundation made a study on this, because Indians never even knew about the money. But the money was being used for what? For UCLA to train their doctorates to do some work, and then it's filed in this big file here. Just like the program at the University of Chicago that's being studied. They run up to the Hoopa Reservation. They're studying about all the Hoopas, my people, and all of that, and what's going to happen? It's going to be filed in the file, get dust on it, and there's going to be no change in the Hoopas as a result of that study.

Foundations are getting a little wise to this. We're informing them, too, not only Indian people; we're informing everybody that we can inform. We've pretty much given them the idea that they better start asking, "Were there Indians involved in this project? Are they in control, and can they evaluate this project when it's through?" Well, UCLA had this big, beautiful project all written up and everything, and they got turned down. They said, "You've got to have Indians."

We had already had a statwide meeting and set up a higher education committee to work with the universitites, who are working with the universities or state colleges. We have a whole number of them going right now.

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Incidentally, any educators who want jobs, there's jobs all over the place in these ethnic studies, and so on.

In any case, they didn't want to get around to the California Indian education. They're getting to be kind of a powerful group here. They'll be telling us who we can hire and what kind of people, and everything like that, and so forth. But that's the way to do it. We brought in our own Indians. So California, but who did they select? Unfortunately, they selected half of our people without knowing it. This is what happens when you have a little unity. This Los Angeles group said, "Hey, they're using us." They came up to our Board of Directors meeting and said, "You know what they're doing to us down there? They're trying to split us up, and they're trying to have the rural Indians fight the urban Indians." So we passed a resolution, and I went down to Los Angeles there.

You know what happened in Los Angeles? I don't know how many of you were up here at the Kennedy hearing, but we had a little meeting after the Kennedy hearing, and they said, "Oh, Los Angeles will never get together. They're so divided." Okay, we had a crisis down there, and we talked about unity and what can happen, and we showed them, and do you know, 22 organizations are unified. We used the California Indian Legal Services to work with them, and you know what they did at this meeting? They dissolved this committee and put it in their own way, and this is what they did. UCLA couldn't do anything about it.

But they're still the establishment, so UCLA said, well, they had their own meeting. Incidentally, Indian people pipe in everything. I don't care whether you're on the other side of the mountain, but we hear it. Almost from the minute they had their meeting, there's a phone call coming, telling us exactly what's happening, who says what, and so on and so forth. So because they know we're an Indian and they know my concern is for Indian people -- and I want to tell you about that in just a little bit -- but anyhow, illustrating this, because I think this is going to answer some of the questions, what I heard around here.

This group here completely unified and took over, but UCLA went out again and tried to bring other Indians in. They tried to meet at a different time. The Indians set up when they could meet. Saturdays they could meet, but other times they have to work. But UCLA, the instructors and everybody work five days a week; they want to meet during the week, so we had to change the thing to meet at that particular time. In any case, they had their own meeting, and they said, "Oh, those Indians think they are smart. We'll call our meeting on Monday." They called their meeting on Monday, and the Indians phoned around and they boycotted it. They didn't get one single Indian out. So then they

called it again, and I guess they had to meet on Saturday. But anyhow, on Saturday, what they did, and we found out about it, they thought since this group isn't going to meet, they're going out and select their own Indians. They brought in a whole bunch of new Indians. But because this group went back again, being unified, this other group of Indians who knew nothing about it, really didn't know what was going on; they still took control.

So right now, they're in a big fight now because they don't know how to get around Indians, because the Indians have to finally okay the money to get the project from these Federal monies.

What I'm really telling you is that you can control a lot of the money in the United States, and Mrs. Harris can tell you that. Federal programs, projects and everything else are pretty much based on Indian control, and if you get used, you hurt your own people. But if you get unified, come in and speak for your people, and not say that I represented somebody but these people tell you how to speak, you can do a lot. What I'm suggesting to you in the Bay Area is that this is the only area in California that is not unified. We can get to everybody and get a unified vote within 24 hours, except the Bay Area. And if I have to help you myself, I will volunteer my services to unify the Bay Area, that when you go to the Legislature, with a phone call down to San Francisco we can say we have an organization that is democratically elected. The California Indian Legal Service will help you draw that up, each organization come in democratically and pass a resolution. All you have to do is call up Sacramento and say, "This is the unified feeling of San Francisco," and we want to talk about that after the meeting. But I just wanted to tell you about that.

Now, why am I here? Why am I spending all my time and effort in this? Well, in the first place, I grew up on an Indian reservation, and I heard about these problems, as I said, from here on up. I tried to run away from it. I went off to college. I thought, "Boy, oh, boy, this reservation life is too rough. One man stands up there and he tells you what to do. He's higher than God. God, you can work with him, but you can't work with this guy here. He makes all the decisions."

So, I thought, "I'll go off to college." I didn't have any money or anything, but then I figured it's easier to work at three jobs to work your way through than to have to put up with what these people have to put up with.

So I did. The service came along, and I went into the Navy, and I found out it's rather easy to make a living on the outside if you get a little education, because you know where you stand. I found out you can hire a lawyer, and he can defend you, find out,

you know, what your laws are, and everything else. I go back to the reservation. You can't hire any lawyer. You have to get permission from Congress.

I began to find out what my dad was talking about all these years. He said, "If you're ever going to do anything, son, you're going to have to change the Federal laws." You're going to have to change things. You can yell, we can tell Mrs. Harris all the things we want out here, but if we don't make some changes back in Washington, nothing is going to happen.

But the thing is, we're at a point where things can happen. I've been around the states, around the various parts, and they're thinking the same way that I'm thinking right here, and I'm sure the way Mrs. Harris is thinking, because I've seen some of your reports, and so on. We're talking about Indian control. This young gentleman up here talked about it, and that's why I clapped my hands. This is what we're talking about. If you want to control your destiny -- and this is the one thing that I'm talking about. Before I do that, I want to come back to the late Robert Kennedy. Remember when he came to San Francisco? He made a little report back right after that, and I wanted just to quote that thing, because it's real important. I have it down here. I usually quote it in this speech.

He said, "The American vision of itself is a nation of citizens determining their own destiny, of cultural differences flourishing in an atmosphere of mutual respect, of diverse people shaping their lives and their children's. I would like to report to you on what I consider a major failure of this vision, not in some distant land, but within the borders of our nation."

Then he goes on and tells about the Indian problem. Within our own nation, we're the forgotten people. Then he gives all the figures and everything else along the way.

But the thing that we have to get in is in control of our own destiny. Now, we talked about this little Indian group here. It started out with 12 people. Today it has over 800 paid-up members, probably representing ten or twenty thousand people in California. We hope that by the end of next year we're going to represent all of California. We have no opposition except for a few -- you may want to call them "hang-around'-the-forts"; we call them "Bureau Indians." Some people have Uncle Tomahawks. There are all kinds of names. But to me, it is those people on the paid staff of some Government organization who, every time you go to the Legislature or someplace else, there they are, they're standing up and defending the establishment, and when you get through, you'll say, "Just where does this guy fit into the picture?"

Just watch that, and if you go back through history, you'll find out who they are and where they end up. One guy ended up as an inter-tribal executive director. Since then they kicked him out and now he's telling us all the things that went on in that particular organization.

Well, anyhow, my point is this kind of thing, so any time you listen to people, you find out who the person is and how is he going to profit, how is he going to fit into the picture? Is he really concerned with our Indian people? Is he really concerned with the Indian people, or is he just giving lip service? What has he done, really, on his own? Has he gone out and has he really worked and fought for the Indian people, so that he can get out of this position?

In my case, I tell our people in our Indian education, "If I'm still up here yakking five years from now, I want you to know I'm a complete failure." I tell all of you the same thing. If you hear me yakking up here five years from now, I've failed. As a matter of fact, I'll get out of this business, because we've got to make some changes and we've got to make them now.

Now, to make a change, there is a risk involved. There's always a risk involved. You're going to be called a traitor. My dad didn't want me to get into this business, because he said no matter how hard you work, there's always somebody cutting you down. I told him, "I can't help it. I'm in the business. I try to run away from it, but sooner or later, I'm back in it. This is the way it is."

Okay, so we want to gain control. Now, we are in the position about ready to gain control at this point. The Commission is fighting for dear life in the State of California, and do you know who is killing them off? Indian people, and this little group of people that started with a handful, that became so unified in the state that it has grown by leaps and bounds, they are forcing these people to have a committee hearing. They weren't going to have a committee hearing at all. They had a bill already drafted. It was going to go through, but we forced them to a hearing. But they still introduced the bill. They got by that by having one hearing. They said they were supposed to have five hearings, but you didn't have your five hearings. Secondly, you're having hearings under very strange conditions, very alienated conditions. As a matter of fact, it's like a trial.

I, in my testimony, said that if you want to understand Indian people, you go to the Indian people, and let you get down to their level. Don't sit up here on these high -- they were in the Senate chambers up here. Each Indian was on trial, if you happened to disagree with them.

Anyhow, we've got to defeat this Commission. If you defeat this Commission, you've won a battle, just like these Indians that put out this first little publication. Nobody can take credit for it, only Indian people. So we've got to win this battle so that you can get your own control. You see, what's happening with this Commission is the fact that they want to put power into the Commission but they don't want to have any Indians on there. They finally compromised and said, "Well, we'll put four of them on there, and we'll put four legislators on there' and we'll put four departments of the head (sic), but we'll appoint" -- another thing is, they will be appointed.

This is where we had a big fight. They sent out information and said it was against the law. We produced all the information to show them the commissions that are in existence that are elected. So they are sending out false information to the people.

But nobody would challenge them. This is what I am getting at. When there's a risk involved, we've got to have a little guts, and we've got to stand up and fight, and we've got to have people behind us, because as an individual we are nobody, but as people, we're strong. More than that, we have other people who are friends. We have a lot of friends that are willing to back us. We have women's groups, federated women's groups, church groups, and when they hear our plight --

Which brings in the next thing. We must have a speakers bureau. We've got to have our people out preaching and telling them what's going on. Incidentally, when I was driving up, I heard Lehman Brightman speaking on the radio. He was on for about a whole hour, but the things that were being said on there, and the calls coming in on the radio, he was getting to thousands and thousands of people and talking about some of the same things that I heard right here, but he was getting to the people. They were calling in, how can you get speakers? Who do you see, and so forth.

So, what I'm saying here is, we want you to organize, get all your organizations together and let's have an organization here. Then when Mrs. Harris comes out here, she doesn't have to call us all together because you will run the whole thing. It will be yours. You will get the Indians in yourself. It won't be like a couple of meetings I went to, one meeting where we had all the Bureau telling how wonderful it is in the Bay Area here, just real wonderful. Then a couple of Indians got up and they had a different answer, and the non-Indian people told them they're all wrong.

But who are we supposed to listen to, Indian people or the people that are running the programs?

I'm sorry I'm going on. Let's see. I jotted a couple of things down. Oh, another thing -- I'm finally getting down to specific things. I don't know, I wasn't here earlier, but I'm a great believer in the community college. I think that the Bureau of Indian Affairs could educate kids in the community college. You can go there two years and then go to your four-year college, and get the education at about half price, in an atmosphere that is much more suited to Indian people.

You find at community colleges that the people there are teachers, they're not researchers. That's one thing. Another thing is vocational training. When they come out with vocational training, they have the best vocational schools in the whole world right in California in the junior college, so if a boy comes out or a girl comes out and wants to be in business, they can go to that vocational school.

Now, it doesn't put them in a track where they can't get out if they want to take their English or they want to take their social science or they would desire to go on to a four-year college a little later on. They're not lost. They can still go on in that direction, and I wish the Bureau would contract with the community college, the junior colleges in this area. The cost is about one-third of what it is for the private colleges. And if the student lives here for a whole year, if he has established residence here, then it's free. And then that money could be used for clothes, it could be used for a lot of things.

What I'm trying to show you now, with a little management, if they have some people, get some people with enough -- get some of our Indian people, I'm talking about, like Otis or some of these other people running the show out here who are concerned and have a feeling and empathy for our people, you'll see things happen.

Then we're talking about why not have your local groups control how money is spent. Have him watch this Bureau man or whoever it might be that you're griped about, and I want to mention a little bit about that.

I don't know the Indian Bureau people here. I get along fine with some of them and some of them I don't, because some of them are real nice people. But I happened to come to a meeting when Bennett was out here and I sat up on the front table there, and they had two Indian Bureau people from this area that sat on either side of me. I don't know whether anyone here is Indian Bureau or not, but anyway, the comments that were being made back and forth were enough to make me sick.

Well, when I was back in one of the meetings when Bennett was there and he was speaking, I brought this up to him. I

told him, "If you're going to have people helping these people in the Bay Area, you've got to have somebody that is interested in meeting the people." We've got to be interested in Indian people. Don't give me that stuff on the side about this guy here. You've got to have people who have empathy for your people. This is why you've got to get Indians into this leadership role.

And anyone of you -- well, maybe I'm going too far, but I'd like to say that anyone of you in here could do that. We can teach. We do this in school. We can take anybody and write projects. As a matter of fact, we have a project -- I'm in charge of minorities down in my school. I do that on the side, the blacks, the Mexican-Americans and the Indians. We've got one of the top projects in the United States, and I've got the kids doing it all.

Kids! And up in Sacramento yesterday they had to have $20 thousand to do the same job that I've got kids that are freshly in high school, Mexican-Americans and blacks that were drop-outs, school kick-outs, whatever you call them, they're running it. All you have to do is believe in people and give them a chance. Think positive. I wanted to throw that in.

Now, another thing about the budget. The budget. You know, I heard somebody talk about the water in here earlier. Did they talk about there's $20 million diverted for water for Indians in the United States, sanitation? Did anybody mention that? Well anyhow, there's that much money budgeted this year for Indians to develop water systems and so on. Yet in California, we had 25, 27 reservations that don't have water fit to drink, and so we have million dollars, so that in one year's time, they could have water for everybody, at least on these reservations, that don't even have water to drink. I'm talking about water that's fit to drink.

Now, California has about one-sixth, or one-fifth of the population. If we just take and divide a little bit, we'll see that's $5 million, and we weren't just getting our share. You know how much they put in the budget? Two hundred thousand, enough for two reservations to get drinking water.

This kind of stuff is for the birds. Who is watching our Indian Bureau people who are writing the budgets? This is why we need some control in there, so you can sit up there and say, "Now look, Mr. So and So, we want $2.5 million. We want that asked. We want you to ask for $2.5 million, not two hundred thousand." They might cut it off, but if you start with two hundred thousand, you might get twenty dollars when you get through.

Now, we're fighting that. Incidentally, this is some of the things I do on the side. Some of the people who think I don't do anything, come down to my house in a little while. I sit down at my table, and my wife says we can't ever have dinner any more, we can't sleep in the bedrooms, we can't do anything because all there is is papers. So, if some of you people write to me and don't get any answers too quickly -- when you do this at night, until about 2:00 or 3:00 o'clock every night, you don't get all the answers out as quickly as you should.

Anyhow, all I want to say, then, in closing, is to say that I believe in the Indian people, and I believe within a year's time you're going to take control of your destiny, whether you be Sioux, whether you be Navajo, whether you be Hoopa, you are Indian, and the quicker you can learn that the better.

One other thing. I forgot to mention this one thing when somebody was talking a little later on. The Chinese in San Francisco, you know from the studies, have stood the highest when it came to the schooling. The Chinese also have a culture of their own. They can live like Chinese whenever they want to, and they can live like the American society when they want to. We as Indian people can take our choice, and we should be able to learn and do our dances, speak our language and practice our religion, just like anybody else.

We should not be forced into any stream, mainstream that somebody else created. You should be able to make that choice yourself. You should be able to live in this society if you want, this society, or you can take your choice, And don't let anybody ever tell you about religion. As a matter of fact, I would have been here a little earlier, but there was one of the Jehovah's Witnesses who caught me while I was getting in the car, and I had to give him a little lecture on Indian religion.

(Laughter.)

MR. RISLING: I never did learn about the Jehovah's Witness.

But in any case, what I'm really saying to you, don't ever go away and say that you are ashamed that you're an Indian. Now, there's a lot of people, our own people, that say, "I'm proud to be an Indian," and you walk outside and you're ashamed that you're an Indian. You want to walk high all the time, because if you really learn about your culture, really learn about your history, you will walk high, because you have some of the best things that this old crazy, mixed-up white world don't even know anything about, what it is to have a friend, a fellow man, what it is to live under God all the time, not just on Sunday. I don't even go to church, but I think I'm going to get there just as fast as some of the people that are going there.

Thank you very much.

(Applause.)

CHAIRMAN HARRIS: That was certainly inspiring, and I think we all feel invigorated by such a good testimony.

We have one more witness that's on our list.

MR. NAHWOOKSY: Gerald Sam?

MR. GERALD SAM: My name is Gerald Sam, from Bridgeport, California. I'm Paiute and Washoe. We're dealing with the youth which is many, the Movement of American Native Youth, and I think essentially we're dealing with education which we feel is the biggest problem of the Indian people, because even on the reservations, or in the cities or the urban areas, the children, the Indian children shouldn't have to compete with the Anglo-American learning program. To learn to read is to have education, or to learn what education is all about, and if you can't read, you're nowhere.

So, as a child, if you're taught not to have an inferiority complex, which I think many Indian people have but won't admit it. It is brought forth by the white people. They give that to them. It's not just put there.

So, what we're dealing with are the people of 16th Street and what is happening there. They come from the whole Bay Area. I mean, not only the San Francisco area, but the complete Bay Area. They're on 16th and they're at a dance. They pay a dollar and a half or two dollars, and that's all they get out of that.

I myself am going to court on a felony charge for a fight, and for what reason? I didn't even start it. It was a white person. They put me in jail, they let the white person go, and I'm still paying a white lawyer $500 to get out of jail. And this is the whole problem in the San Francisco area that no one has even recognized.

The Human Rights Commission on 16th Street, or whatever, that is representing the Indian people, nobody does nothing about anything.

Did you want to say something?

MR. WALTER JONES: Well, I could just say there have been a couple of times when I was down on 16th Street, say, on Saturday night. At 1:00 o'clock, when the dance is over, the cops come down with their sticks. They see a couple of Indian guys fighting,

and they'll go over and grab one. When he starts fighting, he'll start clubbing him with the club, you know, a stick about this long (indicating). The cops are so big that the hats just sit on the front of their heads. But they come down there about, what, about every month, and take a whole paddy wagon down there. They'll take them and put them in jail.

And then I had my sister down there one time. I have a sister that has a drinking problem. She was down there when this guy got stabbed, and she went over and she helped the guy, picked him up off the street. She had blood all over her. So the cops came over. My sister is real quiet. The cops asked what happened and she couldn't say anything, so they grabbed her, they threw her in jail, and they accused her of the stabbing.

MISS JUSTICE: She was up for attempted murder.

MR. JONES: Yes, and all she did was pick the guy up. We didn't know anything or we'd have got her out. They picked up her and this other guy, who had nothing to do with it. I guess it was about two days later before they picked up the other guy who did it. They had to drop all charges; they had nothing on her. But she was there. They picked her up.

MR. SAM: We're not asking for funds or anything, because we're not Government funded; we don't attempt to be because if we were to be involved with any of the BIA things they would in the end take over what we are trying to do. It happens that way to every organization or group. They get some control of what is going on there. We feel, instead of trying to unite people all over the world at one time, why can't it be done in just one small area, and have it done. Then something would be accomplished.

MR. JONES: Does Madam Chairman know about the stabbings? We've had about 10 stabbings down in the area within the last three or four months. We went to the American Indians at one time, and they just laughed at us.

MR. SAM: There's just one thing when you deal with older people. They never think, it doesn't make any difference which ethnic group, which white group, or whatever, in the area. They never think on the same level. The youths themselves have more terms or points that they agree on, then any other group will. If you put them together, the older people will always win because they have more experience.

It is just like here. The Indians can all sit here; they can listen. A person will come up here and give a speech and everyone will listen. They'll be infatuated or whatever by the conversation and intelligence that this person has, and yet where are they?

They are listening to him; he's drawing all their attention to him, but where does it all go? Why didn't we have this meeting at 16th, where they have people there? All these white people walk down the street and see what it's like there.

MEMBER OF THE AUDIENCE: But the idea is if you had adults to help --

(Several people speaking at once.)

MISS JUSTICE: We were invited to talk to the Mayor of San Francisco about this. We did. He appointed a gentleman on the Human Rights Commission -- not the person we elected to represent us on that Human Rights Commission, but some one else. Nothing has been done about 16th Street.

Look, Gerald has been arrested three times within the last month. And this isn't just Gerald, this is all of those kids down there, and all of our young men. You take a couple of girls, they could be arrested for being prostitutes, and all they are doing is standing.

MEMBER OF THE AUDIENCE: Did you ever think of finding a new location or a new area?

MISS JUSTICE: No. If they are arrested for prostitution, that record will follow them for the rest of their lives, and there is no one to turn to. What organization can you turn to and ask them for help? None.

The Legal Aid does not handle criminal cases. So, if you have this kind of a conviction against you --

MEMBER OF THE AUDIENCE: Well, what about your Indian organizations?

MR. JONES: We had a director who went down the street one time and asked the cop to give his number. You know what they did; they grabbed both him and his wife and threw them both in jail. They were trying to help. That's the grown-up adult you are talking about. What can they do? They are Indian.

There's two people; they threw our director of the American Indians into jail.

MEMBER OF THE AUDIENCE: There ought to be some way to go about this in an --

MR. JONES: That's why I'm here. If I knew the answer I wouldn't be here, would I? I don't know the answer. If I knew the answer I wouldn't be here tonight.

(Applause.)

MR. SAM: Another thing about the Indian people, too, it just seems that they haven't been concentrated in one area. I mean, they are spread out all over the city, the whole Bay Area, and they come to one place that has been, you know, like an established group. If they know there's a dance or whatever, they come, because there's no place else to go. They go to a bar and drink with the white people, and what do they get? They get drunk; and if anything starts, they get a little belligerent because the white guy walks in and says he's no good.

It's his color. It happens to all the people; not only the Indian people.

MISS JUSTICE: I'd like for you to come down tonight on 16th Street, for you to really see how it is.

CHAIRMAN HARRIS: Okay. That's a good idea.

(Applause.)

MRS. HARRIS: Will you go with me and show me what to --

MISS JUSTICE: Of course. We'll be your protectors.

MR. NAHWOOKSY: We didn't get your name.

MR. JONES: Walter Jones.

MISS JUSTICE: And I'm Mary Lee Justice.

MR. SAM: We're all associated with -- I'm a student in San Francisco State -- with two other people that are here, the movement of American Native Youth are working in conjunction with SCAN, which is the Student Council of American Natives.

So the two people are working together to get a tutorial program set up for the younger people, that if they could be tutored to learn something of their own history, we feel that, you know, this inferior thing will more or less leave them. Because, like in the urban areas and these other areas, the people there feel secure in the positions they are in. They are sent here by the BIA, that's true, but they are in the urban

areas now and they feel secure in their positions, and they won't exploit, they won't go further into anything more, because they are secure. They also have children, which makes them think about what else they want to do.

So, the youths that are coming up -- we feel that the youths that are raised, or brought up not with the inferiority complex, but brought up to think that they are equal if they want to be, well, they'll have more knowledge of how they want to go, to get around the environment of the American way of life.

MR. JONES: I think Livermore wants to defend himself.

MR. LIVERMORE: I'd like to say something. This is something in the very beginning I pointed out the very bad conditions in the area of environment that our center is located in.

MISS JUSTICE: Bad environment!

MR. LIVERMORE: When our lease was up, we tried to get another location, because we realized we pay $575 a month. We're self-supporting; we don't have anyone supporting our organization, and I think it's very good that this group came up and spoke up because you get more results from them when they directly come up and speak to you about this situation.

I know I could probably speak without them coming up and really actually coming before you and pointing out these things.

I think it is really effective, and I'm really glad that they have come up.

MISS JUSTICE: I'm going to defend 16th Street. My goodness, every time you have a meeting like this everybody knocks 16th Street down.

Do you know that's the only place you can go and find your relatives when they come out of BIA, because BIA won't give you their names?

It's the only place you can go and be with other Indians, if you live in an area where there's all white people. It's like a social gathering place. But the thing there is, when a fight starts there should be someone there with the okay of the police department -- instead of having their policemen going down there and beating the kids up, they should have Indian guys go down there, just regular, like these guys, to keep things from getting out of control, because that's a social gathering place.

You know, we don't have no place to go.

MR. SAM: It's one of the things we're trying to arrange, and we hope to --

MR. JONES: But the reason the kids are down there is because they might have an emotional problem. Like you say, you'll solve the problem by moving away. That's where the kids go, so why move away? Where do you want to move to, the Avenues? The kids have come down there for a reason. It's not going to do any good to move down to the Avenues.

MR. LIVERMORE: The point is, I said that we tried to move when our lease was up. Now we're there, and I think that a program such as you are suggesting is very good. And this type of thing, we need backing. I'm glad they brought it up.

I hope something constructive can be made toward a youth organization which would work among the youths that are down there in the center.

And I do hope that you will be able to make it down there this evening.

MISS JUSTICE: Please don't tell the police that she's coming. Don't warn the mayor about it.

MR. JONES: We tried to start a youth organization down at the Indian Center --

MRS. LEACH: Robert Kennedy didn't need any protection. Our young Indian boys protected Robert Kennedy. He didn't even have a policeman in the place.

MR. LIVERMORE: One of the reasons that we invited you before you had the Indian Center was to see the environment and the conditions of the Indian Center.

MEMBER OF THE AUDIENCE: Are there any Indian men on the San Francisco Police Department?

MR. JONES: Not that we know of.

MEMBER OF THE AUDIENCE: Well, in the San Jose area there are some, and on special occasions, you know, around the Indian Center, we always notify the police department, and the department usually puts Indian policemen on the job.

MR. JONES: At S.F. State they do the same thing. They send black policemen out there with their black students out there.

MEMBER OF THE AUDIENCE: And this always alleviates, you know, conditions and --

MR. LIVERMORE: We're presently trying to recruit Indian people. I brought one down. He has taken the examination, and he has very good qualifications. As far as talents he has a commercial pilot's license, and I think that hopefully he will be on the force.

MR. RISLING: I think I can throw some light on here. I have a former student, I'm helping him work on his Ph.D back in Minnesota. But he was interested in Indians, just because he was a friend. You know what he did? He got the Indian people, he went down to a Center very much like what you're talking about, where they are doing exactly the same thing, and they got a corps of Indian people who took turns, much like the SP's or MP's, or something like that, but they worked with the police, and the police paid these people.

And I was thinking that you might bring this back and get some funds for these people, where they actually went with people, even if they had to pick the people up, they go to the jail, if they had to take them to jail, and usually the next day they got them out. They didn't even file charges.

So, it's possible to work things out. My point is, that when we talked about solving problems, you've got to solve it yourself, because you are the minority. You can yell and you can do anything else. You've got to take some positive steps, and then we have to then call on your friends, or people who can then get you some money to do that.

The other thing is, I want to say this, your organizations, if you're dealing with organizations, get the students in. I want to say that in our organization, they're on our Board of Directors and everything. As a matter of fact, every time they form a chapter, they become on the Board of Directors. Some of the older people objected at first because they said, "Well, in a little while they'll be taking over." And we said, "That's exactly what we want. We'll be out of business."

MISS JUSTICE: You'll notice in all of your urban places that you go to -- I've been to Cleveland and Chicago, and you find the same thing, you have your Indian bars, so instead of trying to change the environment and everything, it's at least a place where you can go to see other Indians.

CHAIRMAN HARRIS: We have it it Washington, D.C., where the Bureau people go down there.

MISS JUSTICE: So all this about environment, you're just looking at the drinking, you're not looking at the socializing that goes on, even though they fight.

CHAIRMAN HARRIS: I'd like to compliment you; I think it's good for us all to see youth today, because what you have done is very admirable. With the particular personal problems that you are facing, it's much harder for people to do that. It speaks very highly of what you are trying to do. You are trying to solve the problems in your own way.

And I think we can all take a great deal of -- I think we can take a note from you and see that you are included in decision-making in the organizations throughout the city, and that the adults do back you up in your decisions. I know the group that he was referring to in Minnesota.

They cut down the arrest rates on Indian Street -- that's my terminology -- on Indian Street where the bars are, by three-fourths, just by the young people organizing, going down and patroling it themselves, going down and doing it themselves, going down and doing it.

It made such an impression. At first these people were called radicals, Communists, and all kinds of things. They got in there and did this, and it made such an impression on the adult community that even they responded. You are to be commended for your presentation.

Did you want to ask a question?

MEMBER OF THE AUDIENCE: Yes. I wanted to find out about the exploitation of our youngsters, of the people that are transferred here and off the reservations, the young families.

MISS JUSTICE: Mr. Brightman could answer that.

MR. SAM: Relocation? We have nothing to do with BIA. Some of the people -- we hope to get more people into college and help them with some employment, and things like that. This is such a new organization, we're having problems getting more things organized.

MEMBER OF THE AUDIENCE: What I was referring to is the fact that the youngsters that are transferred here by the BIA, and then --

MISS JUSTICE: Well, Mr. Brightman could answer you about that, because that's what he's also working with. Where is Mr. Brightman?

MR. LEHMAN BRIGHTMAN: Here.

MISS JUSTICE: He's asking about the boarding homes, and like that. Could you answer that?

MR. BRIGHTMAN: The boarding homes here in the city?

MEMBER OF THE AUDIENCE: Yes.

MR. BRIGHTMAN: Yes, I'd like to answer that. If you're going to hear a mouthful, you might as well hear the whole works. Don't go away with half of it.

The Commissioner of Indian Affairs, Bennett, came out here last year, and while he was here, we were telling him some of the problems. This is getting to be old hat, people coming out here and making surveys, as I said, earlier, and they take them back to Washington, D.C., and they store them. They've got a big building back there they put all these findings in, and they do nothing but draw moths and so forth, because they never use them. It gives them a chance to make another survey.

We told them about the conditions that existed over in Oakland, about two boarding houses. One man over there owned a boarding house and he had homosexuals running it for our young boys, and he had some dikes, or female homosexuals, running it for the women.

We told Bennett about this, and it's part of the Congressional record. He didn't do a thing about it. The homes are still run by the same persons. They are taking our young kids right off the reservation and putting them into boarding schools where they've got homosexuals running them, and they are coming in contact with people like this for the first time, and nothing is done about it.

We've told them about countless cases of this, and nothing is ever done.

They take our kids, and they don't give them enough money to live in adequate quarters, and they have to go into the ghetto. They have to move into the low-rent sections just to make a living, or just to make expenses, rather. These kids don't have enough money for recreation. A lot of them turn to alcohol, not because they want alcohol, but for want of finding company.

They go to the Indian Center for a dance, and maybe some of their friends are old enough to drink, and they're not. They go into some of these bars just for company, and a lot of them get hooked on alcohol this way.

The Bureau of Indian Affairs doesn't set up any recreation for them. In fact, there is a total lack of counseling here. I was reading an article which came out in the "Saturday Review," which mentioned they had 609 students to one counselor in the Bureau of Indian Affairs school system.

They had a young Indian girl who committed suicide just recently, which Dennis Turner told you about yesterday. She tried to see her counsellor on countless occasions and couldn't. She had a definite problem, and she couldn't see her counsellor. And she committed suicide by drowning in a bathtub. If she could have seen her counsellor maybe we could have prevented this. That girl might be living today. But the Bureau of Indian Affairs doesn't have enough money, it seems, to provide counsellors for these kids.

My wife is about the best example of what happens to somebody. My wife is a Sioux Indian from the Rosebud Reservation in South Dakota. She came out here on relocation, and they were going to train her to be a dental assistant. They put her in a two-year course, and drug her out after six months, and decided she had had enough training. They couldn't get her a job.

She went over to the Bureau office and sat in that office from 8:00 o'clock in the morning to 5:30, or whenever they close, all day long, for about two or three weeks. A young girl, 18 years old, first time away from home. In a big city like this she didn't know what to do, so she sat on those benches and warmed them for about two weeks.

Finally, they got her a job over in Sausalito working in a laundry, pressing clothes all day long. After pressing clothes for a week she finally got discouraged and she wanted to go home. And the Bureau wouldn't send her home.

She wrote her parents, and they didn't have enough money to get her home. She went back to the Bureau again, and they said they would get her a job, so they got her a job as a scrub woman for one day. She got blisters all over her hands from scrubbing floors out there in the Mission District.

She went back to the Bureau and told them she wanted to go home, and they finally got her a job two weeks later, after she warmed the benches some more.

They flood our agency offices in here with kids, and they don't have adequate counselling for them. They don't have enough people there on the staff to take care of them. This is something that has to be stopped.

One of the most glaring examples: About six months ago we threw a picket line, the United Native Americans, against the Poverty Program, because they were denying Indians jobs, and one of the young girls who was picketing with us one day, we brought some food for them, and she took a couple of extra sandwiches and stuffed them in her pockets.

I noticed her and asked her if she would like to come over and have dinner with my wife and I that night. My wife said she knew her, she was from the same reservation. We talked to her. The young girl came out to visit her sister, who was separated from her husband. She lived with them for about two months; was baby sitting for her. She had only gone through the 10th grade.

The next day, after we found out her problem -- she didn't even have a change of clothes. The next day we took her down to the Red Cross -- not the Red Cross, but the Intertribal Friendship House there, and they gave her two or three sets of clothing.

After this, we called the Bureau of Indian Affairs up and we told them that this young girl had only gone through the 10th grade. She was 16 years -- or, 17 years old, I guess it was. She had, I think it was ten cents in her pocket, Relocation.

The Relocation Officer said, "Write to Rosebud, South Dakota, and have your Relocation Officer send you an application blank. When it comes back, you fill it out, send it back to Rosebud. They will in turn make sure you're registered there; then he will make sure you fill all the qualifications; then he will send it over to Aberdeen, South Dakota. At Aberdeen, South Dakota, they will review it again, and if you fill all the qualifications, they'll notify you next year that you can go on relocation.

This is a young Indian girl who is living with some guy just for a place to stay, and that beautiful old colonial office, the Bureau of Indian Affairs, they did nothing. They tried to waste another life.

This is going on and on and on, and we tell these problems over and over. I'm sure that there are many people in here who have heard these same things. A lot of you non-Indians probably haven't heard them. But the Bureau brings these kids in.

There's a business college down here, Munson's Business College. They have had two Indians graduate from there in the last five years who have managed to find employment as draftsmen, out of five years. The teachers aren't accredited with the state.

I was just talking to a young woman sitting back here. She's in the employment field. She tells me that they are training our young kids in these vocational courses such as welding. They don't teach them how to read blueprints; they don't teach them heliarc welding, arc welding; and when they get out of these schools they've got a vocational training course that's not equal to a good high school vocational training course, and they can't get jobs because these schools are not accredited with the state. Even the teachers are not accredited. They don't have licenses.

They are flooding the market with these young kids who cannot find jobs because they come from vocational training schools that are not state accredited, and they are winding up right on the streets.

The relocation problem has -- I forget the exact rating of the drop-outs, but it's way over 50 percent. And when they go home, they go home and they live for a little while. They get a little taste of life and they want to come back; they have to come back on their own.

Two weeks ago we had a young Navajo girl who came to United Native Americans and asked if we would help her get into the University of California; and we did. She's now a student, starting this quarter.

Her husband had been put in a vocational training course, sheetmetal. Anyway, they jerked him out of this course after about -- it was a nine months course, or something like this, and they jerked him out after six months, and told him that they didn't have enough money to finish his training.

They jerked him out and got him some little job doing some menial tasks, making about $1.50 an hour. He worked at that for a week and then he quit and got himself another job making about $2.00 or $3.00 an hour.

He then enrolled himself in a vocational training school where he can learn sheetmetal work on his own.

The Bureau of Indian Affairs is a tremendous failure. It's like a cancer that is eating away at our people, and something is going to have to be done other than tell people who come out here to survey us, and we're not sure they are even going to do anything.

You indicate that you don't know whether you are going to be able to do anything. You said you had to convince people in Washington that there are Indians in urban areas. Well, the latest Bureau statistics say that there are 300,000 Indians in urban areas and 300,000 on reservations.

Now, they won't give Indians help here in the city, when they come in, medical help. We've had countless cases -- I used to be the director of the American Indian Center here, and we used to have countless cases of Indian kids coming over there, wanting help medically, and they couldn't get it, because they -- once they come out on relocation -- As you know, they take kids between 18 and 35, and ship them off reservations on relocation into urban areas, and they put them into these useless vocational training courses, and if they happen to drop out of the vocational training course before they finish, they're on their own. They won't even pay their way back home.

And suppose your wife gets sick. She's pregnant. You've got no money to send her to the hospital, and the Bureau won't help you. You're on your own.

A lot of these kids wind up on Skid-Row. They think they have to go all the way back to the reservation to get treatment. You know, before they send an Indian kid off the reservation, they should tell him exactly what he's losing. I sent my wife back. We had an 11-months old baby. I sent her back to the reservation last year, 11 months ago when we had our baby, and they wouldn't even let me enroll my baby on our home reservation at Cheyenne Agency, South Dakota.

They have a new rule; you have to live there at the time your wife is having the baby.

Well, they don't tell our young kids that. A lot of times on Indian reservations they take your name off the tribal roles. You can't vote; you can't participate in any tribal affairs. If they come into any money, you don't get any part of it, and the Bureau doesn't tell our kids this.

And another thing, they don't tell them if you drop out of these courses you're not going to get any medical help; we're not going to pay your way home. And a lot of our kids turn to alcohol.

Alcohol, as you know, is one of our main problems. Last year we asked the Bureau of Indian Affairs to set up an alcohol program. They said no. We wanted to set one up for Indians because there are between eight and ten thousand Indians right here in the Bay Area, and they estimate there are about 1,200 Indian alcoholics, and you go to the alcohol program here in San Francisco and Oakland, and they don't put you in a home.

Oh, they put you in for two weeks, two lousy weeks. In two weeks you don't dry out thoroughly. Then they shove them right out into the streets again. Not into a vocational training course, or into a school where you could learn a trade; they shove you right out on the streets again.

Where are you going to go? You still don't have any place to stay. You're unemployed. You wind up right back where you were before. So we applied for an alcohol program to the Bureau and they turned us down.

We then went to the Poverty Program and submitted the program for an alcohol clinic, and they turned us down.

What we've got to do, as Indians, what Mr. Risling stated over there, is create an Indian brotherhood. No matter if you were a Navajo, Apache, Sioux, or what, you're an Indian, and if you're in trouble we all should help each other. This is the only way we're going to lick it.

Every Indian -- just forget about what tribe you are. If an Indian is in trouble, he's an Indian and he needs help.

We're going to have to create a brotherhood.

You made the remark yesterday that we weren't organized, that some place else, I think it was Chicago, was better organized. We've got an Indian Historical Society that's here, and they are doing a tremendous job on changing the textbooks. This Intertribal Friendship House over here has had new people come into it, and they have -- it's Indian operated. It's really doing a tremendous job.

Indian Center down here has had some new people come into it, and they are reorganizing, and they are doing a tremendous job. We've got one of the best-organized areas in the nation.

There's a young man sitting over there by the name of Harold Red Bird, who just took over the directorship of the American Indian Association. They are now doing something. I just talked to the American Indian Center. I talked to the Intertribal Friendship House, Mr. Elgin, and I talked to Mr. Red Bird, and I talked to Mr. Costo from the American Indian Historical Society, and I talked to the Friendship House, and I asked all of them if they would like to participate in a meeting within the next two weeks, and let us all bury the hatchet and work together. We're all going in the same direction.

(Applause.)

So, you'll find that we are going to be organized. We can be the only area in the whold United States that is totally organized, and if an Indian is in trouble he can go to any one of these organizations and get help. And if one of these organizations needs help we will all back them. This business of name-calling in public and name-calling each other and criticizing each other and criticizing each organization, the intertribal, and so forth, we've got to stop.

We've got to organize; and I think we can start it right here.

(Applause.)

MEMBER OF THE AUDIENCE: I would like to suggest something that may have already been brought up here at these meetings, but there is something that should be said, and I may get shot down for this one, but the thing is that the Indian people are a minority people, and the move that they expect to make in the future, for their own benefit they need to have funds.

This is why I have a strong and deep feeling about our indulging in the luxury of picking other races apart, because here is where we get help when we need it. It doesn't seem that they have to have anything to do with us; we're trying to work out our own problems, and we're going to because the times and the people are beginning to converge now, so that there can be effective leadership here in the future, and a program to benefit the Indian.

But this is the thing, I think, as Indian people, we ought to pay particular attention,to, and that is the fact that we don't go alienating unnecessarily people of any other race. And if we care enough about that, we won't do that within our own groups.

MR. RISLING: Could I respond to that? I agree with what you say, but I think nothing ever happens. I've been trying to get along with people all my life. I get along with them fine. The only thing about it is nobody does anything about it.

So, you've got to have different organizations, and I'd like to, just by illustration, illustrate to you what happens.

I happen to belong to -- I'm a good guy here, see. I get along with all the educators, everybody under the sun. I'm also a member of the Board of Directors for the United Native American, and I can grow horns or anything else when it has to be.

I'm also a member of the California Indian Legal Service, the Board of Directors of all these, and also the California Association, and I can say the church and this and that. I'm the goodie-goodie-goodie guy over here, and you know who heads up my local group in that college down there? A Black Panther.

Now, I have all of these, and do you know the people who get the job done? The Black Panther, United Native Americans, the people over here. Then I take the good group over here -- we get all the profit, we're the good guys, because they are mad at these people over here. Then we profit by it over here.

What I'm really trying to illustrate to you is that we need all kinds of groups, but Mr. Brightman mentioned the fact that we can all get together. I belong to all these groups. I belong to this group here that is running down this other group over here, the "bads," yet I'm a director of both of them.

But, you see, everybody has to have a place, and somebody has to rock the boat over here so that we can sleep over here, you see. So, we've got to have them all. But we've got to be united. I wish Mr. Brightman would follow up over there and set a date for this meeting, because the people in San Jose down there said they are ready to go any time, too.

I talked to the two major organizations, and I wish you'd get this meeting going, because we need a meeting real bad, to organize in this area, to have a united Indian front in the Bay Area.

(Applause.)

MR. ARCHAMBAULT: May I just make one comment?

On one of my visits to the Bureau of Indian Affairs, Mr. Mahoney bragged to me that he was in control of a budget of two and a half million dollars a year. Where is this money going? This is a good question. How much does the present director have? Los Angeles, Cleveland; where is it going?

According to Mr. Brightman, he's telling the same story that I told before, but there's a lot of money going down the drain.

Thank you.

MRS. LEACH: I have waited all day for some youngsters that were coming from Cal, the University of California in Berkeley, to bring a program that they had drawn up with our assistance and with the assistance of the Nutritions Department due to a study they had made about the relocated Indian that was getting so fat on the money the Bureau of Indian Affairs gives him.

We found 220 families here that had an income less than $3, 000 a year, and through this study we made up a program and presented it to the Agriculture Department, hoping that we could get food stamps for these people.

Under Federal Law, the Indians -- and it doesn't designate where they have to be -- are entitled to food stamp services. Well, they didn't arrive with the program, and what I am asking you, we sent it to Freeman. It was turned down by him without

even a note. We sent it to Nixon's new man; it was turned back again. It isn't necessary, it seems, out here. There are no Indians that are hungry out here.

But this program would have meant employment for 22 Indian girls, the way it was set up, and the director of the program would have been an Indian, under the supervision of the Nutrition Department at Cal. And through this program, Cal would have given scholarships to any of these people that were working on this program, that showed promise.

We were very upset at having it turned down, and the girls asked me if I wouldn't present it to you today, so if I mail it to you, will you take consideration of it?

CHAIRMAN HARRIS: I certainly will.

MRS. LEACH: Because we need a lot of assistance, and under the program it would have been half-day work for married women, which would have supplemented the income allotment for a lot of these low-income families. And there is a great need for this food stamp program amongst our Indian families, regardless of what the Bureau of Indian Affairs tell you, because the University of California, and through the International Forum, and through our students when we did this study, we know.

CHAIRMAN HARRIS: I certainly will, and feel free to send it directly to me.

I can't express to you how moved I am on the outcome of our meeting. We dragged on a little ways, and I'm just really very pleased and very moved about what has happened here today. I didn't think we got off to the best start we could, and I just feel very, very good. I think the things that have happened here, we'll all feel rewarded by.

I just want to express to you my appreciation for your frankness, for your sincerity, and for what you are trying to accomplish yourselves, and I hope you'll back me up in the things I'm trying to do.

I thank you very much for being here, and we'll stand adjourned.

I want to meet with the young people so we can go down to 16th Street, and I also want to make that hospital call, too.

Thank you very much.

(Applause.)

(The following items were here made a part of the record:
1. Paper entitled "Project Eagle," as follows:

"The long-neglected American Indian people of California are about to receive an opportunity designed to assist them in breaking out of the vicious cycle of poverty that has plagued them for generations. This ambitious and challenging program is to be administered by NEW FUTURES, INC., a non-profit corporation whose directors are: Fred Cooper, attorney-at-law; Jack LaRue, vocational training; Adam Nordwall, Indian; Ernest Stevens, Indian; Byron Rumford, legislator, and Ronald Weakley, union official. (Three more board members remain to be selected; two of them are to be American Indians.)

"PROJECT EAGLE, as the program has been named, will make an all-encompassing attack upon a cluster of causes of poverty among the approximately 100,000 Indian residents of California who have at present little, if any, chance at escaping their predicament. This attack will have three basic thrusts:

"a. The training of individuals and placement of them in good-paying jobs.

"b. The mobilization of esixting resources, those of the target population itself and those of established public and private agencies.

"c. The improvement of living conditions on or near reservations, rancherias, and other Indian communities.

"Direct beneficiaries of a year in full operation will be as follows; 1,000 under-employed or unemployed people will receive training and be placed on a job; also, for those who prefer, training in skills whereby they could be placed in jobs on or near the reservations. Since a number of these trainees will be heads of households (approximately 60%) with an average of three dependents, the direct beneficiaries of this aspect of the program will number 2,800.

"Three hundred members of the target population will be hired by the project, another 60 will receive basic training in Hayward and on-the-job training in a business near their homes. Total beneficiaries of these two groups represent 988.

"Two hundred youths in the field will have jobs and educational experiences which will assist them in remaining in or returning to school and at the same time developing their leadership skills.

"Three thousand five hundred and sixteen people will benefit directly through improvement of their living conditions.

"Of the primary target population of 30,000, approximately 7,504 will benefit in a direct or measurable way.

"Important benefits will extend to a much larger segment of the population through the effects of leadership training of the youth, training of Indians in sub-professional fields, the identification, planning and solution to community problems, improvement of sanitary conditions and increased awareness and understanding of the target population's problems and potentials on the part of the local, federal, state and private industrial resources, and economic development of Indian lands.

"PROJECT EAGLE will have its administrative headquarters and training center located at Hayward, California, along with five satellite centers to be located in the more densely Indian populated areas of the state. These centers are the rural arm of the PROJECT EAGLE and will serve the areas and communities within their designated area. The satellite center is not a means of doing something for or to the participants; it is a method of accomplishing improvements by working with the Indian families.

"Funding of PROJECT EAGLE will be provided by several Federal agencies due to the wide range of services that will be offered. The major funding sources are Department of Health, Education and Welfare and the Department of Labor. These agencies have approved the concept of PROJECT EAGLE. Starting date for the project is scheduled for January 1968 (subject to the availability of funds).

"PROJECT EAGLE has been met with much interest and support from a wide variety of sources which include several members of the executive branch of the Federal Government, members of several State agencies, including representatives of the State Department of Employment. Several counties, through their officials, are interested in the satellite center phase of the project, along with several Chamber of Commerce. Also, both the Intertribal Council of California and the United Bay Area Council of American Indian Affairs have passed resolutions of support.

"This program represents an investment in humanity. It is estimated that once a trainee has successfully completed his chosen field and has been placed in a good-paying job, he will return to the Federal government its financial investment in only five years. The other advantages are its contribution to the dignity and pride of the persons who find within themselves the ability to contribute, to produce, and to find in life a meaningful objective."

(Document of 77 pages entitled, "Proposal, PROJECT EAGLE, Job Training and Community Development". See Appendix G.)

...Whereupon, at 6:00 p.m., the meeting was adjourned...

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APPENDIX

NOTE: Material submitted for appendix too bulky for reproduction.

Inquiry about or examination of the material may be made at National Council on Indian Opportunity, Washington, D. C.

GPO 893-087

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PUBLIC FORUM

before the

COMMITTEE ON URBAN INDIANS

in

PHOENIX, ARIZONA

of the

NATIONAL COUNCIL ON INDIAN OPPORTUNITY

April 17-18, 1969

RC004538

ED041685

ALPHABETICAL LISTING OF PERSONS APPEARING BEFORE THE COMMITTEE:

ANDERSON, MRS. GENEVIEVE
BEANE, MR. SIDNEY
BERCIER, MISS MARY
BLUEHOUSE, MR. MILTON
BOLEY, MRS. MARY
CHOUGH, MR. HOLLIS
COOK, MR. LEE
CORBETT, MR. CECIL
DIENHDEOL, MR. JULIAN B.
HAROLD, MRS. HAZEL
HAVETONE, MR. EARL
HOMER, MR. PETER
JOSE, MR. NELSON
KING, MRS. ROSE
LEWIS, MR. TED
LYON, MRS. JUANA
MAGILL, MRS. PAULINE
MAYBERRY, MR. ANDY
METIKOS, MRS. EVA
MILLER, REV. JOEDD
PEDRO, MR. CLINTON
PERKINS, MISS GEORGINA F.
PORTER, MISS DIANE
PORTER, MR. JOSHUA
PORTER, MRS. JULIA
RHODES, MRS. VIRGINIA
SEXTON, MR. MORRELL R.
SIXKILLER, MR. JESS
SLOAN, MR. JERRY
STEVENS, MRS. ELLEN
TRACK, MR. ROY
VALENZUELA, MRS. FRANCES
WARE, MR. KENT

April 17, 1969
1:00 o'clock p.m.

MR. HARGIS: My name is Jerry Hargis. I am special staff assistant to the Committee for the Study of Off-Reservation Indians in America, which is a committee of the National Council on Indian Opportunity.

The Committee is headed by Mrs. LaDonna Harris, who is a council member.

I obviously am not Mrs. Harris.

I hope that those of you here have received the telegram concerning the critical illness of Mrs. Harris's mother in Oklahoma.

Mrs. Harris, who has been chairing all of these public forums in the four previous cities we have visited prior to Phoenix, sends her deepest regrets that she is unable to be with you today. These regrets were expressed in the telegram I think most of you received.

Perhaps the most regretful person that she is not here today is me, because I really don't know what to do without a leader. I think, however, we will follow the format that is used by the House of Representatives and the Senate of the United States when they have committee meetings and hearings and the chairman is unable to attend. That is, that the staff assistant, which at this point happens to be me, sort of takes over as a secretary or as a housekeeper, not as a chairman.

So it is not officially a full-fledged public forum in the truest sense of the word, as it would be if Mrs. Harris were here, but just as a housekeeper to enable all of you, in an efficient manner, to see that you get your stories told to the court reporter so that Mrs. Harris will have an opportunity to read it, and then come out and visit with you personally about the things you have said.

Although it is unfortunate that Mrs. Harris's mother is ill, in a sense for the folks in Phoenix, it is kind of a fortuitous circumstance in that Mrs. Harris will have the opportunity to read your testimony and go over it very thoroughly, and then come out and talk with you personally, an opportunity she would not have had if she were just sitting here trying to react and talk to you as you are giving your testimony.

With that background in mind, we will follow just a slightly different format or plan of action than we have in the other preceding forums, in that I will not be discussing your testimony with you except in instances when I may ask a question or two to try to make something a little clearer for the record, or to help us to understand an idea that you are talking about a little better for the record.

I will try to ask necessary questions for clarification, but my main job here is just to see that you have the opportunity to make your statements or to submit a written statement, if you should choose, to the court reporter so that we can put it in the public record for Mrs. Harris's consideration, and then later for the consideration by the entire council. This will be the basis on which recommendations will be made.

I think it would be in order in this line for me to give you a very brief summary of the reason we are here in Phoenix today.

Some of you I have met before, but most of you are well aware of the organization of the National Council on Indian Opportunity, which was formed by federal executive order last March, March of '68, and was charged with four basic responsibilities. I won't go into those responsibilities today. We have an Indian record statement on them that we would be happy to provide each of you. If you like, we will take your name and address and mail you one when we get back to Washington. But let me go through this in my own words, if I may, just to explain to you very briefly what my understanding of the responsibilities of the Council are.

Number one, for the first time in history the American Indian, both in an on-reservation or off-reservation situation, has the opportunity to speak to an orgaization that is at the executive level of the federal government. This means the office of the Vice President of the United States.

Number two, there is an organization, the National Council, which can act as an ombudsman, a spokesman, an advocate, a recourse identifier; and hopefully, and I hesitate to use the words "pressure group" when we are being put on record here, but that is the best way I can think of--to all sections of federal departments who have Indian programs in their departments.

It used to be if an American Indian had a problem that he needed help on or he wanted called to the attention of the federal government, he had to write to the area office of the Bureau of Indian Affairs, and it was passed on to the Bureau of Indian Affairs office in Washington. Then sometimes maybe it got to the Secretary of Interior. Well, that is no longer true. Now this national organization--the National Council on Indian Opportunity--is able to speak regularly, and they do in biweekly meetings, to the Secretaries of the Department of HEW, of Labor, HUD, and many others. All departments or offices that have programs for the American Indian, through the Council, can speak directly through these departments.

Number three, I think another function of the Council that is very important is that it is an information-gathering body. That is the reason we are here today, as a function of number three, an information-gathering body, in that we can substantiate what we know to be general truths.

For instance, all of us say and know that American Indians need better employment opportunities. American Indians need better housing. American Indians need better health services. But very few of us can say how many or where or how much to any of these categories in Washington, especially as they relate to the off-reservation Indians in America.

So as an information-gathering resource, the National Council can go directly to you and let you make the kind of informational input that will help focus on all of these various problems in a very specific way.

Then I think the fourth thing that the National Council can do, and is doing, is that after they have made the contact with the first three items we talked about, they can make recommendations in your names to the Vice President of the United States, to the Secretaries of the various departments that deal with Indian programming, and to any level of federal, state and local government, or social services organizations, where we think, or where you think--and we can interpret what you tell us--help is needed.

Very briefly it seems to me that those are the four most significant things about the National Council.

At the first meeting of this Council, the six Indian members, Cato Valandra, Wendell Chino, Roger Jourdain, William Hensley, Mrs. LaDonna Harris, and Mr. Raymond Nakai, were each assigned a specific task.

The task assigned to Mrs. Harris was to get all the information she could on the conditions of American Indians who resided in urban or off-reservation areas. Her idea of a way to do this was to hold a series of public forums in various cities. Phoenix was one of the cities chosen, because we wanted very much to have the input from the thoughtful people in this area who have been so deeply concerned and involved with the adjustments American Indians have in living in urban communities.

In the month of May this committee, under Mrs. Harris, will make an interim report with a list of recommendations for better servicing by the federal, state and local governments of the United States of America for the Indian communities within various urban areas. She was very anxious that we have the input from the Phoenix area before this interim report was made, so we could have the benefit of your conversation when we make these recommendations.

That is the reason today's meeting was not canceled, although she was unable to be here. That is the reason she plans to come back to Phoenix and personally talk to you in a series of small group meetings or informal conversations on a one-to-one basis, to gain further insight from the information you present for the public records by talking to you directly.

That is the reason we are here today, to offer you the opportunity to speak on the conditions in the Phoenix area of the American Indian, directly to the National Council on Indian Opportunity which can, in turn, speak to the office of the Vice President, the Secretaries of the various departments involved in special Indian programming, the state and local government.

So we hope you will take advantage of this opportunity. We are here to listen. We are here to learn. We can't, at this point, be here to try to solve problems, because obviously we have no solutions. We can't at this point debate things with you, because we are not trying to profess a particular side of any issue. What we can do is promise you, which we do, that we will take back the information you give us about what it means to be an American Indian in the city or the metropolitan area of Phoenix, Arizona, and present it to these various levels that we have discussed earlier.

In a very basic way, I would like to try to describe the method of operation we have used in the past. We have a list of names of individuals who have already told us they would like to speak for the public record. I, as kind of a housekeeping chore, or as a kind of secretary in residence, will be calling those names and giving you folks an opportunity to come up here and speak to this lady, the court reporter, who will take down your remarks. If there are any areas of your testimony which we feel need clarification for the record so we can be sure we understand what you are saying, I will try to answer those questions. But we will not, as Mrs. Harris often does, enter into a discussion or a dialogue, because as only a staff member of the Committee this is not a role I can play. I am not the chairman. I don't even pretend that I am the chairman.

So with your kind indulgence, if you will allow us, we will function in the next two days without a chairman. This perhaps will even give you more time.

Off the record.

(Thereupon an off-the-record discussion ensued.)

MR. HARGIS: We are back on the record.

This will enable more of you, I think, a chance to speak than we would have had she really been here.

Before we begin our meeting, I would like to make one introduction myself, and then I would like several of you to introduce yourselves so we know who we have here from the various areas.

The first full time new staff member of the National Council on Indian Opportunity is with us today. This is his first official meeting as a new staff member. He was hired just this week by the Vice President's office. He is a man that many of you know because he is a man from this area. He was the former administrative assistant to the Governor of Nevada. I am very pleased that a man of his ability and energy and dedication is with the National Council. We have had several conversations. He is very, very interested in trying to provide service and information, and any kind of thing he can do for the National Council.

Bob, would you stand up. Mr. Bob Robertson.

We are going to be very unkind and put Bob to work, if we may. Bob will have a sheet of paper back there, and any of you who do not already have your name on the list and want to speak, if you will see Bob, just give him your name so we can make another list that we can feed in after we get through the list we already have. We would sure appreciate it.

So just step back sometime during the session and give your name to Bob and let him put it on the list. We will make another list of persons who have not already signed up but who do wish to make a statement for the public records.

If I may, I would like to ask that members of the federal, state and local governments, who are representing their various departments, stand and identify themselves. We have a number of visitors who are here, who are directly involved in programming in federal, state and local government. We would like to have those of you who are in that situation stand and identify yourself at this time, please. Do so rather loudly so the lady at the court reporter table here can hear you and get your name for the public record.

I happen to know this gentleman right here. Would you stand and introduce yourself.

MR. ENGLISH: I am Thomas English, camp director, Oklahoma City, Oklahoma. I have come out as an observer.

MR. MAYBERRY: I am Andy Mayberry, state director of the Farmers Home Administration of Arizona.

MR. PETERSEN: I am Doug Petersen. I represent OEO, San Francisco region.

MR. RIPPE: I am Fred Rippe, for the Community Action Program.

MR. WILLIAMS: Jack Williams, representing the Manpower Administration, regional office, in San Francisco, and Manpower Administration representative for the Navajo Concentrated Employment Program.

MR. ST. GEORGE: I am Mike St. George. I am with the Arizona State Department of Vocation and representative from Manpower Development and Training.

MR. BRODIGAN: I am Chuck Brodigan with the Social Security Administration in Phoenix, here as an observer.

MR. SCHWARTZ: I am Marvin L. Schwartz from the Bureau of Indian Affairs area office, and I am the assistant area director for the Community Services.

MR. BUTLER: I am La Follette Butler from the area office in Phoenix for the Indian Bureau. I am the assistant to the area director.

MR. GILBERT: I am Jim Gilbert, Bureau of Indian Affairs, area employment assistant officer.

MR. REEVES: I am Charles Reeves, Bureau of Indian Affairs, area office, housing officer.

MR. MONICAL: Lewis Monical, acting area director of education, Phoenix area office.

MR. SWERINGEN: Jim Sweringen from the Southwestern area Office of Economic Development, administration office, Austin, Texas. We have an Arizona representative who is upstairs in a meeting. He will be down here shortly.

MR. HARGIS: Are there others?

MISS HALEY: Judy Haley from the Office of Economic Opportunity. I also am here as an observer, from Tulsa.

MR. HARGIS: Thank you so much for being here, each and every one of you. I hope that you will learn something. I know the federal representatives that we have had attend the other four public forums have learned a lot. Perhaps what you learn will help you to better serve the folks that you work for.

Are there any comments or questions at this time? If not, I will move over here to my list, and we will get this forum under way with the real purpose of our being here, and that is providing you folks an opportunity to speak for the public record.

Is Ellen Stevens here?

MRS. STEVENS: I am here.

MR. HARGIS: Mrs. Stevens, if you will, just come right up to this table. We will move this microphone over for you.

MRS. ELLEN STEVENS: Well, I am a member of the AIA here, the Arizona Indian Association; also secretary-treasurer to the New Phoenix Indian Medical Center Auxiliary, and a member of the -- I can't think of the word.

Mrs. King, what is the name of that meeting at the hospital?

MRS. KING: The advisory committee.

MRS. ELLEN STEVENS: -- of the advisory board at the hospital.

I know that this afternoon is supposed to be a meeting of the housing and employment, but most of the things that I work with are with the hospital and with the Auxiliary.

The Auxiliary was organized just last June. Now we have fifteen members. We need a lot of help, but it is taking time. We don't have much money. Through the aid of Salt River, Mr. Filmore Carlos, Mrs. Lyon -- Juana Lyon -- they helped us by giving us the money to purchase material to have uniforms for the Auxiliary. Now we need new ones, but I do believe that we have enough money for that.

I have seen people work in the hospital, and they are very, very busy. Monday I had to go up there for a checkup in the morning. It was a baby clinic. I think they had 114 in there in the morning. There were two Auxiliary members helping, which isn't a lot. They put in about three hours on Monday. There are different ones that work in other departments, the outpatient clinic, and so forth.

Through the aid of the Red Cross, Junior Red Cross, the Junior Red Cross gave us $50 to purchase toys for the children in the pediatrics ward. As you probably know, most of the toys that are given -- I used to teach kindergarten, and I know what I had were games that they gave for the children to play with at the Mission, and there was always one or two or three pieces missing. The same way was at the hospital. So with the aid of the Junior Red Cross, we were able to purchase quite a few toys for these children.

A tea was given at the hospital on the last Friday in February so that members of the hospital staff would know that we did have an auxiliary, and also to see the display of what we were able to get for them.

We meet with Public Health the third Tuesday of each month. There is a member -- at least one member -- from each of the surrounding tribes, plus the urban Indians. Reservation problems are brought out and we try to find ways to help; also we discuss complaints about the hospital.

We are able to learn so much from the doctors. We meet the doctors and the nurses and explain different things so that the people can go back to the reservations and talk about these things with their people.

I don't know if it is good to bring this up now. Maybe it could be tabled until later.

MR. HARGIS: Feel free to make any comments you would care to.

MRS. STEVENS: You know termination of services to Indians creates a problem. The main reason why this is brought up now is so that other Indians will think about it before such a thing comes to them.

My mother was a Menominee from Minnesota. My father was a Potawatomi from Michigan. Things went well for me until about ten years ago. Well, it was really twenty years ago. I was working at Flandreau, South Dakota, in the Indian Service, but I had to quit because I wasn't well and didn't know what was wrong with me. My father told me to come home, and I found other jobs near home.

By the next year, it was determined that I had arthritis and it was two years before I was able to get around. Then I taught at the Mission at Keshena. After working there for three years I had to move to another place about twelve or thirteen miles from there. I had to walk up a hill, but I was able to get there with the help of my cane. After working with these children -- I had anywhere from forty-three to fifty-two children in kindergarten -- I figured I could go back and work for the government again. I was feeling real well.

I had my choice of going to Fort Apache or Sherman, and I chose Sherman. I taught the first year program in Home Ec on the special Navajo program. I enjoyed this work.

In May 1959 my motor folded up on me. I ran out of everything -- insurance, disability, retirement, leave, everything. So they treated as if I were a child -- at least that is what the doctors said.

They sent me to Parker because there was no opening here in Phoenix at that time -- at the time when the doctors change.

So I went to Parker on June 15, 1959. The temperature was 123. I was there till the 20th July. They brought me down here. They were very good to me.

I could not feed myself. I couldn't do anything. I was here a hundred days. I learned to walk. I learned to use crutches. I thought I was going back to Sherman, but my legs didn't do so good.

So I acquired jobs where I would at least get some spending money. The school was able to help me to get on disability from the Government, and I got twenty per cent of my salary as of 1959.

The letters that I got from the hospital marked me as a medical indigent, and I was able to go to the Indian Hospital. They told me I could continue. Then with the termination coming up, they still said I could come providing I paid $2 each time I came. Then the next letter said with the termination I wasn't allowed to come any more.

I have been very fortunate to find two doctors here in town who took care of me at that time. I am going to them now.

I pray quite a bit that I would never have to go to a hospital, because there is no insurance that would cover me today, because I have lived on cortisone since 1952 in some form, but it folded up on me about a month ago.

So the disability has grown a little bit each time. There is a raise for the post office or other people, about a $6 raise each time. So I work with the health agencies.

I have called you up on the telephone and asked you, would you please march on your street, heart, cancer. I don't think I have missed any of them here in town. Now I was working at the arthritis this past year.

So I know today that most of you who are not terminated, if there is illness in the family and you need help, that you can go to the Indian Hospital here in town, but those who are terminated will have to go elsewhere.

So I call up people on the telephone, or I don't call them. They call today for information, mostly arthritics, and they want to know where they can go to a clinic. So I tell them there is one at St. Joe's Hospital, and there is one at Maricopa County Hospital. You can go there, but it must be a referral from your doctor. You will pay according to your means, according to your income.

And so I figure they would do it that way, too. I went to Maricopa County. I tried first to get in at the Indian Hospital, but due to the law, they told me, no, I couldn't. So friends of mine came and got me and took me down to Maricopa County. I was there nine days. Then they found a loophole to help me.

Up till that time it has run me almost $700 for the nine days at Maricopa County. Then I have been to the Indian Hospital. I got out a week ago last Tuesday.

What to do about a medical indigent like that, I don't know. But you see I have someone living with me, and I help when someone needs help. So it is kind of hard to keep going, and all of a sudden to find all of this.

I am back to work now. I started yesterday, so I will be able to pay my bills anyway.

It is something that I think has to be thought up about these people that are terminated when there is something there.

I believe that is about all that I have to say. If there is something else, maybe I can help someone else.

MR. HARGIS: Mrs. Stevens, we can help, but I have been impressed by your courage and determination to be of service. I must say your example is an inspiration to me, and I am sure for all of us. We thank you very much for bringing this particular set of conditions to our attention. We will certainly see that they are carried forward and will talk to the people in the Public Health Service and see if there is some way something of this kind can be handled. I don't know what the conditions of Medicare are. Perhaps there is some provision in there that would be of help. We certainly appreciate your coming down today to talk to us.

We introduced a few moments ago the federal members that were in the audience, or they introduced themselves. A number of other folks have come in since then. I see one gentleman that I know personally who should introduce himself, because he is very actively involved in the activities of the Indian community in this area. Perhaps there are others.

If you are here representing a federal, state or local government organization or service, institution or organization, and have not yet introduced yourselves, would you please do so at this time.

I am thinking specifically of Lee. There may be others that I don't know. Would you just stand up, give your name and who you are with, for us.

MR. COOK: I am Lee Cook. I am with EDA, and also the Arizona Indian Association.

MRS. METIKOS: I am Mrs. Eva Metikos of the Bureau of Indian Affairs from Phoenix here, the area office.

MR. HARGIS: Anyone else?

MR. PABLO: Nathan Pablo, Arizona State Employment Service.

MR. HOLGATE: Jimmy Holgate, Arizona State Employment Service.

MR. LADEYO: Mike Ladeyo, Arizona State Employment Service.

MR. HARGIS: Are there others?

MRS. BERNASCON: Santo Bernascon. I am representing the Guadalupe organization in Guadalupe.

MR. HARGIS: Fine. Thank you so much. We are glad to have you folks join us. I wish you could have brought your guest from upstairs down, too. He expressed his regrets that he could not be with us today. He had another meeting. But Senator Goldwater and other congressional delegates have noticed by telegram or letter that they are very interested in the outcome of this meeting. All of them have asked to see copies of the report we submit. So they are interested, and I am sure you will be hearing further from them on this subject.

We would like to move along now with our witness list.

Is Mr. Hollis -- and forgive me if I mispronounce the last name -- Chough? Is he here?

We will call him at a later time.

Mr. Cecil Corbett, is Mr. Corbett here?

I might make one further comment. The lady who just spoke indicated that she understood this was supposed to be about education. Please feel free to comment on any content, area or subject that you are interested in. We use these labels for the sessions, education, housing, employment, strictly for a convenience in order to try to make a list of individuals interested in these areas, but let's don't feel limited at all, because if you would like to speak about housing, about health, period, or housing, period, or any other subject, that is entirely up to you.

Mr. Eugene Wilson, is he here?

These are folks who have indicated they wish to testify. If they are not here at this time, we will call their names at the end of the session after we go through the list. For the benefit of those who have come in late, may I once again introduce Bob Robertson.

Bob, would you stand so they can see you?

Bob is making a list back there of anyone who is not already on the list and who would like to testify. So if you wish to speak this afternoon, please give your name to Bob. He will turn that list over to us as we get through with this one.

Mrs. Georgina Perkins.

MISS PERKINS: It is Miss.

MR. HARGIS: Oh, Miss. By choice, obviously.

MISS GEORGINA F. PERKINS: I am representing the students from Arizona State University. I am a junior there, majoring in secondary education, English.

I am president of the Indian Club on campus, and on the advisory committee to the Dean of College Education.

This meeting was first brought to my attention by Mr. Sid Beane, who is involved in AIA.

All along we have been very interested in many of the organizations and in many of the activities that have been going on throughout the communities. This was one opportunity for one of the members of the organization on campus, and I just could not pass it up, because we felt that we have a lot of things that we would like to bring out into the open and would like to discuss, too. This is our chance.

So I would like to say that I know it is rough going to college, but it is also rough in making the decision, because we, as college students, are in conflict, too.

Many people think, oh, young Indian people going into college, it is really wonderful. And we are separated from the rest of the so-called Indian students who are not even going into school, but going into something else. A lot of times many of us resent this because it draws boundaries, and it sets us apart, and it is a reminder to us that we are set apart from our people. We don't want this.

There are so many conflicts involved that we deal with each day. A lot of these have to do with counseling. We have problems that we deal with each day, classes and courses that we need to take, and courses that are required, and we need to go to someone for information just to have a nice talk with someone.

Coming from the reservation, or from another world, and into the college life is quite a big jump. To just sit down and talk to anyone about these problems is even a bigger task.

There is a thing called understanding that is really a problem with many of the students now. I have known the majority of the students in the organization, and many of them come to talk to me, or we just discuss problems amongst ourselves, but there is not really anyone on campus whom we consider as a counselor that we can talk to about things that bother us. Maybe they are just social problems. Maybe they are academic problems. Maybe they are financial problems. This is one of the biggest things, the financial problem.

Many of the students either drop out or stay out a year or so before they start back into school because they don't have the financial aid to complete school. The grants are not sufficient. Even a job is hard. To try to maintain your college courses and to try to work at the same time, it is rough. Many people say, I have done it, and you can do it, too.

Well, now there is even a greater problem. You see, I think that one of the biggest problems is that many of us are realizing that we, just by the mere fact of going into college, are becoming, and I like this phrase, potential enemies not only to ourselves but to our own people just by the mere fact of getting an education, because we go out into the world; we see this other side of life, this other world that we didn't know anything about. And there is so much confusion and conflict and turmoil, and we don't know how to make it or how to adjust to it. That is one of the problems on campus that many of the students have to deal with.

I, myself, am considered an urban Indian, and I consider myself that. And I think I have made it, but I can't really say that I am through with all my problems, because I am not. I am aware that others are going through it, too. This is one of the biggest problems.

There is a psychological aspect involved with college students. They are aware that problems are going on, and they want to take part in things.

That is why recently many of the students met at Arizona Western College. We had a representative from each college throughout the state. We decided to have a conference to be held at the Arizona State University Campus on May 2nd and 3rd. We have nearly every college and university throughout the state represented. We expect about twenty members from each university and college. There we hope to come up with some ideas and to bring these things out into the open and discuss them.

People say, oh, that is all we do. We sit around and talk and talk and talk, but there is nothing being done. There is no action taking place, and nothing is coming from this.

We have invited tribal chairman, and we have invited people heading various organizations. We haven't heard too much response from any of these people lately, but we would be very happy if many of the people would just care to come and observe to see what is going on, that something is taking place, and to see that we are trying, or attempting to acknowledge this big thing that is going on that we want to do something about. Even if we don't come to any conclusion or don't solve any problems, at least it will be one of the stepping stones to it.

Thank you.

MR. HARGIS: Thank you. Diane Parker, and I will not say Miss or Mrs. until she says what it is, if she is here. Miss?

MISS PORTER: It is Porter.

MR. HARGIS: Porter, I am sorry.

Off the record.

(Thereupon an off-the-record discussion ensued.)

MISS DIANE PORTER: I have lived in Phoenix all my life, and I have gone to public schools and have associated with non-Indians all my life. Because of these things I am labeled as an urban Indian. I guess because of these things I should have no problems adjusting to the white world and making it. This true to an extent. You can make it big being a white person's definition for an Indian.

The reason why I am speaking is in representing the students from Arizona State University and representing myself. The material that I will be using is mostly based on my experiences and the students I talked to within the last three months when I knew I was supposed to speak at this forum.

My life as an urban Indian, I don't know if it is exciting or not, but what I am trying to get across, I think, is going to school and coming out as an Indian and trying to maintain that.

The first thing that I have on my list deals with counseling in the urban high schools. I am using the material as counseling for some of the teachers that I have met and Indian teachers who have gone on to college and who have told me about different situations that they have encountered by going to school with non-Indians and with Indians on the reservation and in schools near the reservation.

One of the chief problems, like Gina had said before, is communication. They can either be treated as an Indian, meaning that you are a little lower than somebody else, or be treated as a minority group, because you have dark skin or because you happen to have such features you are treated special. This might be called Indian education or counseling of Indians, but to them it is sort of degrading.

I can just give experiences of my own life. My own counselor in high school treated me as if -- well, I had my program written up in eighth grade for my whole four years, and so I was set. But I don't see why. What did I know in eighth grade, you know. I would pick courses that seemed good. And I liked art. I liked to draw, and different things like that. I never did think that I would go to college. I never did look in the future, and nobody told me that I could have gone to college or to a college outside of the state. So my goals were not very high. And my counselor did not help me much. He just signed a paper and said you take this number of courses this year, and the second year you take this many. The only time I saw him was once a year. If I had an academic problem, just myself, I would keep it to myself. And nobody ever attempted to tell me that there were tutoring services or maybe there was somebody who cared.

The next thing is my aspiration, which I thought would be in art. It seems to me like people think that all Indians, you know, can draw, so they thought I had a gift.

So all during my high school years I was promoted to go to art school. And my art teacher gave me straight A's. You know, I would draw a line and she would put an A on it. That was about the extent of it.

Most of my friends at school were Mexican kids because that was the neighborhood I lived in. My real friends you could say were Indians. I don't know, it is sort of hard to explain, because I lived in the city, but I was in an urban world and yet I had two lives. I had my life in school and I had my life with my family. With this life in school I met people who did not really care. If they were my friends, they would say, "Hello," or "How are you," and stuff like that, but they were my friends. Those are the people who were associated, who were at church, and who I could go to for help or counseling.

So whenever I hear the term urban Indian I think of somebody very cold who thinks of himself not as an Indian.

So this is the conflict. I know I am not the only one who is going through it. This can be compounded after you have finished high school. When you have finished high school, you are sort of put upon a pedestal. This is when the trouble begins.

In college my first experiences were very impersonal, too. I did not know what was going on. I had help in counseling only to the extent of scheduling my program. They had a course for the Indians, but I don't know, it just seems different.

In order to survive in any kind of environment, you have to find people who care. Where I found it is through our Indian Club and through older people who are good counselors.

One important point that I have to talk about, and I think it is very important to those students who are going on, and that is to talk with those who have gone on to college or perhaps made it, as you would say, in some kind of urban situation. A lot of kids that I knew, they went to school and they dropped out. They either would drop out mentally or physically. They could go home or on to maybe some kind of secretarial school or technical school, you know, and just live in that kind of situation. Some were afraid to go back and afraid to face their parents. But most of the people I knew, they either dropped out or they made it. Financially maybe they are set up, but there was something lacking. Most of the students who did had to have some kind of support through their friends or they turned to drinking. That in itself isn't bad except when it sort of gets out of hand, and then it really tears up the rest of your life.

One statement that I can remember in my freshman year in college is my freshman sociology course. One statement I can remember being made about Indians is, well, Indians don't really have any problems. They are going to be assimilated into the white culture anyway. So why worry about it.

He turned to me and he said, "Isn't that right?" I said I didn't know then, but I said I guess so, you know, I don't know, this is just almost the mentality of all the people that I have met.

Concerning Indian education, well, I don't know. Gina did not expound on Indian education too much at ASU, but this is just my observations. I am not going to be specific in naming names, but the Indian Education Department deals with the Indian students in helping them to adjust and also provide counseling services for the Indians. They also issue the checks from different tribes. This is the function they have.

They also are sponsors of the Indians Upward Bound Program at ASU. They also are there, I think, to help the Indians go on.

They have accomplished this to the extent of being there and being available. But the people who are in charge and who are in authority and who teach Indian education, I feel are very incompetent.

I have to qualify my statement by saying that I have not lived on a reservation, and I have not been faced with the problems of learning a second language such as English. But these are very important problems, and just dealing with those things, that compounds the realization of going into your business situation.

The people that I have met and talked to, the students, some of them are very bitter, and some of them do not want to go back to their reservation. Some of them want to go back, but yet they have condemned their own people by saying that Indians are bad because they will not excel. Maybe they don't because they have seen what is on the outside. They have seen that you can earn money and live it. But under this they have lost their spirit, or whatever you call it, of being an Indian. This hurts me because I haven't lived through the hardships that many of them have experienced.

I talked to one boy who is a teacher now. He said he does not want to go back to the reservation because of the way they treated him. He was not specific on how he was treated, but it is just I think that he was talking about the attitude of people toward the Indian students if they are on the reservation and maybe are going to Casa Grande or to Coolidge or to the other cities near.

I had another experience of going to St. John's with a class. This was in the culturally deprived child. We were shown around the grounds. I had been there before but only to visit or to talk with students. The man who talked to us was in one Indian education class at Arizona State University. This is the class in which I observed on numerous occasions -- this was a product of one of the classes. They did not learn anything there. I am positive of that.

Well, this is a philosophy he handed out to all of the people who went to the school and who were to see the kids and the dorms and all of the facilities that they had to offer. It stated this, one philosophical approach to Indian education. The real tradegy is the white man's designed educational system for Indians does not work for Indians. They know it. Some of us are cognizant of it, but the problem is larger than we are. But it really isn't education that is killing us. It is the outrageous American system of the double standard that undermines so many of our attempts in the field of getting an education. To blame the failure of Indian education on regimentation within the system is to merely beg the two critical issues. Why are we educating the Indians, and what are we educating them for.

This is a nice statement, but it is sort of like saying one thing and doing something else. It is nice that we are aware of the problem, but when they don't do anything about it, I don't see what the function is.

As we went over the grounds we talked to little kids; at least I did listen. But I was the only Indian in the class, and they sort of backed away, or something like that. Then they were split into groups in all my classes to talk to the Indian kids at the high school. I don't know, but I just didn't feel right talking to Indian kids because I know what they are thinking. It seems sort of stupid that I should talk to them. So I just sat there and didn't say anything.

The man who took us around the tour talked to me. And he said, "What did I say to you to make you mad?" And I said, "No, nothing. You didn't say anything." But it was just sort of depressing to me to see what was going on there because I had been to other Indian schools and knew the problems, knew that the matrons and other people do not care for the kids.

But his reason for having the school, this was a parochial school. He said that, "Our school is different because we give the children love." That might be true. But he says, "You know, I wouldn't tell anybody else except this is sort of between, you know, just Indians who should know this, but only five children out of this would school have stable families."

I said, "What do you mean a stable family?"

"Well, they have a mother and they have a father, and the father goes to work and the mother stays home." Yes, that sounds right. He said, "You see the Indian children, most Indian children here have never experienced any love."

And at that, I said, "I am sorry, sir, but I disagree with you. It seems like if they are on their own reservation land, and they have had all this experience with Indians and they are in Indian education, that they would know that half of the people that I know do not maybe have a father or a mother, or they are living with their aunt or their grandmother or some other relative, but they are receiving love in some form. And I think that they know what it is."

Of course he said, "I hope you are right." And he said "Why?" I said, "Because I think that I am right."

So this was the extent of our trip. This is just one example of our Indian education.

Another example that I listed was in the Indian education class that I attended. We were called there to talk on the National Indian Youth Council and its functions and how it is and what the functions were, what we were doing and what was involved in it. We started talking about industries on reservations and different stuff like that.

I have a tendency to let people talk first and then comment. So they were talking about industry on the reservation and stuff like that. They thought it was good. I just commented and said that it was good in some ways and bad in others. This one man, he said, "Well, I think it is. You should be glad that the industries are coming to the reservations because of the things that they are doing like assembly work and stuff like that. The Indians are blessed with dexterity, and, you know, Indians, they just have that knack." And he elaborated some more on how nice it should be that the industries are coming and that the ladies and young men or women are working at the assembly line, and they are developing their fingers, their muscles, and boy, that will get them someplace.

So I said, "That is nice, too, but I feel that development of the mind would be a little helpful, too."

And he did not say anything. I don't know how he feels, but I told him that Indians are able to go to school. They are able to master different fields of education, and in doing so they have to be very cautious. They can go in either of two directions. They can go for themselves entirely and come out with a degree or with a certificate from a technical school, and they can go to the city, go back to their homes and remain themselves and keep within themselves. They have lost things.

In the city it is complicated. Students have told me that there was nobody to talk to. I know this. Even though I lived in the city, and I was raised here, I can go downtown and do what I want to do without talking to a single person. Phoenix is a small urban area compared to other cities like Los Angeles and Chicago. You can just multiply these feelings of alienation that any city, such as Chicago and Los Angeles. But it seems that Indians always find each other.

In Chicago when we were there this last summer there was an Indian Center. That is where we had our classes. The Indians, they didn't know us. They might have been from a different region, from Wisconsin or maybe the Dakotas, but they welcomed us, you know. You were complete strangers, but they were very, very glad to see you and wanted to know what you are doing, whether you were in school. They are very concerned.

But if you go up to anybody else in the city, you can feel the coldness, the impersonal attitude toward you even if you only ask directions. This is what the Indians who come from the reservation feel, even in Phoenix, which isn't really that gigantic, even then they want to talk to somebody. On different occasions people have called me. I don't see myself as a great contractor or provider, but at least they talk to me. They want somebody to talk to. Yet they can't find somebody, they just go driving around the city or maybe pick up some beer and go off to the mountains or someplace maybe to find somebody finally. That is all they do.

There seems to be something that prompts one to go looking for other Indians and gradually finding them.

People who have gone to college or who have gone to technical schools or vocational schools, they reject their own people, like I stated before. These are the people who hurt their own people. Like Gina said, they become enemies of their own people in learning these new things and trying to help your Indian people by saying that you are an Indian leader. I have gone through the same thing.

Once a school administrator said, "I am an Indian." He is an Indian. He said, "I am an Indian," you know, see (indicating), the color of his skin. That was his criteria. So okay, we let him be an Indian for a day and let it go at that.

As for other fields of Indian education, I cannot really expound too much on it because I have never been to a boarding school or a Mission school. But the results that come from the students that I have met, I don't know if they are after educating them. If they are really educating them, I don't see why they need a special English class at Arizona State for Indian students. It is true that they are having trouble with English, and it is very difficult. But to set them aside as something different, well, I saw some labeled as deviates. If you want to get technical, it is written down. They are treated as something strange or weird. Then they turn around and say, well, when is your next pow-wow; can we go and take pictures and stuff. It is sort of strange, period. I don't think I would notice it if I wasn't aware of the other Indians in other places. But as for discrimination in Arizona, I don't know. I know there is, and people have told me of different incidents. But in the city it is labeled as just being snobs. And, of course, white people can be snobs, too, and Mexicans and Negroes, but it is very cool, sort of not seeing. They say, well, we are an Indian, you know. I was aware of that fact. I wasn't totally aware of it until I got to college to see how complicated it can be living in an urban situation and to be able to be sensitive to what is going on.

In other places around the United States, in Oklahoma and the Dakotas, the discrimination is more straightforward. They say they don't like you rather than just ignoring you.

We can say that Indians are being ignored in education and in any field that you can name. On campus I think something that exemplifies our being there only in body is a study made by one of the professors in the sociology department of the stereotyping. This study had been done before at Princeton in 1932 and I think in 1950. They listed Polish or German, you know, different ethnic groups. In this state it is a new one. It is not finished yet. They put down Mexicans and Indians, because of the location. On the preliminary returns out of a sample of seven hundred at the university, out of fifty per cent of the returns that they did receive back for stereotyping for Indians, fifty per cent thought they meant East Indians. It is sort of strange because there are Indians. I mean there are a lot of Indians in Arizona. You can see how well we are noticed. I think this is very typical.

You can go on being yourself and being an Indian and not caring for what others think, but you are hurting yourself and those around you.

So another thing that seems very important to me to show the Indians in this area of Phoenix is that they do not have to be white men to exist in a white man's world. It is said that the United States is the great melting pot of the world. To demonstrate this great phenomenon, we took our institute this summer to Chicago to show them the great melting pot of the world. I think it would sort of shake you. Well, I had been to L.A., but never really to look around at the signs or stuff. But in Chicago you can see Polaski's Funeral Parlor and, and another place, Chang Imports in Little China Town. It is not so hard to conceive that Indians can remain themselves in an urban situation, and I think that shows it.

The Indians have strong ties with their families. That is important. Lately this has broken down to a certain extent, but I feel that if they are encouraged in high school, especially maybe in urban areas maybe they don't have to have Indian counselors, but maybe it would be good to have Indian counselors, somebody who knows of the Indian programs, what college scholarships are, and other programs that they can go into. I was unaware of this when I was in high school. I did not know that I could be eligible for different programs or apply to different universities. All I knew was that I could go to Haskell, you know.

I am not degrading Haskell, although it needs to be degraded. But you can do that, too, with all the programs that are available. There are many things that are available. I think that it should be pointed out to these counselors in the Phoenix Union High School system that there are these things. I know that the ratio between counselor and students is very large. Since minority groups are in, in the last few years, I do not see why it is not pointed out to them.

So this is the extent of one statement which I think was very potent at the time, and still is. This was made by one of my friends. He was talking about our program with the National Indian Youth Council. What I am talking about now is what we deal with in the social sciences. We want to establish our program at a university, an institute of American Indian Affairs or Studies, probably at the University of Colorado. He told his mother about the program and told her about what we had learned. She said to him, "I am glad. I don't want you to go through all the hardships that I went through," and all the pain or whatever, the financial, you might say, or social burden that she had to go through. "But I was afraid by doing this or by going off to college that I wouldn't know you when you came back. I am glad that you young people are going into education with your eyes open and realizing that the fence is not greener on the other side all the time."

I am glad her statement implied that when you come back I still see some of myself in you. I think this should be one of the goals of Indian education, well, maybe of the person himself. I don't know. It really depends largely on the individual, too. But if you want to educate, you can; not by treating them under special education, which is labeled under retarded children, too, at ASU. And you can do this.

There are many problems, I understand, but there are ways to solve them and to help them be solved. One way is to be more human, and if they have problems, to talk about them among themselves. The students are, I think, solving them among themselves -- I mean in their own groups -- better than the administration. It might be in sort of dumb ways at times, but I think gradually they are worked out.

Thank you.

MR. HARGIS: Thank you, Diane. May I ask you one question? I think you can answer yes or no.

Did I understand you to say earlier in your statement that the tribal scholarships for Indian students at ASU were administered by the Indian Education Program there rather than coming to the student directly from the tribe? You said that, or I understood you to say that the Indian Educational Program issued the checks that came from the tribe. Is that correct?

MISS GEORGINA F. PERKINS: Some of the checks go through the Indian Education Center.

DIANE PORTER: Some of them do.

GEORGINA PERKINS: But some of them do go to the education office and then to the students from the Registrar's cashier office. That is how it happens. It is not handled by the persons.

MR. HARGIS: Diane, I want to thank you so much for making such a very personal statement. We have been in four cities before this one. I think you showed a sensitivity and a unique understanding of this condition and situation that exceeds anything we have heard. Thank you so much for making this statement.

We are going to hear one more statement, and then let the court reporter rest her fingers. Maybe you would then like to get a drink of water or go upstairs for a minute.

A gentleman who is not able to be here very much is Mr. Bill Street. He would like very much to have a chance to speak.

Is he here now? Bill, would you come forward.

We will take a break right after Mr. Street makes his presentation.

MR. BILL STREET: I would like to make my presentation on our kidney room at the Indian Hospital. I was brought down from Nevada, Fallon, Nevada, When we first got here I inquired for my family to come down after I got on the machine. That is what the doctor told me. Then I found out my family could not come down right away because I didn't have no proper house for them to come.

I went to the Social Service, went all over. They could not do nothing for me, with financial problems and everything and no place to get any money, just from welfare, and I did not want to do that. So I was lowering myself, I felt like.

Now I have got a different attitude about it. I figure they owe it to me.

But on the housing, if you go to a person and he finds out -- you answer an ad in the paper. It says the house is eight-five, eighty dollars a month, seventy, seventy-five dollars a month. Then you go to the house and it is one hundred ten, one hundred fifteen. And it is an old shack that isn't worth $25 a month, and they want a hundred.

That is my problem. Something ought to be done about this. I mean not next year, next week, but right now, because I think there is a lot of problems like that all over this city that people just want to take advantage of everybody. I don't think it is only the Indian's problems, but I think everybody has got this problem on housing.

Another thing is on our kidney room. The doctors like Mondays and Thursdays. I go in for my treatment at night, but you got to be there at 3:00 o'clock or 4:00 o'clock and not later than 4:30. If you are, they get mad at you, and they jump all over you about it. But you cannot go to your employer and say that you have got to be off on Monday afternoon at 3:00 o'clock. You don't tell the employer what to do. He tells you what to do, I mean if you go and ask him that.

That is why it is so hard to get employment while I am on that machine. That is the only problems I got.

I can't say nothing to anybody at the hospital because the director there, Pat Lenahan, he is the man there that runs the hospital. He is in the kidney outfit. My doctor won't even listen to me because he wants to be home at 5:00 o'clock. And he is nice to make everything for them, but they don't think about the patients there that have to live. I mean they have got family responsibilities to take care of, too.

That is the only thing I have got to say. I am glad this is here to say it. And that is all. Thank you for your attention.

MR. HARGIS: Thank you, Mr. Street.

Is Mrs. Eva Metikos here?

MRS. EVA METIKOS: I am a talker. It will probably take an hour and a half.

MR. HARGIS: I was going to say if you are here we will call you first right after the break if we may. Let's take a fifteen or twenty minute break. Be back very shortly after 3:00 o'clock, and we will resume.

(Thereupon the proceedings were at recess.)

MR. HARGIS: We have quite a few names on our list. In order that we will have a chance to hear from everyone before we go home this evening, maybe we had better start again.

Our first speaker in this session is Mrs. Eva Metikos.

MRS. EVA METIKOS: From what I have heard so far this morning, or rather afternoon, I should say, it makes me feel like I should have a counselor instead of a BIA personnel clerk.

To start off with I wish there were more young people in this conference room, because every time I come before a group like this to speak I feel that I can get more through the young people than I can through the knowledgeable people.

My topic this afternoon is going to be urban living and how I, myself, have adjusted and feel. Coming off the reservation and into the white man's way of life, I feel that I can best cover this subject.

I was born on the reservation. I never went to school until I was about seven years old. The only English I know at the time that I entered school was "yes," "no," and "shut up," which, I thought, was pretty good because that covered everything.

I went to several schools. I started Leupp, and left Leupp because I couldn't get anywhere, for the simple reason that there were just too many Navajos. I did not learn anything the first two years I was there, so I left and went to Tuba City.

Tuba City was the same situation, a boarding school for Navajos. And I still did not learn anything. So I talked my dad into putting me into Keams Canyon. That is where I began my basic education.

I made friends with the Hopis, contrary to everything that the Navajo tribe teaches, that the Hopis are supposed to be first class enemies.

Just right after I went there, and I don't know what was against me, but about that time the Navajo tribe had the big dispute between the Navajo and Hopis. So out I went from there.

I went over to Stewart, Nevada, which is another good school I would recommend. Their standards may not be high, but if you go for what you want, you can get it no matter what the nature. You can get can get what you go for, no matter what the prejudice and things are, what obstacles are in your way. I am not going to say if I can do it you can do it, because it is not true.

After that I went to school at Hazimeen at Stewart, Nevada. There I had to leave because they started a five-year program for the Navajos there, and I did not qualify, because by this time I had sort of a fundamental deal behind me. I had to get out. So again I was moved.

This time I went to Fort Wingate, which is another place they feel is not very good as far as their academic life was concerned. Well, I say contrary to that because I went there. And it is usually the people that don't go there that say it is not very good. I have seen a lot of other kids that have graduated from Missions and other better integrated schools that have not gotten out of life what I have gotten out of life myself, because for the simple reason, I say again, I have put to use what I have learned no matter how lowly the school was.

Well, I graduated from Fort Wingate High School, and I went to Haskell. There again I only went into a specialized section. You can take a specialized field and come out again with what you want, or go to college for four years and get all kinds of accredited things, but as long as you don't know what your aim is in life before you go in, you will accomplish nothing.

From there I went right into a job. I did not wait around a a couple of months to see what would develop. I went to the Navajo Tribal Office, and I told them what kind of a job I wanted. I was hired as a clerk-steno to the Navajo Tribal Office there, right underneath the council. And I stayed there and was promoted up to a secretary. I had some more difficulties. This is the only time I have ever moved as far as my job was concerned because of difficulties.

Just before the inauguration of Raymond Nakai, in fact a month before, I resigned for the simple reason that Mr. Nakai is sort of a blood relative of ours, and I knew there would be conflicts as far as I was concerned because I was working directly under the Council, transcribing the minutes right from the courtroom. So I left there for that reason.

After the explosion, at least I was free to roam as I pleased.

Since coming to Phoenix I have married out of my tribe, which I believe is good also. He is Yugoslav. Understand, I don't claim my little girl is Indian. We don't say she is Yugoslav. In fact I have decided to start a new nation of my own, either Yugaho or Navaslav.

The way I have found to adjust to living in a big city like this -- in what you call urban living -- is not to go in there feeling afraid to speak, but to go in there and ask for information, because if you ask you will receive some answer. Whether it is right or wrong you will get it. Don't go in with a negative approach. Go in with a positive approach thinking to get something out of it, not to have people wait on you.

When I was attending boarding school I used to think the Bureau of Indian Affairs was there to help, to support me, to push me to do everything. It did not dawn on me until after I graduated school, after I had got a job and started working for the Bureau of Indian Affairs they were there to help us, but they are there also to make us stand on our own two feet. This I think is the biggest accomplishment the Bureau of Indian Affairs has done, is to put me on my own two feet. The best way I have found to help my own team is not to sit back saying, back to the reservation. I did this in high school. In fact at the time I graduated I got up in front of the audience. They asked me the question what I intended to do with my life. I got up there and I said, well, after I graduate high school I was going to go to a certain school, etcetera, and said when I get graduated and finish whatever education I am going to do, I said, I am going to go back to the reservation and help my people.

Well, I haven't done that because on the reservation is not the place where I am going to help my people. The place for me is outside the reservation working for the people that are trying to get off the reservation, trying to relocate themselves and placing themselves in the world. This is what my aim is.

In working for the personnel office, I am trying to learn a little more of what that job is. I mean that is not going to be easy. I know that. But that is not going to stop me, because nothing else has stopped me this far. I am not going to let that stop me.

I feel that as far as living on the reservation is concerned, you are so used to living with what you can get you are not worried about your dietary foods or how you wear your clothes or how clean they are or how long you have worn them before you wash them again. But living outside the reservation you have to keep yourselves clean. They teach you sanitation. This should be stressed more at the high school level, not until you have gone out and met these things face to face.

If you are getting ready to go to either college or to any school -- an advanced school of any kind -- I feel that in high school again they should stress the fact that you have got to learn to budget or you get nowhere in life. This is where a lot of our downfall is. We enter school. We get all this money. All of a sudden we don't know what to do with it. The first thing we do is to buy clothes. After we have bought the clothes, we find we don't have enough money for our education.

I have the Bureau of Indian Affairs Women's Club in Phoenix. This is another place I feel I can help, because we are trying to set some money aside. It is not much. Maybe it is a hundred dollars to most colleges. This money is set aside for students that go to school, to colleges. At the time of their entrance they find their checks are late, and their checks are not showing up on schedule. So the funds that we have set aside for these students are for them to go over to the registrar's office. This where they find the information that there are funds available until their checks come. It is a rotating fund. This is not money they give you. This is money you use until your check comes. At the time your check comes in, this fund is paid back before you use the money.

I know there are a lot of Indians who do not know about this. This has just been started recently. So far we have close to $800 at the Northern Arizona University. We have just begun to start to help Phoenix College. After we get through with Phoenix College, and set up a big enough fund for them there, we are going on to Tempe.

This is something that is going to work out gradually, but we are working on it. A lot of students do not know this. Like I said, this is a rotating fund. It is not money that is given to you, because the Bureau of Indian Affairs is working fully hard, especially the Women's Club, raising this money in order to help the young people that are entering college.

Now, housing facilities. When you first come to Phoenix, the first place you look is in the ad section, instead of going over to the Bureau of Indian Affairs and asking around for people like -- what is his name? Mr. Stevens is it? He just left here anyway, the last speaker on the platform here. After he got through speaking I walked up to him and I gave him an address of a housing development especially for kids with families and mostly the handicapped people. I gave him the address for that.

There is no way in the Phoenix directory, or anyhow that I can state this, because I don't have the money in order to advertise, that I know of places where people can live. But maybe by word of mouth can get this around. But there are places. There are places where you can lease, or you can lease to buy. There is always a way. Don't let anything stop you just because there is an obstacle. Don't let it get you down.

Then if you are trying to go to school, get your studies done first. After you finish your studies, if you have enough time, maybe get a part-time job somewhere. Get something that is in your line of work. Like if you are training to be a secretary or a steno, don't go wait on tables. Get a part-time job in an office, even if it is just delivering the mail. Get accustomed to the routine, whatever profession you are going into. If you are a mechanic and you are majoring in mechanics, or engineering, go out and get a part-time job with the people that know what they are doing. Don't get a part-time job with just anybody that will give you a job. Find the experience to go with your job.

The biggest part of all is communication, or lack of communication. I could have done the same thing and said I am an Indian. I am not going to talk. And being on the reservation, I had my obstacles.

I was told to respect your elders. When there was an elder in the room, don't talk. I found that is the best time to talk. But at the time I was told that every time a grownup person or an elderly person came in, that this was the time for you to be quiet and sit and listen. Well, I found this to be the biggest handicap that I have ever had. In fact, I couldn't even speak up until I finally took the Dale Carnegie course, which is another good thing, because that is part of helping you to speak and express yourself and to think ahead of yourself.

I believe communication, I would say, is the biggest problem we have. The only way for you to overcome that is to ask questions. You can read a book day and night and try to solve your own problems, but it won't do it. You just won't be able to do it, because people will never understand you if you don't express and tell them what your problem is. So your lack of communication actually is trying to find information yourself.

I find a lot of these college students that have entered schools, in fact any specialized field that they go into, if you have got conflicts there, this will always get in your way. Instead of going and trying to solve it yourself, go to somebody. Even a stranger will be able to help you. If you go to a person that knows you too well, knows your problems, they will try to consider the other person the problem before they will think about your own. Go to a stranger. Go to a person, even if he is white, black, colored like us. It doesn't matter. Go to somebody that you feel has some kind of knowledge or understanding of sorts, preferably, I think, a person that has children. In this way, a complete stranger, not knowing about your family problems, may be in the best position to help you.

I don't say that I can't be wrong in that, because there are some people that specialize, these social workers and counselors. Now this is on a different basis. I am talking about just counseling, general counseling, trying to get rid of your burdens, because a complete stranger can't pass on what you say. He does not know your immediate family. Otherwise if he knows your immediate family, he might start a grapevine which will get back to your family. Then this would not help your problem at all.

So as a reservation Indian coming on the urban living for Indians, I find that I myself as an example. I am trying to put across to you what I have done. I hope that you put it to good use.

Do you have any questions in the way of whatever I have said, because I don't like to sit down when people have questions to ask, or if they have anything at all that they would like to say.

MR. HARGIS: I think we have too many people, Mrs. Metikos, if you don't mind.

MRS. METIKOS: Thank you.

MR. HARGIS: Has Mr. Hollis Chough come in yet? Mr. Cecil Corbett, is he here?

Mr. Corbett, we called your name earlier. Would you care to speak now, sir?

MR. CECIL CORBETT: Sure. Thank you. I would like to thank you for this opportunity, and to also express our sympathies and at least our regret that Mrs. Harris could not be here. We recognize the reason for her not being present.

I just have two or three concerns, and I think that I can state them very briefly.

In regard to education, first of all I am concerned that the Bureau of Indian Affairs has many governmental schools around the country, and that it is used primarily for the day school purposes or for the purposes of students enrolled in the school. Many of these schools are located in urban areas. I feel that they could be used much more effectively by creating night schools, vocational uses of classrooms or business classes, which can use the facilities in the evening hours for people living in the city.

Many of the Indian people are not willing to attend the junior colleges or business colleges because they do not feel at home. Somehow there has been created in their minds what we might call a BIA syndrome. We depend on agencies that have helped on the reservation. Then moving into the city, we look for those same agencies to help us in the city.

It seems to me that if facilities were to be used in the evening, even the playground facilities or gymnasium facilities, that they could be used much more effectively. And possibly outside teachers and other professors could be used to come and conduct evening courses which would help develop the proficiencies of people living in the urban areas. This would be one concern.

The second is in regard to the problems of urban Indians. It is related somewhat to education as we think about the development of Indian centers. It seems to me that many of the Indian centers that I have seen around the country have been developed by Indian leadership, persons who are concerned about Indian people and who have moved into the city. It provides an opportunity for Indian people who have some profession to give of themselves, to give of their expertise in helping, and to open doors for other Indian people moving into the city.

While many other minority groups have what you call a middle class, I suppose in a sense there are middle class Indian people, but I would hope that everyone would think of themselves as persons who can open doors for others, and that we would be concerned about our own people -- whether or not they are of the same tribal background or not -- that we can open doors of opportunity to others.

So it seems to me that Indian centers provide opportunities for Indian persons who have professional backgrounds to help in a creative way. That would be second.

Third, it seems to me that if there were some way of creating contracts by the federal government, probably through the Bureau of Indian Affairs, to contract to Indian centers programs of orientation for people moving into the city, this would give a financial base to the centers which they do not always enjoy. Many times they have to scrounge and fight and try to promote through community centers, Red Feather organizations or United Fund programs. Again it would be funding an Indian project, because most of the Indian centers are run by Indian people on the center boards.

I can see the centers then developing orientation programs for persons moving into the city, developing recreational opportunity, Head Starts, vocation classes and consumer purchasing, as to how to purchase on time payments, and all of this, in the city.

Then working with the whole problem of identity crisis of youth. Many of the youth of Indian heritage who have moved into the city, have bemoaned the fact that somehow they have been estranged from their culture. They have been uprooted from their past, so to speak, and they are the second generation persons living in the city.

This is kind of a cultural identity crisis in that they know they are Indians by virtue of blood quantum, but somehow they have not grown up as an Indian person might on a reservation or near a reservation. And as they get together with other young Indian people, they yearn for some roots.

It seems to me that one of the ways that it could be done is along with Indian centers or in cooperation with city governments where there is a large Indian population. Cultural centers could be set up which would develop drama groups, music, art and crafts. This would not only give expression to the creative ability of the Indian students, but it would act as a go-between to develop understanding among the non-Indians for the Indian culture.

I feel that many of the persons living in the city are at the cutting edge of society in a sense. Oftentimes they are the ones that have to compete for jobs, compete for services, compete in many different ways. They are representative of the Indian community.

I know of very few Indian people who do not think very highly of the reservation as being the address of the heart. They feel very strongly about their home on the reservation, but because of lack of job opportunities and others and other things, they have moved to the city.

So I feel that the city Indian cousin, if we can call him that, must be a representative for all Indian people, because they are in direct contact with social services, in direct contact with clubs like Kiwanis and the Chamber of Commerce, which we just experienced upstairs, and are in contact with the non-Indian community, and must then communicate the concerns of the persons who do reside on the reservation.

So I don't feel that it is urban against reservation, but that there are mutual concerns. I think there is movement back and forth. So, many of the concerns of the reservation will also be the concerns of urban Indian people.

So just in reviewing, my concern is trying to develop the Indian centers which are federally operated, to be expanded to provide facilities for people living in the city; second, to fund Indian centers so that they might provide orientation of opportunities, and to try to work toward cultural centers where there is a large predominance of Indian population so that they can develop the creative ability of Indian students.

Thank you for this opportunity.

MR. HARGIS: Thank you, sir.

Off the record.

(Thereupon an off-the-record discussion ensued.)

MR. HARGIS: The next name on the list is Mr. Eugene Wilson. Has he come in?

Then we will move to the additional list of this afternoon. Mr. Lee Cook is first.

MR. COOK: May I wait until a little later on in the afternoon?

MR. HARGIS: You want to wait a little while?

MR. COOK: Yes.

MR. HARGIS: Is there a Julia Parker here?

MRS. JULIA PORTER: Porter.

MR. HARGIS: It is also Porter. Is she here?

Mrs. Porter, did you wish to speak at this time?

MRS. JULIA PORTER: I am sorry I did not have this prepared properly. Since I represent the urban people in the Phoenix area, there are so many things that come about. But right down to the point, I guess we have had this all the time. We used to have the health problems about getting Indian people in to the local public health, but that has all been smoothed out. There are still other problems that are involved.

We have many Indian people who have their problems -- alcoholic problems and mental health problems. It seems to me that we never have enough money to take care of all of these in the right manner. Public Health work with the health advisory group, that I am supposed to represent, I believe.

Then we have this so-called housing problem of some of the Indians who have come in to town. I think this has been mentioned probably some more this afternoon.

We had one family, an out-of-state family family in particular just recently. The man had seven children. He could not find a decent house to live in, so he found one of the cheapest places he could find. It is just like a pasteboard box, with no curtains, nothing. He was trying to get a job. He could not get a job. He did not have the right area to apply himself.

In a very little, small way the Arizona Indian Association tried to route him to the right direction. Maybe the man had other problems besides not being able to get a job. That far I did not get to know him too well. But it was the same old thing. All these children and he could not pay the big rent. So they put him in this place. I don't know to this day if he is still there.

The other thing that I wanted to bring out is, we are aware that the Indian people, many of them, come from far away. I am going back to the health thing now. Many of them come from far away from their home. If they are admitted into a medical department, sometimes we do not have anyone, any of the family, or anyway they do not come to see him. He is lonely.

These are just little problems, probably to many of us, but not to the person himself.

The same way with the mental hospital. They have people there that once they are there, if they are sent there, if they are referred there by the Public Health, they can do so much through the Public Health, but the family themselves do not send them extra help. They have money problems. They have money problems. They have clothes problems. Who are we supposed to turn to when all these things come about, we would like to know. If the money is inadequate in the Public Health Service, then we should like to have all that taken care of by the powers that be.

There are many things. I just wish I had everything written down. I did not know I was going to bring this up this afternoon.

At this point at the Public Health Hospital, they told us the other day in the health advisory meeting that they have a great big kidney machine, a very huge thing which costs quite a bit. I think the man who was on the panel here was talking about it as a patient. It cost a tremendous amount of money. And the Public Health doesn't even have the personnel, doesn't have the money to hire personnel to run this unit.

There have been letters written to the Congressmen and to other officials, too, whether we are going to get this.

We are supposed to have a new hospital. It is wonderful that we are finally getting an Indian Hospital for the Phoenix area. We would like to see it equipped just like any other hospital, but it will be for our Indian people.

At this time that is all I can say. Thank you.

MR. HARGIS: Thank you, Mrs. Porter.

Is Mr. Sixkiller here?

MR. JESS SIXKILLER: I will defer for awhile.

MR. HARGIS: Mr. Bluehouse, is he here, Mr. Milton Bluehouse?

MR. MILTON BLUEHOUSE: Thank you. I would like to focus on social problems in general, not just for minority groups, but for both industrial, a dominating industrial society throughout the nation. In fact, not just this nation, but other countries down in South America, Europe, places like Africa, New Zealand and others.

I think people throughout these countries are faced with the problems we are faced with here today. The domination of an economic system, as we know here in this country, how do we break into the system as a minority group, not just as a Navajo or as a Pima, but as a man. In further classification, perhaps we can even include a yellow man, a black man and a white man.

We see that a white man's society today is a beautiful thing. We wish that we could become a part of this, enjoy the economic opportunities. And yet we can not, for certain elements are involved.

I would like to add this. I want to be a part of the system. Yet at this day in point, do I really want to be a part of this system, because in this nation today we have such an uprising throughout the universities.

As a middle class in universities, are the children of the middle class set up with what he has to put up with? Is this why we are having revolts? Do I want a part of this, is the question. Do you want to find our foothold in this society? If we don't want it, where do we develop a new society, perhaps a utopia, if nothing else. So where do we go from here as an Indian nation or as just a simple man caught in a machinery that does not respond to his own individual personal need.

I think this is a big concern with the intellects, both on the public factor and also in the federal government and on campuses.

I am basically concerned about this here today. What do we do?

I am more familiar with the problems on the Navajo Reservation because I have worked there for the last ten years. Basically a concern about the psychological problems on the part of the old that don't want to change, that don't want to go on and take on the new values of something other than their own culture. Also the social problems. Then the economic problems.

This has taken me to an international conference on Social Welfare and Human Rights in Helsinki, Finland this summer. But I see the cries of the minority group throughout the country, over about half the world, basically concerned about the same thing that we are concerned about.

So I think at this time we have to talk about the psychological problems. Why do people not want to change into the white society or the dominant society. Then again why are the dominant society and their middle class children resigning from it? It is a big question for all of us to be concerned about.

What do we need to do? Do we need to concern ourselves and be more sensitive to these problems than just giving a lip service? We have to feel it. We can't just talk about it intellectually. I think we have to take it to heart, from the heart itself.

I think there is sympathy. It has been mentioned here that people in the authoritative positions only worked until 5:00 o'clock and then they go home, and they start at 8:00 or at 9:30, and then they go out to coffee, a beautiful conference where everything is provided.

I would like to see a conference where there is nothing provided so that perhaps we could be more sensitive to some of the social problems. But I am searching for the day that we will all join, and I think we don't need to change the system in this country. However, I think we can be intelligent enough and be equipped to bring about what is good in the system to the minority groups of this country.

This is all I would like to say. I want to thank everyone for this opportunity.

MR. HARGIS: Thank you, Mr. Bluehouse, for sharing those thoughts with us.

Mrs. Rose King.

MRS. ROSE KING: I would like to say first that I am interested in every one of these problems because I feel that it affects each and every Indian in every community, wherever they might live in our United States.

I am seven-eights Indian. My husband just recently retired from the Service. We have been all over. Wherever I have been, I have always been proud that I was an Indian, and I have always liked to think that the example that I set was no sterotype, but that I was an Indian, and it was up to me to prove to people wherever we lived in any community that I could communicate, that I could compete, and I could be civil.

In that respect I think now that we have come back to Arizona where the majority of my people, my own people live, that now we need to sit down, to talk over our problems, set our goals, and then work for them.

In listening to these young students talking I was very interested in their problems, because a lot of their problems that they are having now, the older group, and I consider myself of the older group because I have children of high school age, are still there. But they are there because maybe we have done nothing about it, or maybe we have gone around the bush and we have not faced it like we should. Thus nothing was done.

I think the Indians today are not satisfied with things that have been done. I think now is the time for Indians to speak up and to speak out. And when things are not done and we are more or less given, like the term that someone else used before, we are not satisfied with the lip service any more. We want to see action. They want housing for these people that come off the reservation to our hospital, a place to live, a place to serve, not always with a hand held out for help. This isn't what the Indian wants. Being an Indian I know that Indians are very sensitive. Not very many Indians go begging. The reason they don't is because they do have people, as this young student mentioned, they do have love. Their relatives, their neighbors, those that are Indians.

I have never seen just any Indian turned out and down. There is always someone to go to. When you are down, there is no way to go but up.

I am interested in Indian employment. The big problem that urban Indians have today is employment.

I cannot speak about the boarding school plan of education because I was fortunate in the respect that I did not attend an Indian boarding school. I would like to say that my family was one of the first families raised off the reservation in Arizona. So I feel that in one respect that not just me, but my family, has been an example in competing with other ethnic groups here in Phoenix.

We did not go to any Indian schools. We went through elementary, high school and junior college. Yes, we did have hardships. We did not have the language barrier. Yes, we did look a little different. Yes, we did have to try a little bit harder. But thank God I had Christian parents that could help guide me. Other Indians are not as fortunate. Not all Indians have both parents, and not all Indian parents have the foresight that my parents did have. But they have made us aware of the importance of an education, of being able to speak up and speak out, and also to remember that there is no problem, no matter how minute or how gross that two people cannot sit down and talk about it and come to some concrete answer or goal.

I would like to say goal, because anyone can give an answer, but it needs to be concrete and then followed through.

I am very partial to the Phoenix Indian Hospital, U. S. Public Health. I was employed there. I am no longer employed there now. But while I was there, I saw so many problems that finally became a part of me, because of the different patients that would come to me, the different visitors would come to me, I guess because I was an Indian. Some were very touchy. Some were very disgusting.

We have a problem there that I could just speak for hours on end about, which I won't, but we are so understaffed there. The nurses and the people there are so overworked.

The Indians again I say are very sensitive people. I think I cannot stress this enough. I know myself, and just being not even a full-blooded Indian, that I can sense things about me, those about me, and the environments and all of that, that a lot of people don't think I can. And not always can I just put my finger on it, but my thoughts are there. And sure enough, a lot of times these things are exactly what I felt, but you know I could not really express myself or tell it just the way it would be, but it is there and I feel it.

Indians are a little bit apprehensive about coming to our hospital because they are a little bit afraid of the treatment, the care. They know the conditions are well worn.

The other night in the paper, the evening paper, I read where such and such and such and such, two of them were from Washington, had met with a man here in Phoenix, a doctor. They said, yes, the Indian School Hospital was twenty-five years behind. Well, doggone it, if they know that they are twenty-five years behind, why don't they do something about it?

I am sure that Indians and other ethnic groups have written, have appealed to these very same people for better conditions and better equipment.

I happen to know this story. Bill Street, the man on the kidney machine, and the others, and the little problems. I happen to know, too, that the kidney machine is forever breaking down. They can't get a nurse there all the time. We have to work with Good Samaritan Hospital that comes and helps service it.

Then we also have this interchanging of doctors every few years. where maybe he becomes acquainted with a patient and then he has to move on.

On housing, I have never been affected myself in this area, but I know that so many Indians have come to me about where they can live and where they can be a part in the community. If I move in that neighborhood, will I be able to maintain an average home life that I would expect coming back into an urban area.

Well, no one person can ever give them the answers. But after you take them around awhile and try to find a place for them, and you do come to the direct problem of maybe its being vacant or maybe not being vacant, or maybe the price will be a little higher than what it was advertised, then this becomes a real problem, too.

I was from Phoenix before we came back to retire, so I knew the area pretty easily. But I know a few years back where a member of my family wanted to buy property in a certain area, and he could not because he was an Indian.

I am happy to say now, though, that this has been eliminated in this particular area.

In working with this committee, the religious committee at the Phoenix Indian School, I believe that it is an educational trend there to have a religious aspect in education. They too are working for the student, for the Indian student away from home. Maybe some of us that are sitting here listening and wondering what we can do, we can encourage our younger people to stay in school and maybe have them as a guest in our home and encourage them that way. There are little jobs that we have on weekends. It doesn't always have to be domestic. They can be of a higher thing if we encourage them as such. Many students are away from home for the first time.

In my church we have some Indian students. They do have this thing of wanting to be with just the Indians. They do not want to mingle so much. But I feel it is because they feel more at home with their own people. This, too, is an area where the young students can be encouraged.

Of course, being the mother of four children, and being in the strange places that we were in for twenty-one years in the Service, I have had to rely on just my husband and my four children. I do thank God for them. I hope that in some small way I could show them my example of living in helping others, especially my own people, when I found that there were Indians around. Wherever I have been, even in Germany, we always ran into Indian people. Of course, these Indians like to congregate and like to reminisce and like to talk over their problems and their ideals, but we do have problems, yes. Maybe some are not as real to some as to another group.

All in all I feel that if we are going to really work for any problem, whether it is education, whether it is housing, whether it is health, employment or in religious problems, through religious schools, I think we need to come to realize now, as Indians, that we do need to work together and set real goals. If an Indian comes into our community, to be there to lend a helping hand, to encourage that Indian, to find housing, and then to direct them to schools. Then as they do go to school, we can take it upon ourselves to be our good neighbor and to see if things are going well.

ASU students realize that other Indian people in the community would love to have them in their homes and love to have them with them,

to talk about maybe a different tribal rite or a different story, maybe even to exchange a recipe. I think women are good about exchanging recipes. Then their younger children can see this and maybe then learn something from that, too. I think we need one another. I think we need to work together. Sure there are going to be a lot of barriers, like this young lady mentioned. There are going to be all kinds of obstacles in front of us. But if we stick together and work together as a group or as Indians and set an example, we don't have to sit back and complain but get busy and do something about it.

Thank you very much.

MR. HARGIS: Mrs. King, would you stay up there just a minute. I want to ask you one question. I would like to ask one question for the purpose of clarification of the record.

You have also mentioned housing and how that housing suddenly becomes unavailable or the rent suddenly increases with some of the folks in the Indian community try to rent it. Is there in Phoenix, to your knowledge, a board on discrimination in housing? Do they have such a protective device within the city government?

MRS JUANA LYON: There are attempts being made to get such legislation passed, or to have an open housing law for Phoenix, but it hasn't been done.

MR. HARGIS: I am at the end of my list. Is there anyone else who would care to speak?

Lee, might I ask you to come up now. Mr. Lee Cook.

While Lee is coming to the podium, I would like to mention, although I have not had the opportunity to meet the gentleman personally -- Mr. Jess Sixkiller -- who will be speaking next. He is from Chicago. I am glad to see his name on the list.

We have had the opportunity, Mr. Sixkiller, to work with George Effman, one of your group, and Tim Wapato, who have been very helpful in forming the American Indian United Organization, which is trying its best to address itself to some of the problems that off-reservation and urban Indians in America face. I am sure he will make more comments about that when he speaks.

MR. LEE COOK: I hate to begin by complaining, but I think there were many of us in the City of Phoenix that were, of course, very disappointed that Mrs. LaDonna Harris did not show up. But on the other hand, I think we deserve the minimal gratitude of having somebody from the National Council on Indian Opportunity here, because I think one of the really basic problems we have got, and it has been alluded to and mentioned is the real problem of a unity among Indian people.

I think some of us, and maybe all of us, are familiar in some respect with the National Congress of American Indians. Some of us are familiar with the newly formed American Indians United of which Jess Sixkiller is now the executive director. Of course the rest of us, and most of us, are here today to respond, at least to give some opinions and feelings to those who should have been sitting here, the members of the National Council on Indian Opportunity.

Really the National Congress of American Indians is the oldest of the so-called nationally organized Indians, which supposedly represent the American Indian community.

Not many of us, I think, really feel that way, that they represent us or anybody in the cities. At the present time not everybody is familiar enough with the American Indians United Organization to have any particular empathy or sympathy, to have any with that particular organization.

As far as the National Council on Indian Opportunity is concerned, the Indian members of the council were designated because it was felt that they in fact represented the best in American Indian leadership. But what we are talking about here today is really the kind of things that we in the urban Indian community are confronted with, the kind of problems we have to overcome. I think the feelings and attitudes we create in becoming urban Indians, the feelings and the attitudes and problems that apparently are not very important to the National Council on Indian Opportunity. I think we really wonder whether or not the guys sitting on that Council are in fact concerned about the total Indian population that they are supposed to represent, or have in fact limited themselves to their own reservations. I think we are seeing in American society, and especially in the urban Indian communities a change that reflects a reaction to our Indian life still on the reservation. Most of the people in the cities, and especially like the comments of the students, are really very frustrated, very unhappy with the experience in the cities. They find the reservation life just as undesirable. They mention the fact that we sort of like to get together. We really do, because we need each other.

There are many adults in this crowd, including myself, that are still growing up as Indian people in this society. We are not grown-up people. We have not made it. We have all got family problems. We have all got drinking problems. We have all got interfamily and interpersonal problems. I don't think anybody can deny that.

On the other hand setting up this conference in this organization should have been done locally. Again it is a hazard of national organizations to operate and initiate things from Washington. We should at least have a lot more Indian people at this conference. In the communications the information was lousy. We had made one attempt at a coordinating committee meeting last Friday night, because I really felt we ought to at least get some more information out to our Indian people who ought to be here today.

The people normally that really need help and services in urban communities are not here today. We have got lots of professional people, lots of Indian students, but we have not got a lot of Indian mothers and fathers that are the less advantaged in our community here today.

So the preparation for this thing was, in my own opinion, very inadequate. It should have been initiated here locally and much more forcefully. So I hope when we have other conferences like this so that we will really get a chance to discuss it with one another.

I think it would have been more effective if we would have had a kind of group discussion of people giving ideas on problems such as housing, because everybody here has had problems in housing. We can't really draw out the opinions and attitudes by having one person come up and talk to the whole audience.

The way it is set up here I think it is very impersonal, too. I don't like talking like I am speaking to you. I would like to talk to you in sort of a group discussion where we really get, I think, some reaction discussions that make sense to the people in the audience.

We had originally attempted, when we had our preliminary meeting in looking at the schedule as broken down into employment, housing, recreation and education, it was suggested originally that the first session be involved around the discussion on employment and housing, because many of the people that are really interested in education and recreation can't be here in the afternoon during the week. Hopefully we would have limited it to that, but we have not.

In terms of education I think there seems to have been an emphasis today by the younger people given to the problems of education of Indian people. The comments made by the students from ASU, I think, were no different from the kind of comments I would have made back then and probably still right now I think the thing that is really the hardest for Indian kids in school, and especially in boarding schools, and then from there they go away to school again and are away from their families and community life practically all their lives after they get out of school, and sometimes even in grade school, that many of them go through school from four to eight years with nobody ever saying, you know, you are doing a nice job. Most of the Indian kids get no encouragement. They get no reward. They get no satisfactions from going to school. But on the other hand, the parents say, yes, sure, education is great. You have got to have it. But for what? What kind of satisfaction do you get in school when the only person you are trying to please is yourself.

I think most Indian kids go through this. They never get any family satisfaction; never hear from any adult that really takes an active interest in what they are doing there, because the world of schools that a parent went through and the schools our kids are going through right now are really worlds apart.

I think the parents would like to be interested, but they don't know how to be interested. I think the kids would like to see them interested, but don't really know how to explain the situation to them. You know sociology and psychology and things like that really don't make a hell of a lot of sense to our parents. What we really need, I think, for the kids, you know, just little things, I mean really a question once in awhile about how are you doing in school, how are you doing financially, what kind of organizations do you belong to, who are your friends, what do you do for entertainment. Nobody asks the questions. So the kids go through school pretty much in isolation, even though they develop friends on the campus, because they, themselves, have got no place to go to. When you get a problem, where do you go? You resolve it by yourself. If you can't, you forget it.

When you get marks, and you get an A, what do you do with the thing? Who do you take it to and say, hey, I got an A? I mean really. So I think for the kids that are in school I think they ought to be commended. Maybe for other kids, too. But I never got that feeling when I was in school with them.

The schools I went to were not Indian. I went to very nice private prep schools. I went to very nice private colleges. I went to a very nice graduate school, but I still had the same kind of frustrations.

So I am really kind of a grown-up kid trying to get the satisfaction today that I should have had a long time ago.

One of the other hazards of school, you go through and you learn about books. You learn didactics in school. You learn about an education that really teaches you how to compete essentially outside the reservation.

The one thing really lacking is the fact that you don't have a family life and a community life to refer back to as a source of reference, because when you are in school nobody teaches you how to live out here. They teach you the kind of credentials that you need to compete, but there is more to existing out here than having the credentials. We have got lots of examples of failures in the Indian community itself, enough successive failures in society to to be a real success.

We wonder why we have got so many suicides among our young people. Because they live in a world in damn frustration. But I think the thing we are seeing in urban communities, and maybe we are not seeing it on reservations, is that these young people, I think, are going to stop being enemies to themselves and are going to start striking out, outside of themselves, as individuals in organizations. We are hopefully developing very effective Indian organizations. They really support one another and really help see the kind of problems and needs that Indians have that live in the cities.

We talk about alienation. We have a funny kind of alienation in the Indian community. It really starts when we are born on the reservation, because while we are there, we are geared to a life style that is not very comfortable to take along with us into the city. When we get there, we don't know really what do we leave and what do we pick up to develop a healthy personality and to develop some character out here, because we really haven't the kind of discipline and the kind of character built in and the kind of responsibility on the reservation that we need out here.

There are two different kinds of character building and discipline responsibility. I think that is why I mentioned the fact that I think most of us are still really growing up.

So I think we are not going to see what really a successful Indian population there is in this community, but hopefully our kids will.

It is like an article I saw the other day in the newspaper. You know, it is not that rich people are smarter, they just get smarter faster than we do. That is the basic problem that we have. We get smarter instead at a slower pace than the rest of the population. Hopefully we are closing that gap.

In terms of employment and housing, I remember the first time I had attended an Arizona Indian Association meeting I mentioned, I think, that we ought to be concerned about such things as discrimination in employment and housing. I really never got much of a reaction. I got some comments, we don't have that happen here. Well, hell, I know it happens here. It happens to many, many people here. It is happening in every other city in the United States. We don't deny the fact that we are getting discriminated against. We just ignore it like we have been ignoring it for years. But we really have in fact got to start asserting ourselves. It is not being done on the reservation, but it can be done here in these cities. We have got access to television. We have got access to the news media that the reservations do not have, and the kind of access that urban Indian people are getting used to and beginning to get accustomed, so we can eventually start making demands.

Somehow in the Indian community, though, it has been bad to be militant. I think what I am saying is that we can't get organized enough to be militant, to make demands. We always say no, we are not going to picket, and we are not going to raise cain, and we are not going to destroy things. That is not what we have ever done.

We have never been together like we are today, reservationwise, citywise, or any other wise. We have never been together like we are today. I recognize other Indian people, whatever it is, and they are together, Navajos, Mohaves, and Pimas. We are working together. I think we can look for others for support in that if we have to get militant, if we have to make demands, there is nothing wrong with that. That is not a shame that we should get mad and angry occasionally and assert ourselves. We have got to overcome that kind of an attitude among Indian people. We have been too nice too long. When is that ever going to change? When we stop being nice people, and people stop commenting about, oh, he is a nice guy; all our chairman are nice people, or Indians are nice people. We are not all nice people. We are all frustrated, and we have got problems. But let's talk about them. Let's all sit back and not listen and cry on each others shoulders and cry to ourselves. We are always so quiet and peaceful. We are always complacent and apathetic.

We have got to start being active and interested in one another. We have got to start, if we have to, picketing and demanding. As an organization even in this state we are the largest Indian population of any state in the Union, but how many people are really active politically? How many people really use the political power that we have in this state and the potential economic power that we have? Nobody ever talks about it.

We all are regulars in the statewide district called Indian Development District of Arizona. There are seventeen tribal chairmen side by side. That never occurs to them. We have got all seventeen together sitting side by side.

Now we have got a responsibility to our people. I think the same kind of attitude is lacking in the National Council. All our so-called National Indian Tribal Leaders sitting side by side, and I don't think really realizing they really in fact represent the entire Indian community nationally, both the reservation and urban Indian.

We have been asleep at the switch a long time, folks. We have got to wake up. We can only be romped on and stomped on just so long. I think there are many young people who really wonder when that is going to cease. How much can we take? How patient can you all be? You know you haven't really, I don't think, had all the spirit knocked out of you. But when you get to Indian meetings and Indian conferences, there is nothing left of you.

So we have really got to get together. We have really got to be conscious and alert and aware of what is going on around us. We are sitting, watching the world go by. For what reason? We have got to figure out some reasons for having us in existence, some reasons for being educated and some reason for being organized.

We have all got children for sure. What is going to happen to them if we are so frustrated. None of us have any direction right now really and no high ideals. Why don't we have kids that really respect the tribal chairman? Why don't we have kids that really respect other Indian people and other Indian leaders? When are we going to develop that population that the young people really respect and really idolize as the kind of people they really want to be, because that is the primary frustration that our kids have got in school. They are not seeing Indian people teaching them. They are not getting their counseling and guidance from Indian people that they really respect.

We need and have got to develop more competent Indian people and people that really become educated with the intent in mind of providing service to their Indian people. It is not bad to get an education if you have got really some ideal, something you can live with.

All my life I have wanted to work with Indians, and I have been since I got out of school. But I really wonder about what I am doing in this business, because I am really wondering if I ever have any effect on Indian people.

Do you really want them to tell you what to do? Do you want them to get mad at you? Hell, you could beat them over the head and you would still get no response. Now when is that ever going to change?

We have got the American Indian Association. I started one in Sandstone, Minnesota. It is very active, very healthy and going along at a million bucks. We got them in the schools and are using them to talk about Indian problems and working with Indian people and the kind of things we are going through, seriously discussing Indian psychology and Indian sociology and what makes Indians tick.

Why don't we have the old six-months syndrome in the cities when they come into town? They come into town, become successful, and bang, in six months everything goes to hell, because we haven't got the kind of discipline that is required out here. We have never had the routine of the reservation that you need out here to live with.

But I can't help convincing myself, and maybe I am fooling myself, that it is one time in our history that Indian people were really very disciplined and really had a large amount of dignity and pride, at least the kind that I think the kids nowadays would like to see and are not seeing on the reservations nor in the cities. But someplace we have got to begin. We fight among ourselves, among the reservations. We fight among ourselves in the cities, among our lousy, little organizations. For what? How can we be so damned shortsighted and so narrowminded and not realize that we have got to get together, folks. It is very, very frustrating.

I have worked in the city for three years. Right now I have been working the organization that is primarily concerned with reservation areas for two years. I don't know where I get more frustrated. I don't know whether we like to fight each other or what we like to do, but we seem to all get a kick out of it.

I don't know that it is so very important that we meet and get to talk with the National Council. I think we ought to talk to each other. We have got to stop depending on other organizations and other people to organize us and provide services and opportunities. We can make them if we have got the strength and discipline and the fortitude to proceed and to accomplish and to really help each other. We don't really need the Bureau of Indian Affairs nor the Public Health Service or the National Council on Indian Opportunity or anything else. But we do need the pride and respect of each other. We have got to stop knocking each other and fighting each other and harassing each other, because we are not doing ourselves any good.

It is getting more common now to talk about Indians on the reservation, off the reservation, as having some relationship. Three years ago it was just the opposite. Indians on reservations said you have got your own problems in town. You solve them yourself. You solve them. Indians in cities said, to hell with you if you want some help. You didn't give us any, so we are not going to help you.

We have got some ten organizations in the city fighting each other, trying to build up their own little bailiwick and their own little empire. We have seen the same thing happening in the government, in the political entities. Everybody is building a little empire. Who comes out on the short end of the stick, and who always comes out on the short end of the stick both on the reservation and in town? Our people have, and especially those that most need the resources and services and help in the city and on the reservation, because of our lousy fighting with one another.

We can establish national organizations all day long just like we can switch commissioners all day long. It doesn't mean a damn thing if there is no effect down here locally. We get so concerned about an Indian commissioner. But does changing of the commissioner really affect the kind of problems and programs that the people receive locally on the reservations or in town? I have not seen a change, and I don't know if anybody else has, but if you have, you have got a good imagination. I certainly haven't seen any in town.

So I think we have got to stop crying and start changing and really start working together. I will echo Mrs. King's remarks, except, folks, we have really got to start working together. The National Council is a fine organization. It is fine in principle, and it is probably fine in concept, but it is not going to mean a thing to us if we are not together. You could have a hundred national organizations. It doesn't mean a thing if they represent 600,000 individual Indians and no two of them together on anything.

So I would say that if you are going to make comments today, I think we want to put things on the record, so to speak, for the National Council to hear, but I think you ought to make an attempt to really address, when you come up here, the people that are sitting here, your own Indian people, because that is what our concern ought to be. Let's really take a serious look literally. Be in dead earnest for a change when we get together.

Let's really talk Indian and let's really talk Indian problems concerning us. There is nobody here going to solve them for you. Nobody anyplace in any organization is going to solve them for you, because when you are an Indian you have got to solve them for yourselves anyway. So you might as well start right now and maybe solve your own problems.

Thank you much.

MR. HARGIS: Thank you, Mr. Cook. I appreciate that. Just a moment, please.

One of the things that Mrs. Harris is happiest about is the organization that is taking place in Los Angeles, perhaps not as a direct result of the public forum held there, but certainly that was one of the events that helped make it possible where the thirty some odd various groups of Indian folks are coming together into a federation and trying to speak with one voice for the Indian community in the Los Angeles area.

We thank you very much for your comments along that line this afternoon, Mr. Cook. That was excellent.

There was a hand in the back of the room. Is that Mr. Bluehouse?

MR. BLUEHOUSE: I have a question. Many of us feel about the same way as the young man that just spoke, Mr. Cook, but you get so involved in working with people, say mainly with some operational assumption that these people are people, and that they can learn so long as it is not a psychotic case. However, you begin to organize just a little bit, and there is always that red tape. You have an organization and you have got a great idea, and then you get your hands tied to your back. You have got another big idea. You want to work in current development for tribal organization. You have got your hands tied to your back because of the policies that they have, and they just don't operate that way. So where do we go from here?

I know we can, as young people, get together and come up with perhaps position papers. Some of these organizations would just have one voice rather than having a fragmented, little, tiny organization.

I can see. I have worked on the Navajo Tribal Reservation for about ten years. We organized it at the grass root level, especially to concern ourselves with problems at hand, and do it, not just talk about it.

Today we have social organizations like the National Conference of the Social Workers, which is being held in New York. I have been to the one in Helsinki, which is international. It was just nothing but lip service. No one was really involved as a board. Nobody has said what is your opinion or what is your problem.

If it is, let me be involved. Nobody asked for this, but you have to, at one time or another,become aware. The people have to become sensitive to their problems and do something about it. I think that is the time.

I would like to talk to Mr. Cook even further because I want to be assessed in some of my ideas that perhaps may work ten years from now.

MR. HARGIS: We hope one of the benefits of this meeting will be that folks in the audience will identify, reach out as having similar interests and ideas that they want to discuss, and you will continue it long after we are gone.

Thank you for those comments.

If we may, we will hear from Mr. Sixkiller.

MR. JESS SIXKILLER: I really don't have any business here this afternoon. I feel that this should be a local hearing, if that is what it is. The local Indian leaders ought to be the ones that are here. And if they are, you can come in and support us with your organization.

Since I was put on the bill by my good friend, Mr. Cook, I am Jess Sixkiller, Cherokee, Director of the organization called American Indians United.

I am a product of Haskell Institute, but I overcame it.

I did not come here to give you pearls of wisdom. I came here to ask a couple of questions.

One is, who is running the National? What is the name of your organization again?

MR. HARGIS: National Council on Indian Opportunity.

MR. SIXKILLER: What is the National Council on Indian Opportunity?

MR. HARGIS: Do you mean the staff here?

MR. SIXKILLER: I am asking who is running it, sir.

MR. HARGIS: It is run by executive --

MR. SIXKILLER: Would you put that on the microphone so they can hear you.

MR. HARGIS: It is run by a staff in conjunction with the department heads, or rather the secretaries of the departments, the seven major departments having any Indian programs, and nationally appointed Indian members who are the ones we named earlier, Cato Valandra, Wendell Chino, Ray Nakai, LaDonna Harris, Willy Hensley, and Roger Jourdain.

MR. SIXKILLER: Who appointed these people?

MR. HARGIS: The President of the United States.

MR. SIXKILLER: Through who?

MR. HARGIS: Not through anybody as far as I know. It was done by --

MR. SIXKILLER: He did not appoint them directly?

MR. HARGIS: He appointed them by Executive Order that established the Council. And he named them in that Executive Order.

MR. SIXKILLER: Who recommended them to him?

MR. HARGIS: That, I don't know.

MR. SIXKILLER: Are they representatives of this area?

MR. HARGIS: I think Mr. Chino and Mr. Nakai are from this area in residence, if that is what you mean.

MR. SIXKILLER: Why aren't they here?

MR. HARGIS: They were unable to attend.

MR. SIXKILLER: All of them?

MR. HARGIS: That is the word I received.

MR. SIXKILLER: Why isn't there an Indian in your position? Why isn't there an Indian taking the dictation here?

MR. HARGIS: Because the reporting services are done by the Government Service Administration contracts. There is not an Indian in my position, simply because the gentleman who would have been here is in a meeting in Washington.

MR. SIXKILLER: Who is that?

MR. HARGIS: That is Mr. Reeves Nahwooksy.

MR. SIXKILLER: Who?

MR. HARGIS: Reeves Nahwooksy.

MR. SIXKILLER: Why is this meeting held in this hotel? Why isn't it held at the Indian Center across the street? That is where it belongs.

MR. HARGIS: All the meetings in the past have been tried to be held in a public place so that there would be an impartiality and not a problem --

MR. SIXKILLER: Partial to who?

MR. HARGIS: Impartial to all of the Indian communities.

MR. SIXKILLER: In other words, you are saying that this place here that you are paying X amount of dollars for, I don't know how much you are depriving the Indian Center of, but this money they could be getting for this meeting. What are you doing for the Indians?

MR. HARGIS: We are trying to give them an opportunity to speak to the Council as we explained earlier, and present --

MR. SIXKILLER: I shouldn't be asking you these questions. I should be asking the people that are on this committee.

MR. HARGIS: That is correct.

MR. SIXKILLER: That is who I should be asking those questions of.

MR. HARGIS: That is right.

MR. SIXKILLER: You are nothing but a white man.

I offered Mrs. Harris data on this commission back last year that these people have been flying around the country for three years to get.

What have they done? Show me some concrete evidence where they have done something for the Indian people besides spend our money flying around the country. They are collecting data. They claim that it cost me $100 to get in questionnaires. I mailed them out to the Indian people. They responded. I mailed out 150 and I got an eighty per cent response from Indians. I offered this information to Mrs. Harris about last October. She said she was appointing a committee of Indian leaders, and they were going to sit down somewhere in the country and decide what was good for Indians.

By the time the conversation was over, she had hung up on me.

If you can say this is a useful and justifiable operation, I would like for somebody to stand up and tell me this. Show me what has been done in the length of this commission and why it should be continued.

Is this indicative that we have no Indians that are capable of having this position (indicating) and that position (indicating)?

If you want to say I am an angry young man, I am angry, because there are a number of reasons. I run around the country, too. Forum meetings like this is not where you get your information. I sit up until 3:00 or 4:00 o'clock in the morning talking to Indian people. That is where you get your information. That is where you find out what is going on in the community. That is the way it must be done.

I do charge them in this commission to show my people what they have done and why and where. Why don't they give the money they are using to fly around this country to the Indians and let them show them what we can do with it. We have highly capable people right here in this area. Where we have highly capable people, I can bring you into this area in twenty-four hours. If you name for me a particular specialist you need, I will have them here in twenty-four hours. I will guarantee it.

You don't need to run around the country having these meetings like this. Let the Indians do it. At one meeting that one of my people attended, Mr. Nahwooksy --

MR. HARGIS: Mr. Nahwooksy?

MR. SIXKILLER: Mr. Nahwooksy sat taking notes. He is the only Indian that was up here. Is that the position that we are relegated to? In other words, to criticize you must have a better plan. I have a lot of better plans. I had them last year when I told this commission about them. They have yet to materialize.

I have heard this from a number of people. I heard one person who, in my own estimation, in effect had become white. I heard another who told me how bad off the world was. I heard another who said to give up the old Indian customs. I heard another who relegated personal needs, personal problems to your small problems. Another one said you

had to trade your old values for new values. Somebody else said we didn't need to change the system. Somebody else mentioned Christianity. Whose God were they talking of? Another one said they were acquainted with Indian people's little problems.

I did not come up here to give you a speech. I only came up here to just ask some questions.

What is being done by the National Council, by AIU, by the NCAI, by the local Indian people to create positions for our youngsters getting out of college? If we don't create these positions, they are going to leave us, and we damned well should. It is justified, too.

There is a need for all kinds of organizations. We are less than one half of one per cent of the total population of the United States today. Does that mean anything to anybody? That should mean that we are not in any position to argue with each other and bicker among ourselves.

Somebody else told about a conference in Europe. How are you going to relate that to an Indian that can't even speak English?

This gentleman here told me that the National Council was taking credit for organizing the L.A. Centers. Well, let me tell you the name of the man doing that. His name is Tim Wapato. He has nothing to do with the National Council.

American Indians United is an organization of off-reservation Indians, Indian Centers, Indian-interested organizations. At this time we number sixty-two in forty-one states. I can't tell you how many Indians we represent. I don't know. If there are better words for a leader, I would use it. I don't think there is any such thing as an Indian leader. You don't lead Indians.

Another thing is I found a number of people saying this is best for Indians. No, I don't know what is best for Indians, and I am an Indian. I know what is best for Jess Sixkiller and his family, but I am going to have to ask you what is best for you.

After all this data is collected, what is going to be done with it? It is going to set in Washington and gather dust. Is this data going to be available to us for our utilization for building programs around?

I would like to read into the record, if I may, the statement of purposes of American Indians United.

"The purposes of the organization are to be of service to the American Indians and to the United States by eliminating prejudice, discrimination against Indians and development of human and civil rights as secured by law by providing the general public with accurate information about Indians and educating Indians to improve and develop their capabilities and to carry out their purposes, specifically to study and articulate the need for educational opportunities, housing, job opportunity, special training, counseling, recommended services for Indians, especially off-reservation Indians, provide and assist in providing governmental agencies, educational institutions and the general public with information concerning these needs, communicate to Indians information regarding available education, housing and job opportunities; to work with and provide improvement for Indians in the public school curricula and to correct the American Indians' portrayal, sports programs, improvements in the education of Indians, not only to strengthen the Indian personally in culture identification, but also to be better citizens, encourage and support the development and extension of local identification, but also to provide training for Indian leadership of such organizations, and communicate to all Indians and to the general public relevant information concerning Indian culture and activities and law for the benefit of Indians, and facilitate the Indians' meaningful participation in aspects of an off-reservation life and culture without abdication of their own identification."

The most important thing I say in this whole thing is development of Indian leadership. Indian leadership is not necessarily a youngster, and it is not necessarily an educated person.

There is a criteria in this that when you are sixty years old you are over the hill. In my own thinking when you are sixty years old you have gained the experience where you are useful. This is an area where we are losing so much talent that it is sickening. It is saddening. Why not utilize it?

What is the National Council doing about the school curriculum? I am sure they have enough information in that regard. What are they doing about the discrimination in housing? I am sure they have enough information in that regard, too. I could go down the list.

My board of directors is made up from the five different time zones across the United States. They are a member of the Indian Center Board of Directors. They are staffs of Indian Centers in different parts of the country.

They number twelve. This organization is as broadly based and geared to win.

That is all I have to say about it.

MR. HARGIS: Thank you, Mr. Sixkiller, for your comments.

Does anybody else care to speak for this session?

Yes, ma'am, would you like to come forward, please. Mrs. Hazel Harold from Tucson.

MRS. HAZEL HAROLD: My name is Mrs Hazel Harold. I have waited for so long for a hearing like this for our Indian people, because as a young girl I left the reservation and went to school, but I was very fortunate to go to Mission schools where teachers cared enough to take an interest in us. I give credit to the Mission school teachers for how far I have gone, for what I have seen, for what I have done, for what I know that our Indian people are capable of doing.

For years I have been bothered with this attitude that so many Anglo people have, that Indian people can't learn, they are not intelligent enough, they can't do this, they can't do that.

I have raised two children, a daughter twenty-five, who is married and has two little girls, seven and five. Our son is presently in the Navy. He will be twenty-three years old. He went into the Service. So after four years of service in the Navy, he wanted to go back to school. He is a hospital man third class, and has enjoyed this field very much. He hopes to enter this field.

I have always encouraged my children to get as much education as they can. But having to live in town, it was very difficult for us. My children's teachers or counselors were always running them down. They would say, well, Indians don't do that. Indians don't get into certain things. I mean they have already classified them. They don't even know what they can do.

At one point my daughter did not want to identify as an Indian, which was very sad. Later, as she got older, she began to stand up for the Indian people.

As I say, both of the children grew up in town. Well, they call themselves city Indians, and they call their cousins on the reservation, reservation Indians. Well, if there were certain things my children did not do, they would have a big laugh and say, oh, you are from the city.

Through the efforts of very many Anglo people, I am glad to say that we have some advantages. But in Tucson in the housing problem, my husband works as a silversmith. His boss built a home for us right after the War when he came back from overseas duty.

And we were told we couldn't move on the east side because we were Indians. We could build on the south side or the west side, any lot we wanted. Well, we chose the west side because it was nearer town. My husband could walk to work. We did not have transportation.

Some years ago we organized an Indian Club in Tucson. I am happy to say that our Center is paid for now. In our Center we deal with all the problems that Mr. Sixkiller talked about. We feel that some of us who have had the problems can help our own people. We want the young people to have the confidence of learning to do things for themselves. We want them to be proud they are Indian.

My greatest concern is for the young people today and the generations to come of Indian young people. When my children were small I did not work. I did a lot of volunteer work for my church, taught preschool children for years and enjoyed it very much.

The only other training I have had is leadership training in my church. I can say that in this training they have made me feel that I am capable of doing anything and meeting anybody, being able to talk to anyone I meet.

In the housing area in Tucson I served on the Mayor's Commission on Human Relations, but this was so hard for me at the beginning because all the people who served on the Commission are professional people and people with two or three degrees.

We are fortunate in Tucson to have an Anglo man who is interested in helping the Indian people. Through his encouragement I have learned that I can talk to anyone in any area concerning the Indian people.

MR. HARGIS: Are those here who have not testified who would like to speak at this time?

Just a minute, please, Mr. Bluehouse. Let me see if there is someone who has not had an opportunity to speak.

Mr. Bluehouse, did you have a final comment, sir? Would you like to come up here so we can all hear?

MR. MILTON BLUEHOUSE: Thank you. I am a little bit concerned about the National Indian Opportunity organization, and I just want to ask some questions.

When was the organization organized and how much staff does it have, and of this staff, how many of them are Indians and really know the grass roots problem throughout the reservations of this nation?

Another thing I would like to ask is how do they look at the duplication of programs throughout the reservations today, like the OEO and the tribal governments and the Bureau of Indian Affairs and other organizations. Isn't this another duplication of effort?

Why don't we set up a goal instead of just wandering around with blindfolders across our eyes. I think that it is simple enough. We have just been surveyed to death for so darned long that nobody really knows what in the heck is going on.

How can you get a job done when you have blinders on.

Another question I have is what kind of a proposal do they have, because basically we are dealing with a psychological problem. You cannot change the society over night, especially an Indian. You have got to have a fifty-year program, and you just can't have a five-year program and fizzle out.

How do you look at the economic conditions as an organization?

I know there are duplications of efforts. The EDA and SBA and local lending agencies and everybody else is trying hard. Yet at the same time the Bureau of Indian Affairs turns right around and awards $350,000 laundry contract to the peripheral towns, $250,000 from the Public Health going to another town.

Is that going into an Indian's pocket?

They tell us that there is no economic development. Why not organize some kind of an organization among Indians. Why not incorporate? There is enough competent Indians on the reservations. Why not encourage this and incorporate? This will be an Indian doing instead of having a monopoly coming in from off the reservation.

It is great to have General Dynamics on the reservation, and it is nice to have Fairchild's and Fed Mart stores, and all this, but is it nice to have a second person in the family as a breadwinner? I don't think that is where it belongs. I think it belongs to the head of the household.

When are we going to have this? I think that it is time that we did something about this.

I want to ask the organization as to how they see this, and what they plan on doing. I have waited for the opportunity to put this out for years. I am uncomfortable and I am mad, young and mad just like the two gentlemen here have said, but how long are we going to sit here?

I think each of us has had the time and have yearned to take the opportunity and be recognized. This is all we need to do as young people. I don't think we really had this opportunity, but I think within the next five years there is going to be some dynamic leaders amongst the American Indians.

Another thing I would like to ask is how strong is the organization to have an influence on the national government, because we know that funds is the root of all improvements. And survival is based on economics. If you have not got the economics, what have you? A social success.

So we have got to get down at the grass roots. The only way that it can happen is through us as individuals here.

I came in a little late. I want to apologize for this. I would like to have the man here give us the history of the organization and what it is going to do and how long it is going to last. I will be happy if it is going to last for the next sixty years, but if it is just going to stay in Washington and nothing be done about it, well, I don't want to support it, period.

Some of you don't know me, but I am Milton Bluehouse. As I said, I have worked in Community Development on the Navajo Reservation for ten years. Because of this I have seen some obstacles in my life, so I have returned to school. I am a student down here at Arizona State University.

I hope that I have been of some help in this area, but not another great leader from a fancy ivory tower office, but I would rather work with the little people.

Thank you.

MR. HARGIS: Yes, ma'am? Mrs. King, is it?

MRS. KING: Yes.

MR. HARGIS: Mrs. King again.

MRS. ROSE KING:: One question that I would like to ask this committee, too, is, since President Nixon is planning on cutting the budget, I wonder, too, how this is going to affect us in working with the U. S. Public Health. We are already understaffed and overworked, but it appears to me that I am not just aiming at the Bureau of Indian Affairs, but the area office, too, in the U. S. Public Health Hospital, because I have appealed to them. I have talked to them. In no way have I ever received any answers. I have appealed to Dr. Bedingfeld, Dr. Flood when he was there, Mr. Canard, the hospital administrator. And in no way can you ever get anything in writing.

And even when I appeal to the Department of Labor, Washington tells us what to do.

Now if the cost is going to be cut, the budget is going to be cut, from our own Indian people in education, in health, in welfare, then what good is this committee if they can't back up in our money that we need to really get down to business with. What good is any committee? We need funds first. If they can't help us get these funds and eliminate so many of the bureaucrats or the big executive types in their offices, because they are the ones that get the promotions. There are so many of those, and yet the man or the woman that works, that is really the laborer, that has to come in and do all the work and put up with the conditions, they are the ones that are left completely out. Their salaries are nil. Very seldom do they get a raise.

And then our patients, and I am sure that any Indian here would back me in saying that an Indian does not go to the hospital unless they are really sick. Half of the time they are dying before they come. This is the apathy that I have been appealing for. Not Rose King, not for my family, because it is funny. I am seven-eights Indian, but I do not qualify to go to the Indian Hospital. I am a registered Indian, too, but I am not qualified to go to the hospital. Yes, I did have an income.

But these are the things that are confronting us. If we don't have the money that we need for these specific things in our government, then what good is the committee? They aren't going to back the government.

But I might remind each and every one here you are the government. If we have to spend money on sending people here and there by plane and going to speak, and this and that, well, the Indian people can do that themselves in their own local level. I am sure they would get more help, more encouragement for one another.

If we have to go out and petition, well, then maybe this is the thing we ought to do.

But I would like to ask, if the funds are being cut, from what parts of these different aspects are they being cut? I am sure the first thing that they would cut would be Public Health, Education and Welfare, with our people.

So this is something that I might bring to the Indian people. You watch and see. I have a feeling, and I have been having this feeling for quite some time, that when we get this cut it is going to be a month of Sundays before we get any more. As time goes on, prices get higher, not lower. As these little men's positions are being cut, that Mr. Sixkiller brought out, it is a long time before they are brought back in. But you get executive positions there, and there are plenty of those.

Thank you.

MR. HARGIS: Thank you, ma'am. Andy Mayberry.

MR. ANDY MAYBERRY: Does a non-Indian have an opportunity to say a few words? I can't take any --

You know, I started out five years ago with the Farm Home Administration. It is about six now, up in Apache County. I made it a point, as soon as I could, to go to the Indian reservation to work there and to try to help those people in any way that I could. When I went to work with those Indians, I worked with them as people and as individuals. And I have worked with those that had virtually nothing. And I respected them and I honored them.

And Mr. Sixkiller, never did I say to one of them, you are nothing but an Indian, like you did to this gentleman today.

I believe that we, as individuals, black, white, yellow or what, are not going to get anywhere that way. I wondered when I saw Mr. Lee Cook on this program, I wondered where in the world is he on that program.

Lee, I did not know until you stood up here and went to talking that you were an Indian. It doesn't make any difference to me now that you are an Indian. You are an individual. I respect you for what you have done. You have been outstanding in EDA throughout the State. I think this is the way we need to work together.

I can remember in McNary interviewing a large Mexican-American individual. He was the foreman of the job, who was about as big as my leg, interviewing for a loan, perspiration just running from his face.

And I asked him, "What in the world is the matter?" He said, "I am nervous being here." I told this man, "Now listen, I am here to help you and to forget that now, and we are going to take care of your loan. We are going to get your house. You are one of the first ones in that area."

From that time on to this, he about runs me off the road, waving at me and talking to me.

I want you to know that the Farm Home Administration, the agency I represent, wants to be a friend to the Indian people.

You mentioned God and such as that. I want to tell you this, and in my particular religion we feel the Indian is a highly --

MR. SIXKILLER: Special?

MR. MAYBERRY: Yes, very special person. I believe that sincerely. I have a brother that has a Navajo Indian living in his family, living in his home. My sister-in-law, my wife's sister, has a Navajo Indian living with them. They appreciate these children, and they treat them as their own. I do not have any living with me. Maybe I am prejudiced. I don't try to be. Or maybe I am not worthy. Maybe that is my problem.

But I want to say this right now. The reason I came up here is, let's don't look at it as if only enemies are white, or he has the jobs. Let's get the Indians some jobs. That is why I am here.

We are going to have a position in the Farm Home Administration. You mentioned you could get any qualified expert. We need a man with a degree in agriculture to work for the Farm Home Administration as a county supervisor.

Lee, if you know someone, or the man back there at the Arizona State University, if you know anyone that has a degree in agriculture that is qualified and would like to work with us, I want to hear from him right away because we have the position now. I can't wait around for six or eight months to fill the position. I have it now. If you know others that you would like to give to my attention and when I have positions available, I will give them consideration, not as Indians, as individuals.

Those of you who have worked on the Navajo Indian Reservation, we have a position at Chinle which I helped to get there.

My dream would be that we could get a well-qualified Navajo Indian that would go back there and take over that office, because all we have there is a white man, and he can't speak Navajo. He is just as useless to me --

MR. SIXKILLER: As you.

MR. MAYBERRY: Okay. You are a farmer, too. I am a farmer, excuse me.

At any rate this is my desire, to get a man up there. We went clear to Washington and tried to get them to allow us to put a Navajo Indian there that did not have a degree in agriculture. We felt it would be more important to have a person there that could communicate with the people than it was to have a bunch of these degrees.

I think Lee or you mentioned, oh, education wasn't the important thing. I agree. But the requirements for the position do call for a degree in agriculture. So if you men know someone that would like to go back to the reservation and help their people in that capacity, let me know. And let's work together.

I am here in Phoenix. You Indian people that have an adjustment who have come from the reservation or from a small town to the city, don't think you have got a monopoly. I have begged my wife several weeks to give up a four-grade, GS grade to go back to the country. And who is the head of my house? I should be. Maybe so. But I would like to live in the country. I would like to think that you folks and we have the same problems.

Lee, you said you haven't had it made. I haven't had it made. I have been going up in the department, but this isn't what makes an individual. And the color of your skin isn't what makes that. It is the individual.

Any way I can help you, I would like to do it.

MRS. METIKOS: May I make a recommendation? Call the Bureau of Indian Affairs. We have got some that we can't hire.

MR. MAYBERRY: I called Ray Nakai, but all I got from him was a cussing.

MRS. METIKOS: Call our Bureau of Indian Affairs.

JUANA LYON: First of all the announcement I am making has nothing to do with the hearing. But those of you Indian people who are interested, Miss Indian America is arriving tonight at 10:40 p.m. on Western Airlines, to be here for about two weeks. We will be out there to welcome her. Any of you that would like to come and join us, we would be real happy to see you.

I would like to say that what I want to say now has nothing to do with the statements. I will make a comment later on.

I would like to say that I am that dirty dog in the western stories, the half-breed. But fortunately, among the Apaches, as long as your mother is an Indian, you are all right.

I want to say that the statements I am making are my own personal opinions. I am not representing an organization or an agency.

First of all, to the question of how we can help the Indian people to progress or to solve his problems, I would like to say that it is my firm conviction that the only one who can help the Indian is the Indian.

As to the question that Mr. Bluehouse raised about American Indians United, although I don't want to answer for Mr. Sixkiller, it has been my privilege to have been connected with American Indians United since its first planning meeting in Seattle in January of 1968.

If you could have seen the people who came all the way from Pennsylvania to California, the Indian people, you would have known that this was truly representative of the Indian people who have been thrown out into a no man's land in the cities, because BIA does not really have responsibility for them any more, and neither does anybody else.

We had a great example recently in the City of Phoenix that Mrs. Porter touched on. We had a family of Sioux people from South Dakota whose car had broken down in Phoenix. They were on their way to look for work. They were out in the cold because the BIA could do nothing for them. The State Welfare could do nothing for them, because they were not local residents. And no matter what agency we tried to get help from, it just wasn't their problem.

If the Indian community had not rallied round, and from what little money they had earned selling fried bread and baked beans at the State Fair, and helped this family and collected some clothing and food, I don't know what would have become of this family. This is why I say the only one that will, in the long run, help the Indian is another Indian.

To Mr. Bluehouse's comments regarding the fact that you go to work for a tribe, for an agency, for an organization, and you think you are going to get great things done. I could not agree more, Mr. Bluehouse, with your remarks on the fact that your hands are tied, and that all you get is lip service.

Our Intertribal Council president put it very well one day when he said, "You know, after that Indian Manpower conference in Kansas City, it became "in" for each agency to employ an Indian." And he said, "I went to this conference over in Scottsdale the other day, and here were all these representatives from all these different agencies. And every one of them brought his Indian."

That is true.

Well, the same thing happened to me. I went to work for an agency, and I thought I could get something done. There are several of my Indian fellow workers who can support what I am telling you. That is that you make a suggestion as to how the Indian people can be better served or how the Indian people can be helped. There is always some reason why it can't be done, but you are never told the reason. You say, well, why can't this be done. Well, we just can't do it. So the first thing you know you start growing an ulcer like the business man does, and you get lumps on your head from knocking your heads against the wall. And it gets pretty damned frustrating.

This brings me to that six months syndrome, because that is one of the reasons why we have this, because the Indian person who tries, who really tries to get something done, after he runs into this for awhile, he says: The heck with that. I am going to where I can get something done.

We have quite a few Indian organizations, as has been mentioned. The reason that most of them has been ineffective is that they did not do what the American Indians United has done. That is, they did not keep the other people from interfering. The beauty and the strength, and the reason the American Indians United is able to work for and with the Indian people is because the officers are limited to Indian people. No one but Indian people have a vote in that organization.

We have formed organization after organization, including the Indian Coordinating Committee of Arizona, which we founded in August of 1967. Now I am not saying that we are being real hostile, that we don't want anybody else in there. That may be part of it, I don't know. But the main reason for wanting all Indians in there is because we need this pulling together. We need this exchange of opinion among Indian people. Every time an Indian person says something, there is someone else saying yes, but for this reason that doesn't work.

Well, in American Indians United we have that opportunity. And Mr. Sixkiller can give you more information on the details. But I feel that this is the first need to have Indian people helping Indian people.

As far as the lack of attendance at this meeting, we have fewer people here than we had at the preliminary meeting. The reason is that, number one, many of our people have said, we have told it all a hundred times before, and it never made the least bit of difference.

Number two, if there had been Indian representatives from the National Council on Indian Opportunity, this hall would have been packed to overflowing by Indian people, because this clearly demonstrates that there is not one Indian on that organization who is truly concerned enough to come here and listen to what the people have to say.

Thank you.

MR. HARGIS: Thank you, Mrs. Lyon.

It is our hour of adjournment. We will break now until 7:00 p.m. tonight, reconvening then at this place.

(Thereupon the proceedings were at recess.)

PHOENIX, ARIZONA
April, 17, 1969

EVENING SESSION

MR. HARGIS: For the benefit of those of you who were not here this afternoon, may I introduce myself?

My name is Jerry Hargis. I am assistant to Mrs. Harris, who, because of the severe illness of her mother, was unable to be here.

We have changed the format of our public forum slightly since Mrs. Harris, the chairman, is not here. We are not allowing a great deal of discussion, simply taking testimony from those of you who wish to speak and describe conditions or problems or prospects as you see them for the American Indian residing in the Phoenix metropolitan area.

We had some very lively participation this afternoon and some very insightful comments. We are appreciative of those. We hope that you will feel free to comment tonight on subjects that are of interest to you, whether or not they happen to coincide with the particular content outline that is described in your information sheet that most of you received.

I think that in order that we may end at a reasonable hour this afternoon, we will begin by calling the folks that have asked to testify at this time.

Is Mr. Peter Homer here?

Mr. Roy Track, is he here?

Mr. Julian Dinehdeol? Mr. Dinehdeol, if you will? Will you speak now, please?

MR. JULIAN B. DINEHDEOL: My name is Julian Dinehdeol. Can you hear me okay back there?

I am Navajo Indian from the Navajo Reservation. I am a printer by trade. I work on the two papers here in town, the Republic and the Gazette. I have been on the job for the last twenty years.

I want to say these people have come from Washington to hear our urban Indian problems. They want to know our problems here in Phoenix. I am with a small group called the Phoenix Chiefs which I helped organize twenty years ago. Our primary interest is recreation, although Indians have other problems all over -- Indian education, reservation problems and all that sort of thing -- but this is the part that touches me year in and year out.

I, personally, have learned to live with the problems we have in the city because I cannot do anything about them. They are always here. At the end of each year and the beginning of another year, they are still here. I just had to make myself get used to it and live with it the year round.

In our recreation group, we were mainly concerned with the basketball and baseball teams, but in the last two years we have committed ourselves to do some work with the youth around the valley, chiefly the Little League -- little Indian boys that we have worked with the past two summers. This summer we are going to go at it again, whether we have a place to play or not.

I want to tell you about what happened to us last summer when we had the little boys' team. We were in a league down south of town. Talking about urban problems, this is a problem that touched every Indian here in town because it had to do with the recreation facilities. This same problem touches Indians everywhere, in all walks of life. We don't have any place for recreation. That goes for gymnasiums, baseball fields. This is the only part that I have anything to do with.

Now, going back to these little boys. Last summer we had boys ten, eleven years old in the league. We were doing real well. In fact, we had lost only one game all summer. We were going into the last week of play, and we were tied for first place in the league. Two times, up to that point, we had got ourselves in a squabble with that race down there -- what do you call it -- the other kind of people. They don't seem to want us to win all the time, the way I figure. So they picked fights with our little boys after the games. We ignored it, and I convinced my people to stay in there after the first two times. But it happened a third time. The other little league pitcher beat up our winning pitcher, eleven years old, so that he required medical attention. We had to take him to the hospital. I had convinced my people to keep our boys in the league, but after that, we pulled our team out. We could have won, but we couldn't stand the fighting anymore, I guess.

All these -- I don't know -- I am trying to find the words to explain these things -- why these things happen to little boys. We tell them we are going to have a game so they come to the park to play, then these things happen. They pick on our little boys. They take them out to the dark places of the park, and they fight and beat them up.

Now, how do you explain these things to ten year old boys? If you go deeper into the subject, how do you explain the kind of grown-ups that instigate these things?

Now, we cannot go on a march. We cannot go on strike. We cannot demonstrate with other citizens or anything like that. We don't contest these things, of course, and we cannot protest.

We always seem to like to feel dependent on the government to take care of these things, but they don't. I always asked myself the responsibility of the Indians on the reservation. Why does it have to stop at the border line of the reservation? Why can't it extend right into the urban areas, and let the government take some care of us here in town, or any town?

These are the questions I ask myself all the time, and no solution to it -- no answer to it.

Well, when we confront these people in the other playing areas, recreation areas, they tell us to go back up to the north where the Phoenix school is. They tell us we have our own playgrounds over there and we should use that facility. Okay. We know the answer there, too.

We go back there and ask the school administration over there to let us use the field. The answer is no. The school policy or the government policy exists there, too, which keeps the outsiders out; and we cannot deny that we are outsiders. So we cannot use the facilities there. Every year, for the last twenty years, I have gone to the office and asked for permission to use the field, and it is always the same answer.

But I never give up. One time they went so far as to give me permission to fix up a corner, the southwest corner of the school grounds there. So what it amounted to was that I had to bring private machines onto the campus, and level off the ground for a playing field. But that is the only thing the school could do for us, I guess. Under their policy, they say, they can't work with our problem.

So you people come to town and ask us what we need and to discuss our problems. Well, this problem directly concerns me. I have had experience with it over the past twenty years. We do need, and nobody can deny this, at least a whole city block where we can have an Indian Center, gymnasium, play grounds, and playing field for all the Indians -- the urban Indians -- here in town. I don't know how we are going to get this, but if it is possible through legislation in Washington, it is all fine and good if they can give it to us.

If I can quote what somebody said in the old times, in the time of kings and queens, when somebody said the world is still full of a number of things, we can all be happy as kings. Maybe this is something that the day will come when the Indians and the

government can get together and we can all be happy as kings, I don't know.

The same problem applies in basketball. We have both boy's and grown-up's basketball teams. We have two parks, two gymnasiums,which they let us use, both on the south side of town. The same thing happens there. Nasty words are exchanged. We go ahead and use the facilities, anyway, in spite of the prejudice we run into. We almost have to, because we can't use the facilities at the Indian School either.

It is not your problem, I guess, but any time an Indian leaves the reservation and that includes the students over there -- any time they leave the reservation and go into town, they become urban Indians so our problem is an urban problem, so far as I can see.

There is a shortage of athletic equipment at the school, also. This problem has always existed, but no one ever tried to do anything about it. So I dragged my small group into and it and tried to help the students there. We found out that no money is appropriated for this purpose. Altogether there were about 150 boys there trying to play football and other games, but no equipment. So, we decided to raise some money for them, appealing to the public. Finally, after it was too late, when the games scheduled were all canceled, we had raised enough money. It was used to buy equipment for the following year. The problem was solved temporarily, but we cannot continue to appeal to the public for these things. That is supposed to be subsidized by the government. Some of the boys on the teams go out and work on weekends to get money for equipment, but we cannot go through this every year when we know the government is supposed to have appropriated money for these things.

I don't know how you folks can help with this. Although these young people are students, we consider them urban Indians, too. Personally, I think the chance of a solution is remote, and it may never happen, but we should some day get a piece of real estate here in town where we can build a gym and have playing fields where the things I have described will not happen. We will just keep on searching.

I want to thank you for this opportunity to say my piece. Thank you very much.

MR. HARGIS: May I ask you a couple of questions, Mr. Dinehdeol? The parks where you had trouble with the other group, are those run by the City Recreation Department? Are these public playgrounds?

MR. DINEHDEOL: The public parks and recreation here in town are run by the city. They are always cooperative in trying to

help us. They can and do usually find a place for us to play, but as I said, we always run into these situations where nasty words are exchanged. We are trying to defend our team, trying to explain to our little boys. We cannot go through this every year.

MR. HARGIS: At these parks, are there city employees, park supervisory directors or personnel, or anything like that, that might help control some of this?

MR. DINEHDEOL: The Parks and Recreation Department has been criticized for not providing enough help or enough people to police the parks. They do have personnel working and maintaining these parks, but they do not have enough to prevent things like happened last summer when there was a fight and one of our boys was hurt. It was too late to do anything about it when they found out. They just don't have enough personnel. That is why they were criticized although they did their best to provide these things for us and the other people.

MR. HARGIS: Thank you, sir. We have a gentleman here from the Human Relations Commission here tonight. Hopefully, he will take this back and maybe he can do something about this summer.

MR. DINEHDEOL: Are there any questions anyone wants to ask?

MR. HARGIS: Thank you. Is Mr. Louis Cimino here?

Has Mr. Peter Homer come in? Mr. Roy Track?

Then our next speaker will be Mrs. Juana Lyon.

While she fixes her tape recorder, I might remind you that those of you who would like the opportunity to speak tonight but who have not yet put your name on the list, you might see Mr. Robertson. Where are you, Bob, so they can find you.

The gentleman in the back will be happy to put your name on the list and get it to us so we can put your name on the continuation of this list in order that you might speak tonight if you so choose.

MRS. JUANA LYON: I was scheduled to speak on the subject of Indian Employment and Vocational and Prevocational Training.

To go back a little, we have first of all to remember that there is no tradition in any Indian culture in the United States, that we know of, of employment meaning one person working for another on a regular basis for pay. There are a lot of sons-in-law who have had to work for their mothers-in-law, but they don't usually get paid for that. So, the Indian who has to leave home

for economic reasons, because he can't support himself and his family on what he can earn on or near his own home or his own reservation, comes to the city, sometimes as a result of relocation by the Bureau of Indian Affairs, and sometimes as a result of making application to the State Employment Service, and sometimes because he has a friend or a relative in the city that tells him that he thinks he can help him to get a job.

We are talking, of course, about the so-called uncultivated Indian. Not the Indian that can get along anywhere, but the Indian who hasn't had too much education, who usually has little or no vocational skill. He experiences first of all what you might call a cultural shock because in most cases this will be his first experience in a world that is totally different.

The Indian who has served in one of the military services or who has been to a boarding school located in a city has had some training in getting some experience of the world outside, but he has usually more or less had his needs looked after. He has had his food provided, and he has had a roof over his head. Now, when he comes in for employment, he discovers pretty soon that he is actually on his own because the Bureau of Indian Affairs theoretically is not required to extend its services to the relocated Indian for more than a certain period of time.

The first thing that usually occurs is that even though the Indians may have been very well trained in the actual job he has to do, he has not been trained in how to cope with the different situations he encounters in the city; how to adjust himself, for instance, to a totally different behavioral pattern that he finds among his neighbors and among the people he works with.

He has to learn that he has to follow a regular schedule. Many times he has to punch a time clock. He has to learn that when he cannot come to work for some reason or another, he has to call in, and so on.

Well, because his whole frame of reference is not on that level, and because he has values that are so totally different from the ones he encounters in his new experience he will, at first, usually be bewildered and many times he will become discouraged because he feels insecure. He does not really know what is expected of him.

It is a very human impulse, if you feel insecure, to go back where you feel secure. In other words, home.

Another thing that happens, many times if he does not want to go back home, perhaps because he does not want to admit that he could not make it in the city, well, then we find him on skid row.

So this points to the first basic problem -- orientation to the world outside, the world of work. This would include everything from telling him what employment and work is all about to the type of jobs that perhaps are in demand in the area in which he wants to relocate, to the types of jobs that he could realistically aspire to.

Now he might think he would want to become an airplane pilot, but he doesn't realize the training that would be required, the money that it would take to train him, and so on. He has to make a realistic assessment of this situation. And he has to be helped to make it. He has to be given consumer education. He has to be given understanding and instructions on how to get the many services that are available from different agencies.

This, of course, does not guarantee that he will make use of them, but he should at least be informed of this.

He should be given training on how to take and pass employment tests because any minority group, including Indians, are successfully screened out of jobs by the use of employment tests. He has to learn how to keep the job after he gets it. There are many unexpected things that come up on the job that will puzzle him, or sometimes embarrass him. And if he is not prepared for them, well, the end results will be the same. He will feel that he was better off at home.

His family also needs assistance in getting used to a new situation, a new way of life. His children will have to go to a different school environment than the one they were used to. His wife needs to feel that there are friends that care about her and her family.

This is where Indian organizations and Indian centers in the city can be very helpful, but mostly they are operating on volunteer time and effort. Up to this point, there has been very little money available for these services.

Ideally the foundation for successful employment or a successful training situation in the city would be laid by having the trainee or worker who comes from the reservation or an urban or rural Indian community, taken under the wings of the Indian community in the city. In order to do this, I feel the Indian centers and Indian organizations must be given the funds to operate a referral service to other agencies, and agency counseling service, and to provide rehabilitation in the area of alcoholism, vocational rehabilitation and so on.

We have two organizations or institutions in the City of Phoenix -- the so-called Concentrated Employment Projects No. 1

and No. 2 -- that are run by operations SER and the Urban League respectively. They are located in the central Phoenix area and the south Phoenix area. Since their inception in 1967, the central CEP has processed a total of 105 Indians. This means that 68 Indians were actually run through the whole applications process, and 18 were not eligible out of those 68. Nineteen are presently in the active file for the CEP services. Five are incomplete. That means they came in once and did not return.

As to the actual successful placement, we have no records of that at this moment. But even judging by the figures I have just given you, you can see that the successful participation in this CEP project was very limited. The CEP 2, in the south of Phoenix, from December 4, 1967 until April, 1968, had contact with a total of 22 Indians. Two of them were ineligible because they were not heads of households. This is one of the priorities that has been established. Ten of them were actually placed into one of the components for training. The remainder are somehow left hanging because there was some incomplete area. Either they failed to come back, or they just haven't been assigned yet.

Both of the two CEP centers highly recommend that the urban Indian in the greater Phoenix area be given a separate facility that would provide the services provided by the Concentrated Employment Projects, namely, skills training as well as vocational orientation.

I might say that one of these gentlemen is Mexican-American, and the other one is Negro. They both realize fully that because the American Indian has ethnic and cultural differences which cause him to be much further removed from the dominant culture than either the Mexican-American or the Negro, this would be the only solution to give fully satisfactory services to the Indian.

The beginning has been made, I believe, in attempting to provide some specialized service to the urban population in Phoenix by having an interviewer of the Arizona State Employment Service, himself an Indian, assigned to the Phoenix Indian Center. But this is only a very small beginning when you consider that we estimate the Phoenix Indian population to be between eight and ten thousand.

I have a full range of statistics here which I will not bother you with. They show participation of Indians in the Maricopa County area in different programs, but they all point to the same fact, which is, Indians do not avail themselves of available services.

I have heard it said by some that after all, this is their choice and if they don't want to make use of these facilities, well, then, they are out of luck. I think this is a very unfair

statement to make because, in addition to his language problem and an entirely different background, the Indian has more skill to acquire than anyone else.

I feel that the best approach would be to have a project where we could have Indians instructing Indians. One such project was carried out with great success at the Yaqui community of Guadalupe, just outside of Phoenix, where we developed the material for proper vocational orientation at the Arizona State Employment Service, and turned it over to instructors taken from among the Yaqui community.

We finally believe that the person indigenous to the population with which he works can be much more successful than a person who may have all the book learning in the world, but does not know how to communicate with the Indian people.

In essence then, this is a plea and a request that a facility be instituted in the Phoenix urban area to provide comprehensive prevocational, vocational, and employment services to Indians. The Arizona State Employment Service has Indian employees in its major urban offices. But since the Indian population in Arizona is about 6.8 percent of the total population, and the Arizona State Employment Service is pledged to serve the total population, it cannot, of course, concentrate on serving the American Indian.

I feel, therefore, that the only solution would be an additional, separate facility which should be, as much as possible, run by Indian people, perhaps through the Indian Center, perhaps through the Indian Development District of Arizona.

Thank you.

MR. HARGIS: Thank you, Mrs. Lyon. We appreciate those comments.

May I ask just one question. You could probably answer it right from there. In order to try to provide this for the record, do you feel there is sufficient public information about existing programs of employment possibilities? In other words, do the programs that are in existence now in the Phoenix area get the word out about their existence and make themselves known and available enough to the Indian people?

MRS. LYON: I think I had better answer that from up front, because I forgot one very important factor, which is that these two CEP projects have an area restriction. In other words, unless you live within the boundaries set up for each CEP project, you are not eligible for services from that CEP project.

I have a map with me which shows what little we have of a concentration of Indian people. The Indian people in Phoenix do not live in concentrated areas. We have a few such areas. Out of the five areas that I have used as an example, only two are within the CEP 1 area. The other three are far north of it so that the Indian people, even if they wanted to, would not be eligible to make use of these facilities.

MR. HARGIS: Fine. Thank you. We would like very much to have copies of any of those statistics that you mentioned, and also perhaps a copy of the map.

MR. HARGIS: Peter Homer, has he come in?

MR. PETER HOMER: Good evening, ladies and gentlemen. I am Pete Homer, Jr., Mohave.

I have been an urban Indian for something like fifteen years, residing in the Los Angeles area for twelve years. I have been in Phoenix, I think, for about a year. So I know a few of the problems that we have here in Phoenix as well as the other big cities where Indians live.

My presentation on urban Indians tonight will be in the recreation area. I think recreation plays a big part within the Indian people in Arizona and in Phoenix. The Indian people are very sports-minded, outdoorsmen. They are very active in these categories.

This Phoenix area is a place where the Indian congregates and puts on sports activities, and they teach their young recreation. So we need to get something going in this line. Recreation builds health, builds discipline, builds character.

I used to live in Phoenix during my high school years, and I was in college at ASU. At that time I found no recreation sites that were available to me. Right now I find very little that is available to the urban Indian.

I think this brings up the point that the Indians need not only an Indian center, but a place where we can go and set up and organize recreation for our young kids. This is my experience; and I speak only about the things that have confronted me in this area. Our young kids live in areas where the recreation available is very poor. I think we have Eastlake Park and Harmon Park. These are areas where the Negro, the Mexican and the Indian come

for their recreation. The domineering attitude of the Negro usually discourages the Indians, the smaller kids, and even the adults from participating in recreation.

I would like to give you a few facts on high school athletics in Phoenix. Due to the fact that Indian high school students have nowhere to practice, to learn, and to have organized teams, the Indian students that participate in athletics at these different high schools are not making it.

It has been a long time since the Indians in Phoenix have had a real Indian athlete. I have checked with the high schools, five of the ten high schools, rather, in the Phoenix area. I have found out that there are 43 male students attending five high schools. Out of the 43, I think 13 have tried out for sports. More have told me that they would like to participate but, because they did not have this training when they were younger, they are poorly coordinated and find it difficult to learn. They are not accustomed to learning fundamentals. They don't know what competition means.

The thing, I think, is that it is because athletes are not born, athletes are made. We have nowhere in Phoenix to make a good athlete.

The Indian students in Phoenix feel that if they had somewhere to learn about recreation and athletics, they could participate, and they could get along. This will open doors for many students. We have very few organizations working on this line. There are a few people in Phoenix that are trying to build teams -- Little League and this and that -- but we have no facilities where they can work out.

The City of Phoenix charges these groups to play and practice when they use the facilities. It is very discouraging when you have to work a program this way. We just don't have the money to participate. The City of Phoenix has a recreation program, but they cater to the Negros and the Anglos. And the Indian just does not have a chance because of his structure. He is not mature. He can't take orders that are given by the coach and the instructors.

I think that Indians that understand Indians can do this. If we had our own place to do it, we could teach these kids, and they would learn. I think they could participate in the athletic program in our high schools and in our universities.

I think big name athletes have been made and have had good coaches. I think I can name two in the United States, and that is about it.

I have had the opportunity to talk to a couple of them. They have stated that their problems, their learning has been in the past. They have been able to cope with the white man and learn with them, only due to the fact that they are only part Indian.

Our problem here in Phoenix is that we have to start when these kids are very young. We have to have a place, because they are just pushed out of the way by the Phoenix recreation clubs. They can't take the attitude of these people. They can't learn what white people teach them. It will take an Indian organization and an Indian group to stick together and teach these Indian children recreation and athletics.

I think that athletics and recreation pertains to adults as well as the young people. We have to have pow-wows. We have to have women's teams, men's teams, and something for the Indians here in Phoenix.

This is why it is so important to get the point across to this committee that we need something in the line of recreation, a multi-service center that will accommodate the Indians as well as the rest of the people.

I think the Negros in Phoenix, the Spanish-American, even the Jewish people have facilities that they operate for recreation for their young.

I was living in Phoenix fifteen years ago. I had nowhere to go even at the Phoenix Indian School. The facilities are not available for these groups.

You have reservations nearby with the facilities, but either they are too far to go to or if you have a special function where you charge a person for an event, they charge you, and their price is not normal either.

So the Indians in Phoenix really do need a center, funded by the government. I think it is about time that the Indians got together and organized and started pushing for something like this.

The center would not only provide recreation and athletics, but it would provide education for adult classes, for all our different organizations. It would provide something for drama classes, all phases of social life.

It is shocking to hear that friends of mine who coach in different schools tell me they would love to work with an Indian kid, but he is far behind, immature, and he does not know the fundamentals of sports. For a man to organize a team, he just does not have a coach. A city coach does not have the time to teach an

Indian kid the fundamentals. He has got to learn it when he gets to junior high school. If we had a center or field or somewhere where the Indians that have the ability to teach these kids in their free time, this would be a big asset to the people of Phoenix.

Also I would like to say that in the last ten or twenty years we have always held a big tournament here, a basketball tournament. We have always had to pay outrageous prices for the gyms. This way we could coordinate our programs and our tournaments. This way we would have plenty of money to go ahead and give more scholarships to our young kids.

Another fact I would like to bring out is that I am a Mohave Indian from Parker, Arizona. I think five or six years ago they had a nice, big civic center built down there. Since then, about two or three years ago, they have come into the limelight of athletics in basketball and in football, because of this. They have had Indians coordinating their athletics and their recreation. They have been a top team in the State for the last three years. Their players have been all Indians.

So this proves that we need to build our young. We need to train them and we need to organize our own leagues. To do this, we have got to have our own facility. We have got to have a center to build these young athletes.

That is about all I have to say. Thank you very much.

MR. HARGIS: Thank you, Pete.

Roy Track?

MR. ROY TRACK: Good evening, ladies and gentlemen. My name is Roy Track, Jr. I am an Assiniboine from Fort Peck, Montana.

Seriously, I feel just a little silly up here. We are supposed to sit here and air our problems, I imagine, like many of you older people have been told to do time and time again. We are supposed to tell the people what our problems are, and what we want to do about them, and supposedly hit at the grass roots of our people.

With no malice whatsoever toward Mr. Hargis and so forth, but our Great White Father still sends the white man to understand Indian problems. I don't say this is wrong, and I don't say this is right, but I know a lot of Indian people would rather speak their hearts out to an Indian because an Indian would understand.

Because of this, I will try not to direct my comments toward the committee as a committee itself that Mr. Hargis represents, but to you people as individuals.

I believe you are all well aware of the problems that we face. I believe you are all well aware of the situations which you feel you reside in.

The people who are here, I would say, in my estimation a good share of you people, if the the Indian people were terminated as such -- reservations, public health, the whole bit -- three-fourths to 100 percent of you people would still survive exactly as you are now. You have already moved off the reservation. You have already made the change. You have already proved that you can do these things.

The people we are trying to help now are these little people. I am not saying we are big people. I am talking about these people down here in Washington. I am talking about these people you know who don't have jobs and live in substandard housing. They are not here tonight.

Do you see any of them?

Here we are making decisions. We are trying to go ahead and set the policies and ask for help that these people need. I have not been around that long, but if I sat back on a reservation and waited for these people to come out and help me, I would still be there.

I am not talking about recreation. I am not talking about education. I am not talking about housing. I am not talking about employment. I am talking about everything, everything cut and dried.

We have full knowledge of our problems here in Phoenix, just as I am sure Chicago has theirs, Los Angeles has theirs, San Francisco has theirs. I think it is about time that we started doing something instead of every time something comes up, oh, we will listen to you. We will see what we can do; and most of the time it doesn't get done.

You take other minority groups. You take the white man himself. He did not get that way because somebody gave him something. He got that way because he worked for it. I think it is about time we got together to help our people help themselves. I will try my best to go ahead and help wherever I can, but I am not going to depend on him to come and help me.

Thank you.

MR. HARGIS: Thank you, Mr. Track. I appreciate those comments.

Has Mr. Louis Cimino come in yet?

Is there anyone else that would like to speak at this time? If not, we might take a short break and let our court reporter rest her fingers -- get a drink of water and stretch for a few minutes, perhaps ten or fifteen minutes. Then we will come back and start again.

(Thereupon the proceedings were at recess.)

April 17, 1969
8:30 o'clock p.m.

MR. HARGIS: Our first speaker in this session will be Mr. Hollis Chough.

MR. HOLLIS CHOUGH: My name is Hollis Chough.

There is a story the Seminole Indians tell about one young Seminole who, every time he got up to speak, said he was a Seminole Indian from Seminole County and a member of the Seminole Tribe, and so on down the lone. I can't go that far, but I am a member of the Maricopa Tribe in Maricopa County. We are quite proud of this. I think the City of Phoenix and Maricopa County really don't realize the significance of the term Maricopa.

Maricopa County, I believe, is strong in its ambition, strong in its determination to do certain things, just like the federal government. They do have their problems. City governments have their problems; and Indian communities have their problems.

So getting a touch from both sides of the story, as a former relocated Indian in Chicago who returned to the reservation, I have learned many things.

I think to begin with that Indian people in this part of the country, as in all parts of the country, are accorded more protection in many things. As I was sitting back there, I heard many statements about the city governments refusing to allow Indian people to use the recreation facilities. I think I can safely say that if the City of Phoenix has acquired some federal funding, there is always the protection clause in the original proposal specifically stating the Civil Rights law, which protects minorities against discrimination.

This is also true of the federal government. The federal government in many cases is the fiduciary agent, not necessarily the authoritarian type of individual who would tell the Indians yes or no.

I think I can safely say that urban Indians in many parts of the country, particularly where there are several establishments such as U. S. Public Health Service or Indian schools, will soon see some tremendous changes. There is a new trend, as many of us and many of you are beginning to see.

The trend, the philosophy, on the part of the new administration, is to give the Indian the opportunity to plan and develop programs. There is one very important phase in this activity and that is to evaluate programs. Indians should evaluate their own programs. They should choose experienced people, Indian-speaking people, who can come into the city and speak to the Indians in the Pima language, the Mohave language, the Maricopa language, the Yuma language, the Papago language, the Apache language, the Navajo language.

I believe sincerely that this is one of the first steps to be taken in any urban area. I think we have had too many people come into the area that I call do-gooders who never accomplish their purpose because they think too highly and never evaluate what has been accomplished.

There are many Indian tribes in the State of Arizona, I believe, who are now beginning to realize these things. Any new development, any new program, that is projected within an Indian community requires the federal agencies to operate within the criteria of the established rules and regulations or the intent of the law.

This also holds true with the city governments. The city governments do have basic rules and regulations and policy standards. They establish policies. They establish rules and regulations. They establish city ordinances. But when it gets down to the area of various recreation parks as mentioned, you would find that the prejudice, the biased attitudes and opinions are usually rendered by the small people in the area of the recreational program.

What I am suggesting tonight, for whatever it is worth, is that immediately all Indian people in the metropolitan area of Phoenix make a quality analysis of what has happened up to this time. If unemployment in this area is such that it is a chronic problem, let us find out what are the causes. Perhaps it is the unemployment counselors who are falling down on the job.

Let's find out if the city government's rules and regulations are such that they are being used ambiguously; in terms of one person, can he say this and say that wihtout actually falling within the true intent of the original purposes of the ordinances, rules, or regulations.

I think we find time and again -- I have experienced this and I have heard many times in many communities -- that when major decisions are made, someone somewhere down the line will make a decision that supersedes the original decision and will say this is what the federal governmenment wants. The Federal government says no. But if you bring out the Bible, the blue updated CFR, the Code of Federal Regulations, there are certain things that specifically say that you can do these things. So, it is just a matter of analyzing the situation in any given area.

In our first meeting with Mr. Hargis, he specifically mentioned that the agency in Washington would be the resource center to screen or analyze proposals and programs affecting urban Indian people in any major city throughout the country. I think this is what we should do.

I also go along with Mr. Track's statement that the people we are concerned with -- the people we are worried about -- are not here. This is the typical Indian problem. Say, for instance, if there were to be a major improvement on the reservation, and the landowner's consent was required, the owner is usually never there to make that decision. It is usually somebody else.

We hope that some day, somehow, we can accomplish things for people that are in need. I think it is our prerogative to take that approach, taking into consideration that all agencies in the City of Phoenix, in Maricopa County, and even in the State of Arizona are very much interested in the Indian people.

I am also an associate judge on the reservation. Time and again I hear problems. Calls come to our office regarding many things that our people are involved in on the reservation. Sometimes they are finally apprehended here in the City of Phoenix, or vice versa. Certain processes are set in motion to restrain certain people. There are a lot of times I wonder if this was really the true case in terms of taking an Indian back to the city to face the consequences of whatever he may have done.

On the other hand, a lot of times many Indian reservations have retired people from the Phoenix area going back to the reservation; these people are called upon to be counselors and advisors to the tribal councils. They are the leaders eventually. This is the way I see people who are living in the City of Phoenix. They are leaders, all in one community.

These people will be the first to understand what termination means. They will be the first to understand the manipulations of a strong government. If they don't want you to do certain things, there are ways and means of by-passing or going around the regulations. Indian people in this community will understand that.

I also know that there are many Indian people in the City of Phoenix who can do just about as well as the people who use these tactics. I think that in many cases Indian people do have more high priorities. If you speak in terms of knowing what it is we are after and studying the situation, then approaching it systematically and saying this is what we intend to do -- one, two, three, four -- I think the door will be opened.

I feel strongly that many times the Indian people we are talking about are the extreme, chronically disadvantaged Indians. I must say that they had the guts to stay in Phoenix and face all these problems. They must have had determination. They probably wonder about it, but they do face it. Even if it is in a jail cell, the Indian is going to face the reality that he got in there for his own wrongdoing, and he is going to come out of there and try to do good.

If we were all humane in our understanding of life, offering protection and assistance at all times to our fellow man, the same techniques and ideas could be applied in the case of a person coming out of jail or prison. Someone should be there to give him a helping hand, pull him aside, talk to him and find out what his problems are -- what it is that he really needs.

One Indian can talk to another and, in less than thirty minutes, can understand his individual problem, which would probably require three or four years of psychologists working on this same individual, asking him to come back time and again. This is the advantage that experienced people have.

My last point is this: It has been said that recreation is important, and I agree. I strongly feel that the Indian School in Phoenix should open its doors to any Indian group, be they urban Indians or people brought in from the reservation. We should try this to find out if these people would be denied the use of the facility. Federal funds, including your taxes, go into building these federal facilities. In other words, what I am saying is that we should find out who is making these decisions that deny our people the use of a federal facility. Is it the school? Is it the area office? Is it the Washington office or is it the Congress?

Probably the best approach would be to go directly to the members of Congress to get the answer. I guarantee that if you contact these individuals, the members of Congress, in less than a month the Indian school facilities would be open for use by the local Indians, because, as Mr. Homer mentioned, recreation is interrelated with general education.

So if the facilities are available for educational purposes, they should also be available for recreational purposes. Someone

somewhere should be required to answer to why these things are denied the Indians here in the City of Phoenix. It may seem a small matter, but it is important to a lot of people.

Thank you.

MR. HARGIS: Thank you, Mr. Chough.

Mr. Sid Beane.

MR. SID BEANE: May name is Sid Beane. I am a Sioux from South Dakota. I am here attending ASU in the graduate school of social work.

I would like to address first a couple remarks to the preceding speaker in terms of what the administration is doing. I question on a number of points whether the administration, the current administration, is really doing all that planning for the Indians as some might believe.

My friends in South Dakota tell me, for example, that OEO funds are being cut, that staff is being dismissed. These are vital areas of concern to the Indians of South Dakota and all over the United States. Yet Mr. Nixon has said, you know, in speeches and so forth, that Indians will be a primary concern and will be the first served. But I wonder if the Indians are not still the last helped and the first denied.

In the area of employment I would like to concentrate on a somewhat different point of view. We know that there is unemployment. We know there is discrimination against the Indian, but are we all aware that there are federal programs that also require forced employment?

The last Congress, I believe it was the ninetieth Congress, passed legislation that has come to be called the WIN program or the Work Incentive Program. What this legislation does in fact is require that all AFDC mothers on Welfare go to work or their grants will be cut.

Is this justice? Is this fair?

I think that this legislation is detrimental to all people, Indians included; that mothers have a right to remain with their families, to provide for them. I think that we have a right to ask this commission, as Indians, to protest this legislation because if it is implemented, it will be as Bobby Kennedy said before his assassination, destructive to families all over the United States, especially those on Welfare.

I think we as Indian people should also register our protests as individuals and as organizations. People at the Welfare Department are now saying that it is voluntary up to this point. We haven't required of AFDC mothers that they have to go into these employment programs, that they have to leave their families. Yet on the letters that they have sent out to AFDC mothers, they say failure to respond to this could result in a reduction of the grant. This is not coerciveness?

Those of us in the graduate school of social work, where we have a number of Indians, feel that this is coercive legislation and that something must be done to prevent its implementation.

I realize that those local agencies that are responsible for implementing this legislation also were not the one that created the legislation -- that the employment agency, for instance, did not create it -- but they are being asked to implement it. This puts them in a very unfortunate situation.

So I think it is necessary for us to register our protests towards those people in Washington, possibly through local agencies such as Public Welfare and the employment agency, so that we might make our feelings known.

Another thing I think in regard to this specific legislation as well as other legislation and other welfare injustices is that we as individuals and as organizations should encourage those on welfare, those that we are most concerned about here -- the least represented --to join the Arizona Welfare Rights Association. This is an association of welfare recipients where the welfare people themselves have joined together -- one of the things many Indian groups have not done yet, to protest against injustices and to work toward better human understanding and to provide for all those in need.

In regard to a previous statement about our need for evaluation of our situation and of the problems we have, I think that this has been in the past a somewhat typical approach to solving problems. First we evaluate it, then do a study, and then present it to somebody who either loses the study or forgets it and never implements the recommendations that you make. I don't see this as a necessary first step. Too many studies have been done. Too many studies are sitting on shelves in offices and agencies all over the United States.

What we need is action. What we need is unification. I think this forum here offers that opportunity for us to join together - not to talk about our problems because we know what they are -- but to seek answers and decide what we are going to do about them. Not to ask the commission to solve them for us,

because they are not going to do it. I don't think they are going to say that they will do it for us.

But I think we can. I think we have a responsibility to do it for our own people.

So I say what we need to do is unite, because we have nothing to lose but our stereotype. And our stereotype in the past was passivity, laziness and drunkenness. Is this true? I don't think so and I don't think any of us here believe this.

So what are we going to do about it?

Thank you.

MR. HARGIS: Could you give us some more information about Arizona Rights Association, and where these individuals might find out more about it or contact someone in regard to it?

MR. BEANE: With regard to the Arizona Welfare Rights Association, the president is Mrs. Ruth Wooten who is on the faculty of Arizona State University. She is among the new breed of social workers. In the past social workers have also been stereotyped. I think there is a new breed of them. I hope I can count myself among them. She was one of those who worked for the Welfare Department, saw the injustices in it, protested against them and as a result of this was either asked to leave or left on her own. But she is a good woman. She is concerned. You can write to her at Arizona State University. But encourage those on welfare to join Arizona Welfare Rights Association.

MR. HARGIS: Thank you. Has Mr. Louis Cimino come in yet?

Has Mr. Clinton Pedro. Mr. Pedro, is he here?

MR. CLINTON PEDRO: My name is Clinton Pedro. It is my privilege to inform those present that here in the City of Phoenix we do have a Human Relations Committee. We are privileged to have one of the commissioners and one of the staff members of that Commission with us. It has been my privilege since late July to be a member of the Commission -- the first Indian, I do believe, to sit in with this body concerned with discriminatory practices by employers, apartment owners, and the like.

It has been an education for me. In all sincerity, I must say that perhaps I have not contributed very much until with the very recent past few weeks. I did not realize the scope of the area that this commission carried, the problems that are presented to it, and its various committees. As I say, I have just now become acclimated to its work where I now have the full scope and will

hopefully be an asset as far as our Indian community is concerned here in the City of Phoenix.

Without further ado, I should like to introduce Mr. Frank Belting, if he would stand and add some comments. He is on the staff of the Human Relations Committee.

One of the commissioners is Mrs. Mary Boley. Hopefully, she will also add to what I have said.

MARY BOLEY: I would just like to say to everyone here that the commission is made up of fifteen members who are appointed by the City Council. They meet at least once a month, and have frequent meetings and work sessions between regular meetings.

We are concerned to hear any reports of any discrimination, because the City of Phoenix has passed an ordinance some years ago that there is to be no discrimination of any kind in this City. So, if you are subjected to discrimination, or you have friends who are, we would be very pleased if you would bring this information to us so that we can do something about it.

I understand -- am I correct in this? -- there was a statement made earlier today at a session which I did not attend that there is no open housing in this City. The City of Phoenix City Council passed an open housing law on October 7 at the request of the Human Relations Commission. So no one in this City should discriminate, according to the laws, in housing.

This does not mean that people don't. But if we receive reports of this, we will be glad to see what we can do about it.

I think there was some confusion in this because there is also a State Civil Rights Commission which has been trying to get an open housing law. There must have been confusion between the two groups today, so maybe this will clarify it.

If there are any questions that Mr. Belting or Mr. Pedro or I can answer, I am sure we will be happy to.

I might just make one other point. Mr. Pedro did come on the commission when it was first established -- in fact, it was even before I was on it. But I know from the record there was an Indian appointed to the commission whom some of you may know, Wayne Nahquaiewa, who was a Hopi and lived in this area at the time, but who has since gone back to northern Arizona.

Thank you.

MR. HARGIS: Is there anyone here wishing to speak at this time? There was a lady who spoke earlier today for a few moments. If there is no one else wishing to speak at this time, we will call on her again. Mrs. Eva Metikos.

MRS. EVA METIKOS: Since I have been here this afternoon, I have been contemplating what we should do on this education. There really isn't much we can do right now for those in school right now, except fight for the younger ones before they have grown up, but we have to do something soon. But I think we should start with the children of pre-kindergarten age.

The other day I made a speech on this with the Bureau of Indian Affairs. A member of the staff got up and made a statement. I had said something about putting the kids in school at a younger age and this statement was made, "Don't you think we should go to the reservation and talk to the mothers there?"

Well, this hit a sore spot because the way it was said made it sound like I wasn't a mother at all, that I should be on the reservation for people to be talking to me. I told them right then and there that I was a mother and I was talking about my daughter.

My daughter has an advantage over other Indian children by the simple fact that I have given her this opportunity because I wasn't able to go to school myself until I was seven years old. I told you previously all the English I had learned before I went to school.

But she, at the age of five, can talk fluently in Spanish and French. If a five year old can do that, just about any child can, given the opportunity.

I talked to a counselor at the school about this. She said that a child's mind at that age is blank. It is ready to absorb anything you give. So, if you have children of that age, I suggest you watch your language because they absorb anything. Just like a little sponge, drop a little water on it, and it will take it every time, now matter how much water you give it. When it can take nothing more, then it will dry out and absorb more the next day.

There is no age limit on how young your child can start. My daughter was two years old and she would pretend to sit and read a book. You could give her an alphabet. In fact, I did not even know the word alphabet when I was three years old. I said, "Honey, would you please say the ABC's?" She turned around and said, "It's not ABC's anymore. You call it alphabet, Mommy. Don't you know that?"

If a three year old can absorb it, you can't tell me that we can't advance, and that we are not capable of doing these things. It is just in the manner and the way that you do it.

A year ago there was a Commissioner of Indian Affairs who sent us a memorandum, sending out memos on how we should start a new program. It was called the New Directions. Well, when we got it, everybody snickered and laughed about it, saying it was just another project that would phase out.

Well, it so happened that the area director, Mr. Wade Head, got it before a panel. There was a Navajo representative, a Hopi, a Papago, a Pima, and an Eskimo from Alaska. The five of us got together to begin with. We hashed it over and talked about it. We did not think it would develop into anything.

Well, it just so happened that we had so many problems in our own area, so we brought it up before the staff. Well, the staff decided they wanted us as a panel again to come before the employees of the Bureau of Indian Affairs in the area office at Phoenix.

Well, we did this. It has taken root, so much so that we have actually started classes which have lasted -- now this is the third class that we are holding. It started last Wednesday. These classes run for eight sessions. If it goes over as well with the Bureau of Indian Affairs, Phoenix office, we intend to broaden it and hit our agencies with it.

Like I say, you are not going to do anything sitting back and talking about it. You have got to take root. You have got to take action. Telling somebody else to do it is not going to help. You will have to get down there and do it yourself.

This is what we have done. We are proud of what little we are doing, even if it is just in the Phoenix area. There are a lot of people who talk but are not doing anything. A lot of people ridicule us about this, saying we do not know what we are talking about. Maybe not, but we are making progress, which is a lot more than some people can say.

As far as the recreation areas are concerned, they are limited, but I did not find that an obstacle. I went out and looked for it. They had a newspaper clipping that said free tennis, go for three sessions. If you like it and want to continue, then you had to pay for thelessons. I tried the three lessons, liked it, and have gone on with it.

Then there was the bowling team. I did not know how to bowl, but I went out anyway. There was intermingling. It was not all

Indian. It was white, Mexican -- you name it -- they were on the board. I did not run into any discrimination anywhere. Nobody told m e I was Indian. I joined and I excelled.

The only drawback in the sports activities in the Indian school is the food. They send our football teams out on, maybe, potatoes and beans. How can they compete on a diet like that -- with just beans and potatoes in their stomachs. I could not do it. I belonged to a girl's team. Half the time I had to sit there taking medicine, trying to get over cramps and such.

Let's broaden our minds a little bit. Let's not look at ourselves as Indians, but as individuals. I got out and I like it, but this does not mean that I am leaving the Navajo tribe altogether. I left the reservation because there was no place I could get help simply for the reason the Navajo Tribe was prejudiced against me for what I was doing. They are the most prejudiced people I have found, more so than those on the outside -- my own people.

Every time I got a raise, they wanted to know what for. I got on the outside and when I got a raise, nobody said anything about it. The congratulated me, actually.

So, I am trying to help my people who are coming off the reservation; trying to place them and help them. I can't get all of them, but those that I do, I try to help in one way or another.

I heard about an Indian having car trouble and nobody could help him. I live just off Black Canyon Highway, and I have practically got a contract with the Standard service station on the corner of Twenty-fourth and Thomas Road. Any time someone is in trouble, they call my home. More times than not, I have strangers sleeping on my couch. These are things that I don't usually talk about, but this is where it starts. It is with you, not with somebody else. It starts in your own home. If I set this kind of example for my little girl, I hope she will back me up all the way.

Thank you.

MR. HARGIS: Thank you, Mrs. Metikos. Is there anyone else who would like to speak this evening? I know some of you want to go to the Airport and meet that plane.

MRS. JUANA LYON: It is not until 10:40.

MR. HARGIS: Oh, 10:40. Excuse me.

REVEREND JOEDD MILLER: I would like to make a statement. Can I?

MR. HARGIS: Would you give us your name? Please tell us who you are.

REVEREND MILLER: My name is Joedd Miller, and I am pastor at Central Presbyterian Church. Our congregation is primarily Indian. We work right across the street from the Indian school.

I should like to ask that you give consideration to a matter of concern to people who are interested in the students at the Indian school. It is something I think needs pressure from Indians here in the city on their Congressmen. There are about 950 students at the Indian school. It concerns us that there are no NYC jobs available to them directly. It has to come through the tribe.

What happens is that we find a lot of the kids are not given an opportunity on the NYC, because there are not enough jobs even for each tribal area. So the kids at the school are reduced to being cheap domestic help and gardeners for the whole City of Phoenix. I believe it is discouraging to the students to think that all they can do is domestic work and yard work.

I think we ought to try to press our Congressmen to get more NYC slots right at the Indian school, instead of taking them away from the tribal allotment.

Along that same line, I should like to urge that we propose programs that will help to create responsibility and activity in the students. We all know that a lot of talent is going to waste because we have not devised ways to bring it out. We all know that the mass communication systems are promoting Indian stereotypes. I wonder why we can't get radio and TV programming to train our kids so they can do these things themselves, instead of having non-Indians putting on these kinds of unsatisfactory programs about Indians.

I guess I am always talking about the drama program put on at Sacaton, so you must forgive me. Last summer, the kids proved that they could take the equipment and carry through on a program that everyone, young and old, would listen to.

I think we ought to give our young people the chance to use the communications media so that their creative talents can come out. I think we should ask for federal and local grants so that the young people can work on drama, or on tribal and modern dancing, or whatever they may want to develop, with the supervision of experienced people.

I think that too often we are embarrassed to ask for expensive things. What we do is try to get volunteer help and too often we come up with something third rate. We will just put up with a

third rate program because we are embarrassed to ask for a first class program. Then when it turns out to be a third class program, everyone says that is all we are capable of producing. I think we should ask for experienced supervision so that these kids can produce the first class material they are capable of.

MR. HARGIS: Thank you, Reverend Miller.

Did you have a comment, Mr. Beane?

MR. SID BEANE: Yes. I should like to respond to the statement previously made in regard to Indians and individuals. Now, my response is sort of against -- not against you personally -- but against the philosophy that I think is somewhat erroneous.

First of all education was mentioned and has been mentioned a number of times during the afternoon, but I don't see anything wrong with mentioning it again. I think our educational systems are not meeting the needs of Indian children.

When somebody told me that Columbus discovered American, I said, "Where the hell does that leave me? Where the hell does that leave the Indian people?" I think this is typical of the educational system -- that it does not tell Indian students that they are Indians and that they should be proud of it.

MRS. EVA METIKOS: I am.

MR. BEANE: Too much of the time it says, I think, forget you are an Indian -- you are an individual -- when it should be saying as an Indian you are a fine individual.

So I think what we need to do is reinforce the positive identity of the Indians, especially through our educational systems and through all of our agencies, through all of our organizations.

I don't think we have done this. I think we have got to strive to be proud, and I think you are proud of Indians --

MRS. EVA METIKOS: Oh, yes.

MR. BEANE: But I don't think there is anything wrong with saying, you know, you are a fine Indian as an individual.

Thank you.

MRS. EVA METIKOS: I am sorry you misinterpreted that, but what I meant was instead of our Indian heritage pulling us down, we should be fighting for our young. As a mother, I am a fighter, believe me.

I have been called on many times to interpret. More times than not, I have not been proud to go, but I have gone anyway.

MR. HARGIS: Thank you. I appreciate that exchange.

Are there others? Would anyone else like to be heard this evening?

Come forward and give your name, please, so the lady can take it down.

MR. JERRY SLOAN: My name is Jerry Sloan, a Navajo Indian, and proud of being a Navajo Indian.

It looks like everybody is putting in their two-bits here, so I thought I might give it a try.

I get a great deal of a kick out of the Navajo Times. I used to get it, then I quit subscribing to it because it seemed like there was so much bickering back and forth in there that it was just taking a lot of my time sometimes. I think my time is valuable. I think we should use it in the right way, too.

What I would like to bring up here is just to stimulate your minds and also to give you some suggestions or just something from my heart.

In speech class they tell you to stand up and speak up and shut up. But then I would like to communicate with you. I think this is what we need to do -- that a great deal of the problems of Indian people are due to a lack of communication. I find this in my job at the State Employment Service. As I talk to the people, I just have them come out and list what their problems are. A lot of times we spend more time than we are allowed to spend with one person, but then it helps me so it helps the individual also.

Then I find there is always this communication problem. If we solve this, then I believe most of our problems here in Phoenix will be solved. Like we have trouble with housing, education, and all the other things that have been mentioned here, and if we knew where to refer these people, there might be an existing agency that is able to help. In my job, I try to find out about these sources and I refer those individuals who come to me to those places.

I believe that just sitting here listening has been good in a way. You have all communicated to me and given me a lot of outlets. Like this lady over here -- now when I find someone who has been kicked off a job and is trying to find his way back to the reservation, or who has come to the city after hearing there is oppor-

tunity here only to find when he gets here that there are no jobs, I can send that person to a certain place where he can sleep on the couch and be sent home the next day.

I have enjoyed this meeting. If someone were to ask me how I would summarize all this, I think I would say that the major problem is a lack of real communication among the Indian people.

Then a lot of you said that unless we unite and work together, we will never find out who is working in this area and who in that area. There is another side to the story, too, and both sides can have an equal share of response. I believe it is right that we should help those who are handicapped or disadvantaged in any way, as Lee Cook has said, but what about those who have been somewhat successful. They have problems, too. Sometimes it seems that they cannot quite make it to the next step because someone or something is trying to hold them back. Then they get frustrated. Then they begin to go down the drain, to drink, to deteriorate. They find themselves back down at the grass roots, needing the same attention and help that we here are trying to direct our efforts to.

So if you were to ask me what I think about this meeting, I think that those of us who are here can say that those out there are the ones that need our help. They should be here giving some response to all this. I think also that we need to show them that we can stand up and be successful, and that they can do it too if they work with us and with each other.

I thank you for all the information you have given me. I thank you also for this opportunity to come before you and speak my little piece. I don't know what it's worth, but here it is.

MR. HARGIS: Thank you, Mr. Sloan. We are glad that you chose to participate tonight.

Is there anyone else who would like to make a comment before we close? Lee?

MR. LEE COOK: I hate to start out complaining again, but at any rate, I like Mrs. Metikos very much. One of the problems I think she alluded to, but really did not say, is that those of us who have made it need to be very careful and very conscious of who we are, where we are, and with whom we are, because I think all of us have a certain problem. I think the kids made mention of it today. When we get back home and try to relate to the so-called grass roots Indian people, we have to make a conscious effort not to put on the dog, because this destroys the impression we would like to convey to our people. We have a real contribution to make and we should be careful not to jeopardize our chances of making that contribution by talking down to our people.

Somewhere along the line somebody is missing the boat. But this is true for Sperry Rand, for Goodyear, for G. E., and all of the major companies here in the City of Phoenix, or in the Phoenix area.

It would not be quite so bad if they were not so-called defense companies. They really have an obligation under their contracts not to be discriminatory and to make every effort to hire minority people. But we certainly don't find this to be true. We have got around 60,000 employees in the major companies in the Phoenix area, and less than 100 Indians are employed.

For the most part, I would venture to say that we have been more well-trained over the years than have the Mexican-Americans, and they have got almost one hundred times as many people working in these firms than we have.

Either we have been getting some lousy training or the companies are discriminating, or we are just not competent, but I don't believe that. I think we have got all kinds of competent people.

But, on the other hand, you look at the Navajo Reservation where the Fairchild Company had a minimal entrance requirement. You could get into the companies with an eighth grade education, going down to the third grade. It is a fine company which makes semiconductors. Now it seems you ought to be able to do the same with companies in Phoenix, but somehow this has not happened here.

I am working with a government agency trying to take jobs to the reservation through the EDA program. I cannot say we have been too successful, but we have a good program. If we can't get the jobs in town then I guess my job is, as the next best thing, to encourage them to go to the reservation. They seem to do well there on the Navajo reservation.

We have all talked about all kinds of problems and the fact that something should be done in Phoenix. Some of you have got a program that I put together. I have called it the Phoenix American Indian Program. I really have put it together for nothing more than suggestions and ideas. What I have described really is the kind of people we are talking about, the kind of program we need, from housing to college to training information referral, all the kinds of programs that people living in the city need and ought to have access to.

I have also suggested in this proposal that we get some sort of a center or at least some kind of facility out of which these programs could be implemented and developed, and where the Indian people could go and receive services, or at least be referred properly and followed up properly to insure that our young people in fact do receive the benefits of programs that are available in this city.

At one time I had run for tribal chairman. Needless to say, I lost, but I had truly felt when I was running for chairman that I had received and education and that I was capable of doing the job. I felt also that I could give an example to other young people on the reservation.

I think there are not many of us who have looked at non-Indian people as idols or as examples of what we want to be, but we don't find enough Indian people that can provide the example and be the kind of person that young people want to identify with on the reservation.

Mrs. Metikos, I think, was trying to make a point. I think those of us who have attempted to get ahead and to succeed ought not to be tooting our horns too loudly. We might break an arm patting our own backs. But we do sincerely have a job to do. I hope all of us that have received an education or have at least worked at it will keep that in mind -- that we have a distinct contribution to make, and that we can't go back and be the snob or the sophisticated Indian that we would like to be or to convey. We have got to remember the old mores and the old folk ways and the old customs on the reservation -- the old Indian names, the old living habits, and the old social habits -- because you need those if you are going to work with your people, and be able to communicate with them and relate to them.

It is nice for us individually to think that we have accomplished something, but if we feel that our Indian people don't like us, especially the reservation people, I think many times it is our own fault. I think we have all seen so-called small-town kids who have gone out and gotten an education and have not been very well received at home. That is the same hazard that we have got to avoid, to keep away from.

We want our people to respect us. We want our people to continue to love us, because all this education is not going to do us one bit of good if it doesn't have any effect on our people.

There have been some comments about employment and employment problems today. I don't know if anyone has really taken a look at the kind of employment service -- I should say employment areas, and companies and organizations we have in this community. I don't know if any Indian people are really bothered about the reports of the Equal Opportunity Commission about discriminatory employment practices at Motorola. It mentions the fact that Motorola has 20,000 employees and something like 450 Mexican-American people, ninety Negro people, and six Indians. Six Indians out of 20,000 people.

AiResearch has 5,000 employees and it has got six Indians.

I recall that in Minneapolis one time we said we had to start a new program for Indians. We were going to start a parent organization to provide social services, et cetera. That was really before I had spent too much time in the Indian community.

I said, "Hell, there are 800 organizations and services in this town. What are we going to do with another one? If 800 are not going to provide priorities, what is one more going to do?"

But over the years I really have come to believe that we need a thing like an Indian center. We need a kind of program and a facility to help out people that are coming from the reservation to help bridge the gap between the life styles they knew on the reservation and the life styles they find in town, whether it be people that need employment or a combination of employment and housing and education, or whether they may be involved in an AA program.

We have also got a proposal in hand, I understand, for an Indian Alcolholics Anonymous program. These have been started all over the urban communities and over the country. They have been very effective because that, too, was a bridge program, an Indian AA program.

It really goes back to the fact that those of us who have made it find it very comfortable to be an Indian. Hell, it is easy to be an Indian if you are educated and employed and skilled, and if you have got all the goodies that everybody else has outside the reservation. You can accept the fact that people will call you an Indian Chief because you have got everything that the they have and sometimes more.

It is like being a Negro. If a Negro person has acquired all the skills and all the credentials that he needs in the outside to compete, anybody and everybody can call him nigger and it is not going to affect him because he has got every damned thing they have except his different color.

That is the same problem we have got with this bridge-type program. We have got to really help those people that are uneducated, unskilled -- unemployed Indian people -- to remove those hurdles one at a time so that eventually we wind up with an educated, trained and employed Indian person who can also enjoy being an Indian.

Talk about Indian identity, it is really tough to be a poor Indian because just being Indian, period, has been a burden for most of our people.

We were talking about discrimination. In all of the cities that have got civil rights commissions, none of them have got any

damned legal sanction. I don't know whether the Phoenix Civil Rights Commission does have any legal sanctions --

MR. FRANK BELTING: Yes, sir.

MR. COOK: -- but very many of them do not.

We talk about the Welfare Rights Association. I remember the first fight I started in the AFDC in Minneapolis. Everybody in the social welfare establishment started a protest movement. It was the best thing that ever happened to them, because they were a better social worker than the welfare mothers or the AFDC mothers. They are the people that can cry to the legislatures and to the council members in the communities and to the congressional people because there are more of them.

I mentioned today that when we develop programs and talk about problems and discuss things that really bug us -- the lack of financing and everything else -- what we do, I guess by sins of omission rather than commission, is wind up short-suiting the people who need things most.

So I am going to leave this proposal with Mr. Hargis. I am really not optimistic that we will get the moneys to put it together. I have written this so that we get one hundred percent federal financing on it. That may never come about, but at least it is a proposal which I think has some merit.

I really think we need an Indian center -- one that will fulfill the needs of the Indian people, with and Indian board and staff -- that can relate to Indian people and can get them the services they need. I am sure that if we had a place like that and if the people came there, they would be served.

Thank you very much.

MR. HARGIS: Thank you, Mr. Cook.

MR. HARGIS: Are there any other comments?

MR. EARL HAVETONE: I am chairman of the Central Presbyterian Head Start Program. This is submitted by the Central Presbyterian Head Start Social Services, Family Services of Phoenix.

The social workers at the Head Start have encountered the types of cases that I am going to mention.

Number one, in dealing with current involvement; number two, organization of community resources; number three, general information concerns; number four, Bureau community resources offering services; number five, educational; and, number six, information on counseling, Bureau related.

We have welfare, health, education, economics, family and personal problems. These are the types of cases we do come up against.

Some of the findings are that in the income category we have welfare cases, but tend to avoid those unemployed. The findings are that most have jobs but mainly low income jobs. A large number are employed by the Federal government, possibly due to the unavailability of suitable employment elsewhere.

Educational, a high number of high school drop outs, tutoring services for all grades, a need for preschool, better understanding by teachers and administrators of the cultural differences. Secondary, more classes in human relations to foster self-understanding. We need a program to foster self-esteem, self-pride, and positive feelings toward their Indian heritage.

The sources that the social services use are the surplus commodities that are issued mostly or bi-weekly by the welfare offices in town, the Phoenix Indian Hospital, and the Bureau Social Services for counseling and referral. The sources needed in their findings in dealing with the Indian community at present the Phoenix school area from Thomas Road to Indianola, and the resources needed: Number one, an out-reaching program for counseling all Indian families; number two, counseling. It is very important. We do not have counseling for Indians per se.

Number three, job findings and training.

Number four, housing services -- where they are located and at times, where we can find housing that is available.

Number five, suitable low income housing. That goes along with this housing service.

Number six, greater availability of circulation program.

Number seven, available welfare programs. I believe this has been mentioned.

Number eight, one agency to initiate and coordinate programs for the urban Indian.

Number nine, services to promote the development of the family.

Number ten, recreational programs.

As far as housing is concerned in this area, the finding was also that where Indian families live the houses are dilapidated, with six to seven persons living in one house.

These were the findings, and this is submitted at this time for the record.

Thank you.

(The document above referred to is attached hereto as Havetone Attachment No. 3.)

Mr. Hargis: Thank you, Mr. Havetone for sharing those recommendations with us.

Are there other comments?

If not, at this time we will adjourn and reconvene tomorrow morning at 9:00 o'clock.

(Thereupon proceedings were at recess.)

Phoenix, Arizona
April 18, 1969
9:00 O'clock A.M.

MR. HARGIS: Let the record show that his meeting is ready to be convened at 9:00 o'clock a.m. However, there are no persons present to come forward with their statements.

(Thereupon proceedings were at recess until 9:?0 o'clock when the following occurred:)

MR. HARGIS: I have asked several times if any of the three of you would care to come forward and make a statement.

MRS. GENEVIEVE ANDERSON: I wasn't going to say anything during these testimonies that have been given. But in listening to the other people yesterday and last night, I am prompted to at least say something because I feel that it is everybody's problem and everybody's responsibility to look after one another, whether Anglo, Mexican, Negro, or whatever tribe or nationality you may represent.

I am Mrs. Genevieve Anderson. I have lived in the Phoenix area for seven years.

I am not representing any group. I am represeting myself and my family. I have two daughters. We make up quite a tribe, because my husband is Hopi, Pima and Papago and I a Hopi and Tonkawa.

My husband is in education in the Paradise Valley High School. He has taught there for seven years. I do not hold a job, but I have been doing a lot of voluntary work with the Anglo as well as with the Indian people.

In my day-to-day experience I have seen so many things that I feel all Indians should be responsible for. I am not talking about housing, but I am talking about social adjustments that the Indian people have to make when they come into urban communities.

I, myself, am a product of the reservation. I went to a boarding school, and later I went two years to a Mission school. People have told me I am lucky, but I do not think it is luck that gets you anywhere. You may have the outside influences and the guidance from the outside, but you are only what you make yourself to be. This is very important. If you do not try to make yourself a better person, then you never will be. Nobody is going to make you what you are because nobody can range you. You have to change yourself.

I have helped many people to get housing. They are confronted with many problems in housing -- inadequate housing and high rent costs. I am trying right now to get a family into a house that is really filthy. It is renting for $100. It is a four room place. They will have to repaint the whole house before they can move in. Now these are the types of houses you find in the Phoenix area. I have heard that rent goes up when you go to a place answering an ad. This is true. I have come across this myself in trying to find housing for others.

In education, we know that a child's learning capacity is about half way gone by the time he reaches the first grade. A psychologist might say five years old, so I will just say the first grade.

I attend a lot of forums put on by the YWCA. I am on the board to select people to talk on different problems in the Phoenix area, but we are there and nobody shows up. They say they are interested, but when we do get together, there is hardly anyone who shows up for these forums. So there we sit with ourselves and our guest speaker and try to come to some type of solution.

Mr. Boozer was our last speaker at one of these forums. He talked on child day care centers. He said that some child day care centers are inadequate. He showed us slides on some of the child day care centers.

I think really the Indian people especially do not want to just put their children in custodial care. That is not what we want. We want a type of program set up where these children can be helped and have some kind of learning experience at the same time. They are being placed for care in those places. Custodial care is not the answer for Indians and other minority groups because of our experience. Our children do not have the same experiences as other Anglo children have.

I have seen this because I have lived in Paradise Valley. It is an all Anglo community. We placed ourselves there to test to see if we could live in a white community and make a contribution to the community as well as just living there. They are learning, the younger children. Since they do speak English in their homes, the children have English, and their experiences are much wider than what an Indian child has.

So, therefore, I feel that the best solution to the problem is well-organized day care centers with a staff that can teach.

As to hospitals, I know that our hospital staff is inadequate as far as the people working there. I think they are trying to do their jobs, but there are not enough of them. I have seen

many people who would sit there, maybe in a wheel chair, sometimes for hours before they are noticed. Some of them go without lunch. The do not know they can go up to the desk and ask if there is an extra lunch bag or something that they can have. Some just sit there with no lunch at all. I have seen these things because I take people through the hospital.

Some of them need help to get to the rest room. I saw a lady trying to help another lady -- she was just there -- I mean she had come to see the doctor herself, but she saw that this lady needed assistance to get to the rest room. So she wheeled her in there. She was not trained for this sort of thing and the lady fell in the rest room. For things like this we need trained volunteers. I know they have started an auxiliary for the hospital. I think this is a real fine thing. I have had Anglo people come to me and say: I have read about this in the paper. I think this is wonderful. How can we help?

I have talked to the lady at one of the AIA meetings. I think she is the head of this. I am not too sure. I do not remember her name, but we will be sending her some things from our church, toy or blankets or baby needs, because this is what she said they needed.

As for recreation, if you seek it, you can find it, as the young lady back there said yesterday. I have been bowling as she has in free classes and the Y has recreation programs but, of course, you have to be a member and you have to pay a certain fee for this.

I think that the Indians should have a central place where they can come to seek recreation, counseling services and a referral program -- where they can feel they are being helped. We need counselors for the people that come in off the reservation and also for the people who are already in the Phoenix area who may say they have already made it. Really no one makes it. We still need care and a place to go for help.

I will again bring up the subject of housing. On the reservation there seems to be a showering of all kids of alphabetical programs. Yet the urban Indian is forgotten. I have tried to seek help with my tribe, the Hopi tribe, and I have been turned down more times. When we started to buy a house about five years ago, I wanted to get a loan through the tribe to finance it because anyone can tell you that when you are buying a house in Phoenix, the interest rates are excessive. Only a small part of the payment goes on the principal and the rest is going into interest, taxes, and other things, but I guess the mortgage companies also have to make their money.

So I would think that the Indians who have come off the reservation and have tried to make a better living for themselves should be helped so that they might set an example for others. I think that some kind of loan program should be started for them so they can have a home and furniture that they can call their own without having to pay these high interest rates. I don't know what department this could be handled under, but I know many people who would like to buy their own homes.

I know that if you go into training, say employment training, I think you are qualified to buy a home after six months or so if you have credit references; but a lot of the people who come off the reservation and don't go into training don't have credit references. So they have to make do with what they have got.

We should have a home extension center of some type to help Indians with budgeting. I have found that many people do not have any kind of budget and they run out of money before they know it. I think some type of home extension center, maybe from ASU, could teach these ladies or men. I say ladies because I handle all the business in the family. They could teach them how to budget and how to take care of their homes. These things are all important in making a person. Each individual has to do it. We can't work with people in groups. We have to work with them as individuals. We cannot set up a program and say, well, this is going to help so many people. That is why I say counselors are the answer. A counselor can go into the home and if the people who need the counseling have confidence in that person, they will tell him their needs. In this way they can be helped. But counseling isn't going to be the only answer.

As I stated before, you have to go half and half. You have to make up your mind this is what you want. You have to have a goal and strive toward that goal. With guidance I believe you can do it a lot faster and perhaps without so many mistakes because you are getting the benefit of the other person's mistakes. You will make some mistakes anyway, but you can also learn from your own mistakes. This is all in the process of gaining experience and how you react to the experience, wether good or bad, is what makes you.

I think we should try more to work together and not have too many separate programs set up. An example is the day care centers about which I spoke earlier. When Mr. Booger was talking, there was a lady present who was in child day care centes. In a way they seemed to be talking against each other when they should have been working together. I find this to be true in so many of the organized groups. They seem to be working against each other instead of working together for a common cause. I do not like to see this.

That is all I have to say.

MR. HARGIS: Thank you, Mrs. Anderson.

Mr. Morrell Sexton is with the Western Apprenticeship Association.

MR. MORRELL SEXTON: Thank you very much. When I came over I did not know that I would be asked to say anything. I do very much appreciate the opportunity to do so. I just called over to the office and I brought some handout material which I would like to pass out for you people to take home with you. I will use this since I did not come prepared with any formal presentation. I will use my handout material as a guide to a few comments here this morning.

How much time would you like to give me, sir?

MR. HARGIS: As much as you need or as long as you want.

MR. SEXTON: I have a lot to say, but I will shorten it up and use the material for your reading at your leisure.

First, I would like to identify myself. My name is Morrell Sexton. I am program director for the Western Apprenticeship Association.

A little history of our organization: We must go back ten, twelve, fifteen years ago when Mr. Charles Coffee, formerly with the Bureau of Indian Affairs here in the Phoenix area office, was on the Navajo Reservation. He worked jointly with a Mr. Harper Stewart, the State supervisor for the Bureau of Agencies, and was trained by the United States Department of Labor in establishing an apprenticeship program on the Navajo Reservation.

Things went along pretty well for awhile, then the whole thing fell through. Mr. Stewart's office was so limited in personnel. Yet knowing that there was a requirement for assisting all of the Indian tribes in the State of Arizona, he struck upon this idea of getting this Western Apprenticeship Association to assist on a voluntary basis to develop and promote apprenticeship opportunity in the building and construction trades for the Arizona Indian tribes.

In August of 1967 I was given the job as program director for it. We started the establishment of procedures to make this program work. You might say we started from scratch. With the help of the Indian tribes, the Bureau of Indian Affairs, and the State Employment Service we have an operating plan which will enable us to accomplish our mission, which is essentially to

place and keep Indians in training. The training I am speaking of at the present time is the building and construction industry in apprenticeship.

If I may take a minute, I should like to tell you what apprenticeship is. I think the best thing is just to quote from this document: "Apprenticeship is the traditional method of training persons for highly skilled jobs by demonstration and supervised instruction on the job. It is a system of learning by doing coupled with off-the-job instruction and theoretical knowledge related to the particular craft; it is an earn-as-you-learn system of becoming a journeyman."

Our program deals entirely with the placement of the Arizona Indian. However, we have established working relationship with the State of New Mexico whereby, through coordiration between the joint apprenticeship committees who are the controlling agents in this program, we are able to move an apprentice back and forth across the states.

This is important because the Navajo does not recognize a state boundary. Fortunately, we have a most able man on the Navajo Reservation who devotes full time to this apprenticeship coordination in working with my office in solving the problems related to the Navajo Tribe.

Construction on or near the Indian reservation is the absolute key, in my opinion and in the opinion of many others, to the success of a long-range career apprenticeship program for the American Indian.

I am speaking specifically of the Indians in the State of Arizona. Recognizing this we have taken upon ourselves the identification of construction projects on or near the reservations. This is the second time we have done it now, through the support of the tribes, the Bureau of Indian Affairs -- anybody who has knowledge of these construction projects. We have correlated this data and distributed it to the joint apprenticeship committee coordinator, the men with whom I work, the Building Trades Council, and the Associated General Contractors. This identification of projects is an important vehicle in the planning and progress of apprenticeship requirements for these particular crafts.

What crafts are we talking about? So that I don't miss any, I will check it over here. I am talking about boilermakers, bricklayers and stone masons, carpenters, inside electricians, ironworkers, operating engineers; we have five skilled crafts that include heavy duty equipment operators, diesel mechanics and so forth; outside wiremen, painters and decorators, plumbers and pipe fitters, plasterers, cement masons, sheet metal workers and so forth.

These are the crafts to which we endeavor to place the young graduates. I say young graduates because this seems to be at the present moment the best source of material to get the young men interested in the apprenticeship program.

Now the basic qualifications are that the young man must be between the ages of -- and this is in a general category because the various crafts do have different standards, although they don't vary greatly -- seventeen through twenty-six; must be a citizen or have first papers; physical fitness, suitable for trade; aptitude, adequate scores on GATB which apply to that craft. While not listed as a prerequisite a driver's license and transportation are becoming vital. Exceptions to the age limitations are made for veterans.

Starting from scratch we have possibly handled about 180 to 190 actions. At the present moment I am racking my memory. We have about 35 applications in varying stages of processing. We have ten on the accepted list. That means the applications have already been referred to the committee and are now waiting for job openings. We have about 69 or 70 already indentured. We have only 16 losses to date. Of that, one young man was unfortunately killed and another left the job to take a college scholarship.

To get back to this construction data, periodically, about every thirty to forty-five days, we publish changes to this. Let me show you exactly what I am talking about. These include projects that are in varying stages, somewhere between the dream stage to requests for funds, to approval for funding and going to the architect, or out for bid, or to bid, and amouncement of the bid.

I will identify just a few isolated projects. By the way, the total of these projects that have been identified, exclusive of the Central Arizona Project which we think when it comes will be funded on the basis of about one million dollars a year and will affect a number of Indian reservations, will run to about two billion dollars and can provide a number of apprenticeships for the young Indian..

Just to pull a few out of the hat, there is arequirement for a road on the Navajo Reservation, fifty-seven miles -- the Black Mesa project, Dinnehotso to the Colorado line and to Kayenta. It is awaiting approval. Estimated cost $8,800,000.

One on another status is the Black Creek Canyn Recreation Complex. The status, thirty days ago was that it as awaiting Corps of Engineers approval on the dam. It is a to and a half million dollar project. Current status determinedlast week -- is now with the architects. Estimated start of costruction, the summer of 1969.

We have the Grey Hills High School, Tuba City, Arizona. The status, the last time we checked on it, hoping to get it started in the spring of '69; $8,000,000.

The Teas Toh Hospital we have heard so much about on the Navajo Reservation; the Tuba City Hospital; Chinle Hospital.

Six months ago these projects stood in the category of being considered for funding in the fiscal year 1973 or 1974. With the help of Dr. Bock and with the express help and action taken by Congressman Stieger there is actually an attempt being made to get this thing funded, at least the Tuba City one, for the fiscal year '70. According to comments by the Director of Indian Health Service about three months ago, he said he expects to award the contract in the near future. I think from reading the paper just yesterday, they are waiting for appropriations to get this project to the architect.

The emphasis is placed. With Congressman Stieger's help, the Chinle Hospital which was scheduled for construction even later than the Tuba City Hospital, is being moved up in their planning. One method of doing this is to use the same plans as for the Tuba City Hospital. The total of the two projects is $9,000,000.

What does it mean that we get this kind of support? It means that instead of four years from now, we will have places to place apprentices in the next fiscal year.

The Bureau of Indian Planning, Design and Construction with offices in Albuquerque, New Mexico will furnish information on the Santa Rosa School District. It is a small project for the fiscal year '70 on the Papago Reservation -- cost, $450,000. There is a new jail to be built at Parker -- cost, $300,000. If we can get more projects, it is my view on it, more projects of this nature for these respective reservations, we can get something started there. The Hopi Cultural Center, $728,000, is right now with Benny Gonzales, an architect, to be bid in the spring of 1969.

We also have the Sacaton Agency, Gila River Community; and Pima-Coolidge Industrial Park.

Near a reservation. What does near a reservation mean to us and how can it help us? It can help in this respect. In the Civil Rights Act, 1964, there are certain prerequisites laid out for employers in dealing with minority groups. There is a special provision in this law that excludes the American Indian to the extent that he is set aside. In actual effect there is authorized discrimination in reverse. That is for construction projects, industrial developments, business enterprises going on

either on or near Indian reservations the American Indian in this community has first priority on the job. The importance of this in relating that to the apprenticeship crafts stems from a system of selections of all crafts, that the young man applying goes to the top of the list for referral, based on the scores of his application. This is how he is scored by the committee on his written tests, oral tests, whatever evaluation, the various factors that go into it.

This could mean that, using the Civil Rights Act in the general sense, excluding the Indian in construction going on or near the reservation, the Indian could be first on the list today. Three or four young men of other races might take the qualifying examinations. Their scores might be higher. They go to the top of the list, while the Indian could wind up number five and he would be the fifth man to go out instead of the first man to go out. But by application of these provisions of the Civil Rights Act, the apprenticeship committee and the contractor for the construction on or near the reservation must draw this young man, who is now number five, and put him to work first on those special jobs.

This has paid off in the City of Phoenix. It was with the approval of the Equal Opportunity Commission in Washington to label the Phoenix Indian Hospital being built now, or the Indian Hospital being built down here on Sixteenth Street, and a new dormitory at the Phoenix Indian School. Because of Phoenix being surrounded by a number of Indian reservations -- not surrounded, but on about three sides -- the interpretation was made that those site locations were determined to be on or near reservations, and we were able to place -- I don't remember the exact number now, but perhaps seven or eight -- apprentices on that job where otherwise they would have had to go the other route.

If we get this reservation construction moving to the extent that it becomes continuous and not isolated elements of construction, then we have a base for long-range training of the American Indian without having to bring him to the urban area where we know the problems are generated. This is my view, at least. We have done this the past year. I still to this day don't know whether it is the right answer or not, but if construction closed on a reservation and there was a job open at Phoenix, then these programs do not apply. He can go any place and they do not apply.

We moved the young man down to the Phoenix area. Sometimes he stayed. Sometimes he went home. He seems to work better in his own home environment. My hope is that construction some day, and we hope in the near future, can be to the extent and nature where he can pursue his career in his own environment.

Then because of the nature of the apprenticeship training, as you advance in it to your third and fourth and even some times into your fifth year, he will then have had an opportunity, he and his family, to have experienced the world of work. He will have made, I think, a better adjustment -- through work experience, through greater maturity -- and will have a fine income and will then be able to decide for himself: I must go to Phoenix -- because the committee that has sponsored him thinks this is the best place for him to get the increased skill requirements, for example, to go into commercial construction of some nature or type that may only be obtainable in an urban area. He decides for himself that he can move and make the adjustment and stay with the job.

There is a $16,000,000 Fort Apache Indian Reservation project, all BIA work; Arizona Honda Airport access road, vocational center, some funded and some in the status of applications being prepared.

The San Carlos Tribe sent me information of about $5,000,000 worth of work about a month ago. Some of them are EDA, requests for EDA grants and loans. Some of it is Public Health Service. Some of it is BIA.

Our office is able, fortunately, to get support if the tribes want it. Many of them do very well on their own without any outside interference. But I have been in a position to help in a couple of areas in identifying these specific projects, and once I get the numbers on them, then we are able to move and give a good identification and ask our members in congress to see what can be done about moving this construction up.

I have not met Mr. Lee Cook who, I understand, is not here or may be here this morning, but his office is very helpful to us in identifying these projects, which I may get by one title. He can then tie them into the official title and tie an EDA loan number or a grant number and use this as a basis to get things moving.

This association that sponsors this project has actively participated in what they call the Navajo Advisory Apprenticeship and Training Committee of 16 member representatives of management and labor from the States of Arizona and New Mexico. We meet every quarter. At the last meeting I pointedly brought to the attention of the Navajo people, and I have attempted to do this with other tribes, that if you have projects moving, for heaven's sake use your own influence collectively as a tribe, using your council as a means to make your wishes known to your congressmen and anybody else that you can.

in those areas. The forms used for application for apprenticeship are the same as those used for requests for regular employment assistance. The thought here is that if he is found not qualified for apprenticeship, the data is then immediately available for employment assistance. The office uses the same information to place a young man in another position, whatever his second or third choice, or something like this, may be.

It works very, very well. Coordination between the Phoenix area office and the Navajo area office, two different offices, is working out. With cross servicing between the two, the relocations are being handled with dispatch and a great deal of assistance is being given to the young man in making his initial adjustments to the urban life.

The Hopi primarily seems to want to work in the Phoenix area. So we probably have more Hopis educated and working here than any other tribe because of the more competent training in their particular area. A number of employable Navajo have not been able to find work on the reservation, and we have been able to place them here.

I mentioned one of the big, big, big problems is that of transportation. We are getting the driver's license requirement pretty well licked. Transportation we have not. We have taken some steps and are meeting with some success on that. The Navajo tribe has agreed to make a loan to the accepted apprentice. I think it is $300 or $350 now and it is run through the Educational Committee. The loan normally used is that pertaining to education. To me this is significant. It was used as a basis for justification to the tribal chairmen that they have money available on a loan basis or on a grant basis too, I believe, for the Navajo to go to college. But yet they have nothing set aside to help a young man who wanted to go into apprenticeship to help him with his education. Education is involved in apprenticeship. Depending on the term of the apprenticeship, it can be up to five years of related instruction. It can be four. For others it can be three.

As we mentioned earlier in the definition, it is a combination of training on the job and in the classroom. They consider this approach because it would have possibly an impact on any young man who wanted a job and had to have a car to get there, but they did draw the line. Probably it is because education was involved that they felt they could tie it in with the educational loan. So this is the basis they are using in the Navajo program. In this respect loans are no problem.

The next biggest tribal chairman was the Hopi. We were making progress when they elected a new council. The executive director was new. So we had to start all over again. We are

going various routes with the Hopi tribe right now, and have not yet arrived at a solution.

With the other tribes we are doing it on an individual basis.

The construction is not, to my knowledge, projected to the degree where we will have a mass involvement as we do with the Hopi and the Navajo tribes. The applications are not coming from those areas in as great a quantity. The problem is not as big, quantitatively, but on an individual basis, it is just as serious.

Off hand I would say we have had about seventy applicants who have not been indentured in the program and this is for various reasons. Some of them went to the Service, went into the Service before the processing was completed. Others did not follow up their applications when they were requested by the committee to appear before the committee. The word "test", I think, scares a lot of young men, knowing that they have to appear before a group of contractors and let's say, the joint apprenticeship committee which is representative of management and labor. They can be contractors and Union members. I think the thought of appearing before a group for an interview scares a number of them. For some reason they backed off and have not followed through.

I would say probably thirty out of this seventy have just out and out failed to qualify. Basically it has been a low GATB score or it has been the examinations. The greatest loss appears to be in the field of arithmetic or mathematics which is around the eighth or ninth grade level. Now this is no reflection on them. There are questions in there that, unless you worked with arithmetic every day, possible ninety percent of this group right here would have trouble with because we haven't worked with it for some time.

We started out that if the young man failed, we referred him to the Urban League program down here. We have got a tentative agreement with the Navajo subprogram that if the young man fails we can refer him to them and they will give him remedial instruction. We have placed nobody with that group up there yet but we have put some with the Urban League down here. It will be very helpful.

This is a remedial work that comes a little bit too late. We have discussed this with the Phoenix Union High School and with the Employment Assistance office on the Navajo Reservation. We have got an agreement worked out where, if a young man does not apply for a specific craft, then the institution, the teachers, will institute a review for him during his waiting period.

MR. HARGIS: Will you be very much longer?

MR. SEXTON: I can close right now.

MR. HARGIS: Okay, Close when you like to, but there are other people here.

MR. SEXTON: I was going to give you an illustration of the type of problem that are generated with our young men, but I think you are familiar with them soI won't go into any of that except to say that the supportive help from the Employment Assistance officers of the area is so vital to this that I don't think we would have got off the ground. It was through Jim Gilbert, Ted Langdon and Luz Meno that we were able to maintain contact for awhile, whether it was on the reservation, whether in jail, or whatever it might be. In working together we have been able to effect a salvage program that is keeping the young man working. Sometimes we just lose track of them completely and never can help them.

I apologize for taking so long. I do have handout sheets. I will put them on the table here for anybody that does care to take them with them. Let's put it this way, if there are any questions, I will be delighted to answer them.

MR. HARGIS: Thank you, Mr. Sexton, for telling us about that program. We are happy to know that the handout sheets will be available.

MR. HARGIS: Mr. Ted Lewis.

MR. TED LEWIS: My name is Ted Lewis. I am a Pima. I have been living here in Phoenix since 1939.

The problems that exist with the urban Indians here in Phoenix are very true -- it is sad, but it is true.

I am working with a problem that many people don't like to face realistically. This is what the American Medical Society has labeled alcoholism. Many people have this problem prior to coming to the City of Phoenix from the reservation. These people are coming from various reservations such as Parker, the Navajo Reservation, the Papago Reservation, and the Pima Reservation.

There are programs throughout the reservations that are geared to working with this particular problem, but I have yet to find a program of this kind that is geared to working with the urban Indian.

I have contacted many of my associates that worked in Reno, Dallas, New Mexico, San Francisco, Minnesota, and Iowa. They have programs on alcoholism, but they are all geared to working with other than Indians if they are in the city. But if they are on the reservation, then they are geared to working with the reservation Indian.

We had a meeting here in Phoenix at 801 East Indian School Road on January 24. Present at that meeting were Tony Averill, State Representative; Howard Jessup, BIA area office; Esther Clark, Phoenix Gazette; Margreth Collins, acting secretary, Alcoholism, Drug Abuse, Arizona State Health Department; Bob Lofton, Mental Health Division, Arizona State Health Department; Ray Lewis, deputy commissioner, Mental Health, Arizona State Health Department; Don Dobbins, Management Office, Public Health Service; Judge Mangum, chief magistrate, City Court; Dr. D. E. Bedingfeld, Public Health Service, Indian Hospital; and Rose Bridget Barry, Social Service.

As I have said, I am working with this particular problem. So, therefore, I drew up a proposal for this. The first part of this proposal for urban Indian alcoholism project, the problem of excessive drinking, is one of the most severe problems found in the city and also on the reservation today.

The problem is complicated by the Indian problem of unemployment, poor self image and too much leisure.

One solution to the Indian drinking problem is to help the Indian people work through these basic problems associated with excessive drinking. The solutions, however, must be accompanied with an alcoholism rehabilitation program. The alcoholism program should be sustained as a part of the urban Indian alcoholism project. This project would consist of several parts to be developed along the following lines by your urban Indian alcoholism project director.

1. Organizing an urban Indian alcoholism committee.

2. Selecting an Indian staff for the alcoholism program.

3. Establishing an alcoholism information center in the city. (We have changed this name to "referral center" because an information center could be just a rack with a bunch of pamphlets in it.)

4. Surveying local Indian alcoholism problems.

5. Developing an Indian alcoholism program.

6. Establishing an Indian alcoholism rehabilitation program.

Now we go back to some to some things that were brought up at this meeting. Judge Mangum said the survey showed 8,000. This compilation estimated the population of the City of Phoenix at 8,000 Indians and approximately 14,000 Indians in the County of Maricopa. There are 25,000 arrests annually and 25% of these are Indians.

At each court session in the City of Phoenix, there will be anywhere from ten to seventeen Indians. They were arrested because they were drunk. There is no such thing as Indian shoplifting or any other kind of arrest in the Phoenix court. I have worked with Judge Mangum for the last four and a half years. I know this is very true.

I have also worked with Bridget Barry, who is director of the Medical Social Services at the Sixteenth Street Hospital. Unfortunately, the people that come to this hospital have this disease of alcoholism. They are kept there for anywhere from two to three days. After they get sober, they are turned loose and they are back on the streets again. There is no help for most of these people unless they want help and ask for it. Then we do place these people in a rehabilitation home known as the Maverick House.

At Maverick House we give them treatment which consists of couseling and group therapy sessions conducted by the psychologists from the Arizona State University. Then we can go on and try to teach them how to face reality here in the city and try to teach them how to hold a job. The sad story about some of these people is that it is not really nice. It is really sad, but they go on and die like this.

I know this much (I have a statement from the State Hospital), the government spends twelve thousand dollars a month for the patients there. Most of them come from the Navajo Reservation. The next largest group is the Pima Indians, then Hopi, then Papago, the Mohaves. Only a few of these Indians are in the hospital for geriatric reasons - approximately 7 out of the 45.

This is something that came to mind as we were talking about the hospital. If you think the hospital is in bad shape now, it is going to be worse when they move into the new hospital in 1970 because they will not have the trained staff to work certain departments. For instance, they will not have any nurses to work in the intensive care unit.

Another thing brought up was the statistics on diabetes. The Pimas have forty percent diabetics; the Caddos, thirty percent; Choctaws, thirty percent; Cherokees, thirty percent; Maricopas, thirty percent; Senecas, twenty-five percent; Apaches, twelve percent; Navajos, four to eight percent; and the Eskimo Alaskans, one percent. These are your diabetics. These statistics were given by a research program headed by Dr. Bennett at the Sacaton Reservation.

The prevalence of diabetes adds to the problem of alcoholism. These are people that we cannot take care of because they require extensive medical care and we do not have facilities for this. Neither the State nor the BIA has money for us in this area.

Through the Maricopa County Council on Alcoholism I have been told that there is $55,000,000 in Washington, D. C. for alcoholism control, but how do you get it? We can't touch this.

I also know that the program on alcoholism is under State Mental Health here in Phoenix. There again we have no help coming from these specific projects. Why, I don't know. It is a sad story, but it is true.

Many people think that the people we call alcoholics all come from skid row. They do not. Only about three percent of those classed as alcoholics come from skid row. The other 97 percent come from fine homes. I know people that work for the government such as your BIA and your Public Health that can be labeled alcoholic because I have talked to many of them. They say, "No, I don't have this problem. I can take it or leave it alone." But you can go down on north Seventh Street to some of the beer halls and find these people stoned. Yet they say they don't have this problem.

Drinking leads to divorces, separations, children in foster homes, car accidents and violence in the homes and the neighborhoods. One alcoholic can hurt twenty-five people, just one alcoholic. One out of ten people is an alcoholic. One out of fifty women is an alcoholic. The overall figure on alcholics is 8,000,000. For the county of Maricopa it is 53,000. People don't like to talk about this -- that is the reason nothing is done about it.

I know what it can do to people because I was one of them. I also know about drugs, and I know about Indians.

It really does not matter to me what people think of me. I am an alcoholic and I am also a drug addict. These are the people that are no good. This is what they say. But, nevertheless, I have to live just as things are.

We talk about education, housing and other problems. All of these other things are contributory factors in alcoholism. But, according to the American Medical Association, no one really knows what causes people to be this way. The only thing they have found is that some people are allergic to alcohol; there is something in their systems that craves it.

Many people will say that if those people want to be good, they can be. If they want an education, they can get it. But I have found that these people do want to live like normal people, but they can't because they have this disease they can't control.

It was not my will for me to be the way I was. I have gone all the way down, but I found out that I could do something about it with help. When I first came to Alcoholics Anonymous I was the only Indian in the program. It was hard for me to stay in it because there were people there who called me a dirty Indian. I heard them. This is the reason why I still have a resentment against white people because I lived with alcoholics, convicts and drug addicts and they were no better than I.

I know what it is to lie and to steal. I know what it is to be out on the street at midnight with no one to turn to. I know what it is like to be lonely and to be sorry. I promised my wife that I would not drink, then in four to six hours I would be drunk again.

In 1964 I came home after about two weeks out on the streets. I was dirty, broke and hungry. I don't remember getting there. This was Halloween night. I passed out on the front porch and rolled off into the front yard. My nine year old daughter was crying. She did not want the children, her friends, to see that her dad was drunk and passed out. Somehow they dragged me inside and left me there. They both cried and asked me why I didn't try to be good. I promised that I would, but by 4:00 o'clock I was passed out again.

But the alcoholic, he cries just like anybody else, but in here (indicating). It takes a lot to be what I am today -- for anyone who has this problem it will take a lot. It takes more than courage.

For a long time I thought strength was only in the muscles. Maybe this is true for some people, but for me I have to dig deep inside for the strength I need to overcome the compulsion to go back to drink and to dope.

Thank you.

MR. HARGIS: Thank you, Mr. Lewis. We appreciate it.

We are going to take a short break now, or recess. There is coffee in the back of the room. We will be back in about fifteen minutes, please.

Those of you who are not on the list to speak, but would like to speak, please see Mr. Robertson in the back of the room. He is making up a list. That guy right back there will take your name.

Thank you.

(Thereupon the proceedings were at recess.)

April 18, 1969
10:45 o'clock a.m.

MR. HARGIS: At this time we will hear from Mr. Jerry Sloan of the Arizona State Employment Service, please.

MR. JERRY SLOAN: I don't know what we are supposed to be talking about. According to the schedule it is justice and social service, but I would just like to say a little about this.

I would like to go back a little bit into my background. I was born on the reservation near Granada and was taken from there to New Mexico. There I was raised. My grandmother took me and taught me to herd sheep on the reservation.

It wasn't until I was about nine or ten years old that I began to notice the schools, some day schools. I went to Lake Valley Day School there for two years. Then I went on to Crown Point, and then from there to Wingate. Through all these boarding schools I think there was some good that came out of it towards my life, what I have acquired.

Then from there I went to high school. Then I found I was the only Indian in this high school that I went to. But nevertheless, though, I am thankful for the education that I received from the people that have come over and discovered America and have brought this over to us. I think this is what we ought to be thankful for.

Then from there, about six years ago or five years ago, I came to Phoenix. Although this was rather new to me, yet, though, I lived in the white society. Yet, though, this was rather new to me, because I did not have it. I was not living with my parents. In other words, I did not have them to help me, to guide me. Yet when I came down here on my own to Phoenix, it seemed I was the only one here with no help or no one to turn to. Then I started to go out and look for a job, look for housing, like we have been discussing here.

There were various places that I needed help to go to. Yet every time I would turn to something, there was some opposition or some restraint in these areas. So it seems that a person just has to cope with some of these problems and then find a way with whatever he has to go on, and make the best of what he knows, to get along, and to be part of the society.

So I settled down and got to work on this. Through this, for some reason, or maybe good luck, I might say, that I went into this program of employment service. There I was hired. From there I found that a lot of these same problems that I have had when I came to the Phoenix area, that was what our own people face in one way or another. Then through all of these problems that we face, our

Indian people face. That is what I am trying to bring out, what we know, what we have gathered, what we have acquired through education, through our parents' teachings, through whatever teaching that we get, and take this in connection with our own culture and our own ability that we have.

Some of you have a good cultural background, or you might say a natural ability to create and to do something to use this in order to bring yourself up to some of the standards that we are right now. So I believe that if all of us as Indians here, come away from the reservations, and I see as I look over this crowd here that there are many Indians here. It looks like we have a lot of Indian power with each one contributing with what ability he has.

Some of you, as I have listened here, spoke with a lot of good articulation and good delivery and good words to bring out, to really show that you know something. I believe that if we take these people, as the one fellow agreed to, the ten years that he was on the Navajo Reservation, and help to develop, to be of help in some area, I believe if we take some of these experiences and put this together we can come up with something that we might move forward with in order that we might help one another to build our life.

Some people don't like to say that we are assimilating into the American standard of life. Yet I think that even though we might not want to, yet we are being pushed that way it seems like. We are sort of getting on the train whether we like it or not. Yet, like I was saying, if we take these different people that have the talents, the experience and all these and put this together, we can come up with some answers to some of these problems that we have been talking about. I believe that we can do something as a group and as an Indian group and as an Indian power.

I think there is a lot of Indian power here right now. If we do that, I think we can do something.

I believe that one of the things that we really need is, like many of us have said, that we need an Indian center. Through this Indian center we can communicate to the different people. As someone has said from here, there are these opportunities that are available. Yet how do we get to these places? There are these things that we have here that are for us that we can use. Yet how can these other people know about these? How would I have known when I came off the reservation, and being here in the Phoenix area, not knowing the people, not knowing the area, not knowing the streets, or where I was. I wanted to know. I wanted to get some help from someplace. I wanted to just have somebody tell me, this is the direction, to communicate with me, and say, look here, these are some of the services here that are available that you can use, and here is the employment service. I didn't even know where the employment service was.

Unless we do this and unless someone just by accident we can not just go and stumble over the Indian Hospital or something like that. Like we say, we need the Indian center that we can use. This is where an Indian can come and be welcome. From there we can give him a direction, give him help, give him something that he can lean on so that he can contribute also to society in Phoenix here.

So these are some of the problems that we know that we have that are existing. Yet we don't know how to really get into it and start to do something about it. So like I say, I think that we have the potential here. We have the potential leaders here. We have the talents of some of you. Some of you are going to colleges. Through this, those of us that don't know, those of us that are still learning, you can help us. I think that we should not be so sophisticated or feeling so refined that we are not communicating down here to the common, low people like myself, or those of us that are still trying to make it up the ladder. I think as brothers and sisters, and one another as a tribe, that we should lend a hand to each one, to help upgrade ourselves and to come up with some answers to some of thse problems that we have right now.

I would like to say again that I think we should have some answers to these problems that we have, and in some way come up with a real objective or real goal through these meetings.

This is my personal feeling on this. I don't know how you feel, but I am just feeling for the person that is just now coming into town. Because through the service that we have down here at the Employment Service. Some of these people that have just come in will say, where I can sleep tonight? Where can I go to eat? I have been traveling two days now, and I am hitchhicking. Someone has told me on the reservation that there is a job here. There are plenty of jobs. There is plenty of opportunity to start a new life in new ways in a better life than the reservation.

So I think that we need to communicate to one another even down to the lowest person, or, let's say, the underprivileged like I was, and try not to just -- I am not patting my own back, and I am not saying here that I have made it, but I am just saying humbly that we need to help those that are still trying to do something, to make a living here in the Phoenix area. So why don't we, like I say, do something, get this organization started and get it to be incorporated or get it to be where it can be recognized. Through this you can function, and we can function. We can help those that are just trying to get help, those of us that are saying that we need help. So I believe this to me is one of the things that we ought to begin to do right now instead of just talking here, just wasting words.

So I thank you for this opportunity to say something here. Like I said last night, now I don't know what it is worth, but then you take it. I just want to stimulate your minds and give you some thoughts. That is all I want to do.

MR. HARGIS: Thank you, Mr. Sloan.

Mr. Nelson Jose.

MISS MARY BERCIER: I have a question first, if I may.

MR. HARGIS: Your name, please.

MISS BERCIER: My name is Mary Bercier. I am not representing anybody. I am just representing myself.

You did not give me a chance to ask any questions of the fellow that had a problem over there with liquor, an addict, and so forth.

MR. HARGIS: Would you come up here so we can all hear you.

MISS BERCIER: I am afraid that they won't see me.

MR. HARGIS: How about using this one. Come over here and sit down, please.

MISS BERCIER: I guess you have heard that the best things come in little packages.

Anyway I wanted to ask that man a question. I am an artist, so I would rather be open-minded about the things that I am going to say. I hope you will be open-minded. In this time we all have to be.

I am a little scared, so after awhile I will get loosened up.

The problem of mental problems that this man has mentioned -- I I am **not** completely against the Bureau of Indian Affairs, but I think it has damaged the whole standard life of the Indians when it started its program of schooling. I am not very old, but I have went to the Phoenix Indian School. There we were forbidden to speak anything but English. I guess you all know that, those of you that went to the Indian School. I am not saying I am against it, because it has a good side, too. We all needed to learn to speak English. That was the good point. The other point is that it was kind of bad.

I am an orphan, so I wasn't raised on an Indian reservation, although I have been traveling back and forth. But you sort of lose your value of background that you had when you were a child. But you know, they say that a child has a good memory. But my grandmother died when I was a child of five years old, and so I went into an orphanage. But she taught me great values which later on came back.

I am a Christian, and it made me appreciate the things that she had taught me in the early childhood of Indian religion. These two things put together makes me appreciate life a lot more. From here on I have to be a lot more openminded about a lot of things. We have to put the two and two together in order to get this good harmony in this life.

I think the mental health has come because the Bureau of Indian Affairs forbid the kids, the little children -- they were taken away from home, and do not remember what they were taught. When I went back to the reservation, when I went to singing, I did everything wrong, which was kind of rather bad. I think this is where a lot of Indian people have lost that self respect that our people have carried such a long ways which had a great meaning.

I have sat here and heard too many people talk. I just can't stand this: pity me, I am an Indian. I just don't go for it at all. I think we are all old enough when we get to a certain age to ask questions, to inquire as to what we can do, where we can get help. It is not going to be handed to you.

I belong to a club here in Phoenix which has a connection with the Methodist Working Women's Club. I have represented our club at different conferences. There I represented the Chinese, the Japanese and most of the minority groups. The Japanese don't feel sorry for themselves. The Chinese don't. And I think the Indians and the black people have the most self pity there is. I think it is terrible. I think it is about time we stood up.

I am saying that I am sitting here and being broad-minded. I have traveled all over to different states. I went to school in Chicago. There I have encountered discrimination as a Cuban, Japanese and every sort of thing other than an Indian. I do say that I really took pride in it, because I represented the whole minority group.

After this meeting I hope you all can go home and don't have this: feel sorry for me; I can't do anything; can you help me, and lean on something rather than just going out there and doing it for yourself. We are all old enough. Whatever little thing you have, make better use of it.

I am an artist, and I am not such a brilliant person, but I am doing my very best. Each of us should do the same.

At the Indian Center I have heard that you can't communicate. What is the matter with volunteering in the City of Phoenix, to volunteer to make posters and put it all over town and get into the college group, the Phoenix College group and Tempe, and advertise, saying that there is an Indian Center going up.

I have already told my club, and they are willing to help, to donate and even donate their time, and the husbands of the working women, their time, to help the Indian Center, where they will be of some help.

I think we should all do the same and not just sit here and talk and all saying all these sorry bits, and just go and do it. We are all Americans. I really do take pride in it. Rather than saying I belong to a minority group, you should say that I am an American, and I want to do something about it.

That is all I got to say.

MR. HARGIS: Thank you for those thoughts.

Mr. Nelson Jose.

MR. NELSON JOSE: Ladies and gentlemen, I attended this meeting yesterday, and I heard many speeches. I have enjoyed every one of those talks. I have been to many Indian meetings, and this one meeting here is a little bit different from the other meetings that I have attended. Here you brought out many things that are true to our Indian way of living.

You mentioned grass roots. On the Pima Reservation we live on cactus roots. That is how far down we go. We are the cactus roots.

First, before I give my impression of an urban Indian, I want to further let you know who I am. I know quite a few of you here. When I attend the National Council of American Indians meetings, I could possibly safely say I know almost all of the members. The last meeting we had in Omaha. There were about somewhere between four and five hundred Indians from many different tribes, all over the United States, including Alaska.

I had the privilege of going to Chicago from there to attend an award ceremony given to one of our Pima people from my reservation. I did not want to miss it, because he was born and raised not very far from where I live now. He went to school, I believe, in Tucson, and finally went to college, and attended different seminaries and came out with a degree, a Ph.D., for instance.

I think most of you know I am talking about Reverend Dr. O. B. Lewis. He was given an award. It was a big banquet. It was a big affair. There was Pimas there. The governor of our tribe was there on the stage. I was down there with the other groups that were seated at the banquet. There was a special table for the Pimas set aside. Russell Moore was one of them. I was there with Mrs. Sixkiller, who, I suppose you know, is from Breakwater. And you know who Mr. Sixkiller is. Naturally you know it now. He made himself known.

I was born in the west end of the reservation near Laveen, so you might say I was one of the West End Kids at one time.

I attended the Phoenix Indian School. In those days the Phoenix Indian School was half a day vocational and half a day academic. I learned the carpentry trade and learned it thoroughly. I made up my mind to learn the trade because I wanted to go out and work somewhere and earn a living. I did that.

But before I tackled that idea that I had in mind, I was hired by the Bureau of Indian Affairs right out of school. I hardly got a chance to go home. But I was offered a job in Crown Point, New Mexico. I took it. I had to make a choice. I talked to the superintendent of Phoenix Indian School. I told him what my problem was. I was approached by the coach from the Phoenix Union High School. He wanted me to go to school another year and play football at Phoenix Union. He wanted me to. He said he was going to make arrangements for me to live with a family here in town and go to school from there.

I talked to a Mr. Brown, the superintendent, about it. And he said, "I have a telegram here from the superintendent of Crown Point, New Mexico, wanting a boys' advisor. Would you like to have it?" I told him about the offer from the coach at Phoenix Union. He said, "Now look." He called me by my first name. "Nelson" he said, "you should take this job in Crown Point, New Mexico, because when you get through playing football what do you get? Nothing." I said, "Okay, I will go to Crown Point." I did.

From there my career started in as a BIA employee. We talk so much about BIA, BIA, BIA. I put thirty-two years in the service, coaching boys, an advisor, Boy Scouts, 4H, all of that, and in about nine different schools all over the United States, as far north as Michigan. I worked in Oklahoma, Mescalero, San Carlos, Riverside, Valentine, Sacaton.

Finally I told the authorities that I would retire. I was told you don't have to retire. You can stay on. We need you around here. We need somebody to help us. But I insisted that I would retire.

In '53 I retired from the Bureau of Indian Affairs. I have been working for the tribe ever since. I worked with the tribe a long time. I had a turn at being governor, one term; seven years as tribal judge; worked with education, with the help of Dr. Russell. I was on the go all the time, from school to school looking after college students. I worked with education most of the time.

Now I can go on and on and tell you about all of these activities in education. But what I came up here especially to do, and I had it made up in my mind, that I was going to going to tell you about my experience living here in Phoenix.

I lived here in the thirties, long before some of you were born. I lived in Mesa. I lived in Chandler.

I am fortunate to say that I had no problems at all. Why? I think it is because in those days there were not enough contacts between the Indian and the non-Indians, or I was just fortunate to live in an area where the people liked to help Indians. And they did just that. They helped me.

I lived on north Tenth Street between Sheridan and Oak Street on the east side of the street about halfway.

All right. I was looking for a job. My neighbor was a carpenter. He worked somewhere. He came in the evening with his carpenter's uniform. And I went to his home. I got to talking to him. And I said I would like to have a job as a carpenter. "Well, you came to the right place," he said. "I am going down to the Union office and see if I can do something for you."

He did just that. He brought me into the Union, the Carpenter's Union here in Phoenix as a journeyman. They called us finishers. That is what I did. They sent me to Parker, out of the office. They sent me to Window Rock. They sent me to Wahak Hotrontk, clear on the other side of the reservation, the Papago Reservation. I worked in Coolidge and Chandler at some of the housing projects.

The longest time I worked was at Window Rock. I started there from the beginning until it was finished, what is not known as the Navajo Capital.

Again there I was fortunate enough to have some of the foremen that I worked with around Phoenix who took me in and kept me there. I was just about the last man to be laid off, because the work was all done.

This is the way I figure this. I have had plenty of experience. There is no substitute for experience, none whatsoever. For instance, today I am on the council, the Tribal Council. I try to tell these young council members what it takes, how this should be discussed and how it should be settled. I believe there should be some older people left on some of the jobs so that this continuity of this knowledge of what they have -- I am not saying that I am knowledgeable on anything. I am not. I simply try to help my people, and have been helping them since 1953, as I said.

I was renting this home, apartment rather, here in Phoenix. I had no trouble with any of the neighbors. I made a lot of friends. I moved to Mesa, and I bought a home on north Miller. I paid for it. I moved into a fine community there on north Miller. They treated me very well. I have a lot of friends in that town of Mesa, non-Indian friends, friends because of the fact that I lived there. I never had any problems in Mesa.

I sold the place, and then I went to Chandler and bought another home on west Tulsa. I did not look for a place where there were Indians living. I just simply bought the place because it was for sale. I did not inquire who lived here and who lived there across the street. I found out later who they were. I got acquainted with them. They got acquainted with me. There again I had no problems in that city of Chandler.

The crux of the whole matter in a nutshell is this. I could have created my own problems. I have often heard this remark, the Indian people are creating their own problems. That is what is wrong with them. I have heard that. You figure that out for yourself. You think about it. You analyze the statement and see what you make of it. I know because I have been through it. These white communities, I live with this white community, and I know. I have had the experience.

All this time I have been saying I. I should say we. At the time I had a life's partner, but it comes to everybody. What I am doing now I am living by myself. It took me quite awhile to get used to that, but I am used to it now. And I am a good cook. I cooked a nice breakfast this morning.

So I am talking from experience. Most of you, when you get to the age that I am at now, you will know. You will think about what I am saying now, and you will know then what I am talking about. Maybe you don't understand now, but you will, because the older you get, the more you learn. In fact, I learn something every day. I learned quite a few things yesterday from you.

I don't want to take so much of your time. In closing I want to invite every one of you to come to Sacaton. We will show you all of the projects that we are working on. Being the chairman of the Farm Board myself, I will take you on a tour of our 10,000 acre farm. We will show you the cattle. We will show you our 100 acres of lettuce that is being harvested right now today. We will show you how many acres of cotton we are planting.

By the way, our cotton is coming up. You can see the rows as you travel along the highway. You look both ways at the Gila River farms, and you will see the cotton. That is our main crop, cotton. We are going to put in maize, and we have safflower, alfalfa, 100 acres of watermelon, and so on and so forth. But if you want to see the other projects that Pima, Coolidge and Chandler people, and all of those places, we will take you around and show you.

You Pima people that are living here, you must get acquainted with what we are doing out there. Some of those people at Sacaton are living in fine homes, estimated to cost around from ten to fifteen thousand dollar homes. They are nice.

So I am glad to have had this opportunity to say a few words to you. I am looking forward to seeing you come to Sacaton.

I thank you.

MR. HARGIS: Thank you, Mr. Jose.

Mrs. Frances Valenzuela.

MRS. FRANCES VALENZUELA: My name is Mrs. Frances Valenzuela. I am from the community of Guadalupe. I work as a health aide in this community.

To give you a brief history of the Yaqui Indians, my ancestors migrated into the United States when there was a conflict between the Mexican government and the Yaqui Tribe. Some of the people migrated into the Nogales area, as well as Tucson, some in Guadalupe, and some in Scottsdale.

Now for us, the Yaqui Indians, we are not recognized as Indians here in the United States, because, as I said, my ancestors migrated into the United States, and they are Mexican Indians. But the majority of us were born here, raised here in the United States. So I consider myself an American Indian.

Although, as I said, we are not recognized by the government or various tribes of Indians as Indians, unfortunately we are recognized by the anthropologists or various Anglo groups who are always interested in writing or publishing the life or the ways of the Yaqui Indian.

I would like to see that one day we Yaquis and the various groups of Indians keep in close contact among other Indians, and also work together in solving the various problems that we Indians have.

We have different kinds of problems, as the American Indians, in health, education and also the drinking problem. So I hope that one of these days we will all work together and try to work something out to see what we can accomplish.

Thank you.

MR. HARGIS: Thank you. Is Mr. Cook here? We have time for about one more speaker before our noon break. We did leave a little time in this session for a very special announcement from Mrs. Lyon about the celebration tomorrow.

Is there anyone here who would like to speak at this time?

Mr. Joshua Porter.

MR. JOSHUA PORTER: My name is Joshua Porter. I live in Phoenix for fifteen years. I do yard work. They say you crawl around people's bushes and cut grass. That's a pretty good job, isn't it? It keeps you humble. But that is my job.

I can't brag about being a professional man. I am just plain Joshua Porter. That's all I am.

So I want to say that many things have been expressed here that have been very helpful and very good to think on these things. I agree with Mr. Nelson Jose, because it is the same thing. When I came to Phoenix I did not have any problem finding a job. I just went out and asked people if they wanted their yard worked on. And many of them asked me to keep their yards up. That is the way I have been working. I can't brag about getting a big check every month like many of you do. It is just a day by day work. But I am happy.

One thing that I find that I am happy in this kind of a life is because I am a Christian and I find a lot of happiness in the Christian life. That keeps me out of the taverns, and that keeps me out of doing many things that our other Indians are doing. That is a help to me, the Christian life, that I can pass a tavern and not be induced to go in, that I can say no to an Indian that tries to stick a bottle up my nose.

Many of these things, as I know, are our own mistakes that many of our people make because they don't have the nerve or the self will or the backbone. We have many of our boys go to war in the Second World War that did a wonderful job in serving the Army and the Navy, the Marines and what have you. They were given medals for valor and all that. But when they came back, a little bottle of whiskey broke their back, and they were not able to stand against that.

Many of us Indians are prone to be like so many white people, that when we begin to talk like this, and they say, well, we are talking about religion or Christianity, and you don't want that. That is one trouble today, that we are not training our young people in that line of work, in that line of instruction, discipline in the home. We do not give that. We do not tell our people that.

I was saying last night to a group of Indians that we must show our disapproval against all these things, but we don't.

When our mother says she disapproves of something, she meant it. She was not just talking. She meant it. And when my father disapproved of anything that was wrong, well, he meant it. But today it is not that. The mother and the father is not that way any more. They just talk, and that's it. And talk is cheap, many times.

That is why it is like that. We are to blame. The way things are, we have to blame ourselves, the older people. We got good discipline from the government school and all that, but we neglected to pass it on to our children. That is where the trouble is.

I am ready to defend the Indian boarding schools today just like Commissioner Bennett was. I admire him for his stand because he was trained in a government school, all the things that was taught, regardless. We may not have had the best food at that time, we may not have had the best things at that time, but we were given education where it could be used. We could use what little we had.

That is the solution. We must get down to business, and as this lady said, not to feel sorry for ourselves; just to get out there and do it, and be willing to stand and say, well, I am just as good as this white man, and I can do just as well. With determination we can really overcome many things that we are facing now. Then we don't have to go to a lot of this trouble that a lot of the white people are going through, developing this and that.

How can we get our people to stop drinking? Well, tell them that, just keep on telling them that it is no good.

Now the children that are growing up have to be taught right now that alcohol is no good. The white man said it is all right. It builds you up. It makes you a respectable man. It makes you a good man, a good business man and all that. I don't believe that way.

We have got a place right in this place that as soon as people get through with this meeting, they will go to that very place to get their minds all frustrated and all that. We got it right here.

But what are we going to do about it? What are we going to do about that question? It is just up to each individual, each individual to leave it alone, to just say to yourself, well, I don't have any need of that. I will just stay away from that. You don't have to.

I read a tract one time that said you don't have to drink. And I have got a bunch of them. I pass them out to every person that I meet. So we don't have to. We Indians don't have to do that to get big. Or is that the right way to do it after you get big like some of the white people do? They become millionaires and all that, and that is one of the requisites for being a millionaire and being a good man. And all the big men have to indulge, and this kind of thing. Is that it?

So we don't have to. A lot of things the white people teach us are good, but there are lots of things the white people do that are bad. Then you don't have to take those, to take after them. Because somebody is successful and says, well, he does that and he is successful, and I will do it and be successful, too. That is where a lot of Indians fail. They have a backbone, but we are so afraid.

Many of our Indians are getting like many white people. They are afraid of Christianity. They don't want to take Christianity. That is why our country is going the same way as it is. They are so afraid. If they belong to a church, they hide it. They won't say. But it is nothing to be ashamed of. As I am saying this morning, there is nothing to be ashamed of in being a Christian. There is nothing to be ashamed of in going every Sunday to Sunday School and going to Church, and going to church in the evening. Nothing to be ashamed about. I would be ashamed of staggering out of a tavern, staggering down the street like a lot of our Indians do. It is a shame.

But look upon something that is worth while. That is the way we will have to be. We will have to stand our ground. We will have to stand. If we are against anything, let's stand against it. Let's don't try to be just imitating someone, but stand up against those things. That is the way you get along.

Well, I have no trouble. Just like Mr. Jose said, no trouble with my neighbors, because I never get drunk. I never bother them, and all that. That is the trouble with our Indian today. When they get drunk, they always want to bother someone.

I got a white brother-in-law. He said why do the Indians, when they drink, always want to stagger down the streets of Phoenix. He said, you know, when the colored people drink, they stay home. They don't get out there. But when an Indian drinks, why does he want to go and show off that he is somebody. So I think it is true. Why do they do that way?

The same with the white man. When he drinks, he stays away. You don't see him staggering around and all that. But that doesn't mean I am saying that it is all right for them.

One white lady told me drinking of alcohol is no good for the Indian. I say it is also no good for the white man. So that's it.

This might be something that you don't want to hear, but I feel that I ought to say what I want to say.

Thank you.

MISS MARY BERCIER: I said when I spoke about the BIA that it did some damage to the Indian students. I am very grateful to the Bureau of Indian Affairs and to the United States Federal Government for all they did.

I do want to stress that I have been studying the Navajo religions with a good friend of mine, and I think the Indian culture as a whole. I tried to study just about every religion there is, you know, to the different tribes in the United States. I think it is the most beautiful religion there is. Since we are all representing different tribes, and I think the art from the religion is a beautiful thing, and its meaning is beautiful.

It all goes back to this Indian center. I know a lot of people are quite interested in the Indian center. I heard it was once halfway nice. At this Indian center if we could just have some funds, some kind of funds to get it started where there might be people that could volunteer and spend their time a little bit and teach the younger students and different people who are interested in Indian religions, to get something out of it. Being torn between Indian religion and Christianity has mixed a lot of the Indians up, I think, because the Indian religion has a lot more meaning if you are living back there. But if you want to take another religion and put it together, it would have more meaning and make something beautiful out of it.

I am very interested in the Indian center. I think a lot of people are, too. I hope all you people will consider it and put a little bit into it.

Thank you.

MR. HARGIS: Thank you.

We are going to break for lunch at this time.

As you know, in the normal forums this would be the end of the formal testimony. But we still have a couple of names of folks who have not spoken. As I announced at the opening session yesterday, we will not have the regular style open forum that Mrs. Harris usually conducts where she just has a round-table discussion with you folks.

We will reconvene at 1:00 o'clock and hear those of you who have not had a chance to speak, but we will not attempt to make a discussion or a summation or comment or recommendation at this time as Mrs. Harris normally does.

We will break for lunch now and be back at 1:00 o'clock very briefly.

(Thereupon the proceedings were at recess.)

April 18, 1969
1:15 o'clock p.m.

(Upon reconvening of the proceedings, in the absence of Mr. Jerry L. Hargis, Mr. Robert Robertson, Director, Intergovernmental Relations, National Council on Indian Opportunity, served as the chairman, at which time the following proceedings were had:)

MR. ROBERTSON: We will now resume the hearing. My name is Bob Robertson. Mr. Hargis, as you know, had to catch an airplane and asked me to conclude the last fifty minutes of our hearing. I ask your indulgence because I have to catch an airplane at 3:00 o'clock. As a result, I will have to process myself out by at least ten minutes to 2:00.

Mr. Hargis informs me that Lee Cook had something more to say. After we hear from Lee, then for the balance of the time, we can go into the open forum session of the hearing.

Is Lee here?

Why don't we do it this way? Why don't we go into the open forum with your permission. Then we can break the open forum to allow Lee to say what he wants to say in conclusion, and then go back into the open forum until ten minutes until 2:00 this afternoon.

At this point in time then, if I may, we will open the open forum session.

If there is someone who would like to speak at this point, please come forward.

MRS. PAULINE MAGILL: I was supposed to be the next speaker, but the woman that I could have answered some of her questions isn't here, so I would rather wait until she comes.

MR. ROBERTSON: Okay, Pauline.

MRS. MAGILL: Because some of her questions will be answered through my speech.

MR. ROBERTSON: Okay. Is there someone who would like to come forward?

Ma'am will you come forward, please. Would you state your name for the record.

MRS. VIRGINIA RHODES: My name is Virginia Rhodes. My mother and my grandmother on my mother's side were from Oklahoma. My grandfather is from South Dakota. My dad is Pima.

I went to the Presbyterian Mission School that Mrs. Porter attended. I finished grade school at the mission school, then went into public high school. Well, I was just too smart and figured I did not need any education and got out. So, I did housework. I got tired of that. Every day the lady said, I want you to do that. So I got to looking around and thought, well, maybe I can get another job somewhere.

I worked at the JMC a year. Somehow, I guess I did not do the work to suit them, and I wasn't happy with the pay. So I went over to the Arizona Club in the Westward Ho Hotel. I worked there three and a half years. I left there when I found out Westward Ho had struck with the Union.

Three years ago in February I had the chance to work as a counselor, which I am now doing.

While I was at the Westward Ho, I learned to work with people. I worked with all nationalities. I was invited out by customers that came and found out that there was an Indian working in the kitchen -- I was the only Indian. Once in awhile we would have other Indians, but they never stayed with it. I would go out with the different people. I have gone with people from Maine, Massachusetts, New York, Pennsylvania. They took me out to dinner, which was nice.

Among my friends were the workers of Westward Ho. I went with them. I have not been bored. Every once in awhile I would say something about this stupid Indian. They would tell me, you said it, we didn't. We don't think of you as an Indian. We think of you as one of us.

Well, I learned to keep my mouth shut about being a stupid Indian, because I learned and realized that they thought of me just like anybody else. The only trouble that I really had was the Indians that came in from the reservations who would congregate. They would get drunk. They would carry on. Yet on my part, I am not saying I didn't drink. Yes, I did. I saw a friend of mine one day. I saw what she looked like, and I made up my mind I would not be that way the rest of my life either. So I quit.

I haven't had any trouble with people. Where I work we have young white people that come over. They tell us this and they tell us that. So one day I asked one of the boys. I said, "How old are you?" And he said, "I will be thirty in a few months." I said, "No wonder you act so childish.""I don't like you" I said, "for this reason. You think I am dumb. You put yourself above me. Well, yes, you have the education, which you can."

But I don't find it hard to associate with people. When I don't it is because I don't feel like it. Therefore, I can't understand when so many of you go on about having trouble. I can't see it, because I think that it is the individual themselves that will have to get out and overcome this.

That is all.

MR. ROBERTSON: Thank you very much.

Is there anyone else who would like to speak in the open forum portion at this point in time?

You can stand or sit. If you like, it might be more comfortable sitting down.

Would you state your name, please.

MR. KENT WARE: This old man's name is Kent Ware. I am a member of the board of directors of the Phoenix Indian Center, a member of the Arizona Indian Association, a member of the Phoenix Ford Committee, a member of the Southwest All Indian Basketball Tournament Committee, and a couple of other groups.

I might surprise all of you people, or the majority of you, and tell you that we do have an Indian Center in Phoenix. I wouldn't be surprised to hear that you didn't know about it. We are in a building right over here at 376 North First Avenue. The building is probably thirty feet wide and fifty feet long. We operate on a budget from the United Fund Committee of $6,000 per year. Out of this $6,000 we pay our rent. Incidentally, we are on a month-to-month basis in this facility. We pay a director $125 a month. The only reason we can get him is because he is retired from another group. He is seventy some odd years old. He does a tremendous job for what he has to do with over there.

Now the facility is used for people to come in and watch television. And they use it to have mail forwarded to. This is an address for the people that do not have a permanent address in Phoenix.

They can leave their packages there. I guess that is about all the services that are presently offered in this center.

We are embarking on a small pilot program that was funded through our LEAP Commission through OEO. It is a $28,000 program. It is going to be informational and referral service, counseling. That is about the size of that program.

However, from what I have heard in the past two days here, and I think we have all known it for some time, we need a multipurpose center, one that can provide services for social activities, educational purposes, adult educational purposes, many different types of programs such as I have heard discussed here that are not available to our Indians here in Phoenix.

It is my understanding, well, I know this for a fact, that Public Health will be moving into a new facility in 1970 in the first quarter. They are vacating some property at Sixteenth Street and Indian School Road, which I feel could be utilized very well by our urban Indians here in Phoenix, and also from surrounding reservations.

I think that this commission, which you represent, could possibly be forceful in helping us to obtain this property up there, these buildings. One could be used for a service center. The other can be used for a, let's say, Halfway House for an alcoholic program.

As yet we haven't any correspondence between Public Health and any of our Indians here in Phoenix, as far as I know, requesting facilities. However, there will be correspondence coming.

One other thing, and I think we all know this has been said time and time again in this last day and a half, that we are going to have to work together to acquire a facility such as this, be it at that location or any other location. But we feel very strongly that your commission could help us effect some of these plans, some of these plans, some of these dreams that we have here in Phoenix.

I also think that more of our Indian people need to get involved in our local community. I know of two that are on different commissions in the City, possibly three. But that is not very representative, as far as I am concerned, with the number of Indians we have here in Phoenix.

So we need to work together. We need to pull together. These things that we are talking about here I believe will come true with your help. When I say your help, we need your money or we need access to some of these places that can provide this money for us. Certainly it is not available to us here in the City of Phoenix.

And with that, I will shut up and get out of here.

MR. ROBERTSON: Thank you, Mr. Ware.

Pauline, are you ready?

MRS. PAULINE MAGILL: Yes. I will go ahead because she is here now.

My name is Pauline Magill. I was working with the University of Arizona Extension Program. There were some questions, not really questions, but --

What was your name, the lady in blue?

MRS. SANDERSON: I am Mrs. Sanderson.

MRS. MAGILL: Yes, Mrs. Sanderson. As a nutritionist's aide, our goal was to help the urban families with budgeting, home planning and anything that was needed. That was our aim. We found that the urban families are very, very hard to get across there. They have a lot of pride in them and a lot of them won't let you in on their personal or their home problems. You really have to work in order to get their problems out. But another advantage that I had in being an Indian and working with the urban Indian families, it was a little easier and very helpful to them, I found later on.

This is on a limited basis now. So if we can get some more help, we will probably do more, but as of now it is limited.

Also we try to express the feeling that there are agencies. For instance, you mentioned the loan places, the loan companies. We have here, and just about everywhere you will find the credit union. I highly recommend the credit union.

Also a lot of our urban families don't know that there are agencies that can give you emergency help. The Salvation Army, for one. They give you a small food order to tide you over, especially a family on Welfare Relief. You get a check once a month. That check isn't very much. Everybody knows that you run out of groceries now and then. But you can go to the Salvation Army, and they will give you the help. A lot of our urban families don't know about this.

Also the Catholic Social Services, they are very helpful, too. Welfare Relief, they call it ER, Emergency Relief. That is another program that can give you some help, especially to our urban families that really is very good. I know a lot of our urban families that don't like hand-me-downs, and I don't blame them. But we have some very, very nice clothing banks around, especially down in our South Phoenix area. We have our LEAP center where we have a clothing plant. And we have some very, very nice things down there.

Thank you.

MR. ROBERTSON: Thank you very much. Mr. Ted Lewis, and then we will hear from Mr. Lee Cook.

MR. TED LEWIS: This is in regard to what Kent Ware was saying about the hospital building over there and the new hospital being built. There is only one building that is available over there at this time. They have already put a letter in for the State Mental Health, State Alcoholic and Drug Abuse and the U. S. Public Health.

I don't know if they want to get that many. Perhaps there are some other types of organizations which will get this. But this is according to what they have told me, that it will depend on the priorities. But alcoholism is a great, direct problem in the greater area. They say that I have a good chance.

What is her name that just left?

MR. ROBERTSON: Pauline Magill.

MR. LEWIS: Pauline Magill mentioned some of the organizations that are willing to help or are geared to help people in these situations that they get into. I have some of the organizations listed here that you can get help from such as Maricopa County and the St. Mary's Church, a different kind of organized religion that does this type of help. After the meeting, I will get your names, and I will Xerox these copies and mail them to the people that are working in this area.

I know we are in great need of people, trained people to work with the people we are talking about. I think we have agreed today that we are mostly talking about ourselves, what kind of education we have had and how we get along with people. But we seem to forget the people that are not here, that are going through the things that we are primarily here to help. These are the people that are on the other side of the street, that don't know where to turn to, where to get their groceries or where to get their jobs, and where to get the various information that they need in order to survive. But I think we point out some of the things that really we have no need to hear, because some of us have only -- I know I have not made it. I know I have not made it yet, but I am in a position to help someone if I can. My association is with Public Health Social Service. So therefore, in this area, I am able to help in anyway I can.

I think this is one of the things that we should look at realistically. For some of us it is not hard to survive, but for some, unfortunately, they can't. It is just that they can't. Why is, I don't know.

Another thing that was brought up was religion. I don't know if religion has any bearing on the things that we are talking about today. I know one thing that they talked about is people drinking and if you go to church you don't. I went to church in my time, and I had a religious program. I mean I had religious training. But all I heard in church was how to get to hell. If you sin you go to hell. I don't want to go to hell. I am already there. I want to find a way out of it. This is one of the things they talk about in religion, you know. I think religion is an individual thing. If a person wants to go to church, fine. If he doesn't want to go, fine. He doesn't have to.

Going back to Alcoholics Anonymous, we say in this program we are not to save our souls but we are to save our butts. And this is about the size of it.

So therefore, we have to utilize what we see each day and what we hear. I have learned many things today from this morning and yesterday. Many things have been brought up in the way of human relations, in human environment. These are the things that will help us grow to a more respectable and also a productive life and what kind of performance can we put out in our work.

I know of only a few people that are volunteering their time to such things as we have talked about. But I have heard many people talk about volunteers, but I have not seen any of them at these meetings. Organized groups like the American Indian Association, they have people that are donating a lot of their time, such as the volunteers at the hospital. These people that have been here and talked about volunteers, I don't see their names on the volunteers for the hospital.

Thank you.

MR. ROBERTSON: Thank you, Mr. Lewis.

Mr. Lee Cook, I was informed by Jerry Hargis that you wanted some time.

MR. LEE COOK: Yes, just a minute. I think for everybody here that it is time to begin some kind of a summary of what we have been through these last two days. We have had our public hearing, so to speak. I think it is time for us to really now, as I mentioned before, to really evaluate what we have done these last two days, whether or not we have really learned anything as a community, and what our mutual responsibilities are to one another.

At any rate Mr. Lewis has a proposal that he is interested in. I submitted one that I think has got some merit, as far as a multi-purpose-type community program.

I think one of the things we have really got to think about is, now that we have been together for a couple of days, can we make an effort to stay together.

This is really the most diverse group of people that I have seen in Phoenix since I have been here in the last year.

I guess I would like to raise the question that if it is possible for everybody here, I would like to get, I guess by a show of hands maybe, whether you would all be willing to continue to keep working together. I think if we decide to, we can go together.

As has been mentioned, we have got an Indian Center. I think I have been very negligent in not participating and in not taking more involvement in what is going on at the Indian Center, as I think many of you have been. I think if we decide to hang together and hang tough that we can begin to use that Indian Center and begin to meet at the Indian Center. Maybe then we would get some sense of the frustration over there if we met over there and joined along with the AA group, with the AIA, for the Arizona Indian Association, and every other Indian organization that we have got in town, that we really begin to work together, and I think they carry on the kind of sentiment that we have expressed. We have got to get together to see if we can carry out that intent that everybody has expressed.

I don't know whether or not it is possible, whether or not we have all just been talking and maybe again we are not in good earnest and indeed serious.

But are we willing to continue to get together? Is there anybody here interested in meeting again, not at a public hearing, but at a meeting, and in a number of meetings, and with more to get together to really become involved in our Indian community. Maybe we can do some good, at least have some effect on the programs and give support to the people that we all know are not here, that we may be able to do some good for them.

If you don't mind my asking, those of you who might be interested in going on again, I think this is the time to select a committee. There is no time to select anything, but I think we ought to make an effort to carry on and establish a time to get together, in a week or in two weeks, and let's pick up where we have left off here.

Is everybody interested in getting together? Is there anybody not interested?

So might I suggest that we all get together a week from next Monday at the Indian Center, which I think maybe next Monday is the 21st, really the second week in May. Then we can make an attempt at that time, let's say two weeks from Monday, and get together at the Indian Center. At 7:30, I would say.

MR. SID BEANE: I think it is very important, Lee, as you were saying that we decide that we are all coming together, say in a middle class group, to talk about poverty and so forth, for each of us to take a responsibility for bringing to such a meeting other people, those that we are willing and concerned to help, that they must be there.

As you know, that center is not big enough to hold all of us. If we have got an overflow, then we can look for another place to meet. But we need to keep talking about it. We need to keep working towards action. I believe that we can do it.

All of us here over the last couple of days have shown our concern, have shown our interest, and we have a good nucleus of people to work with.

MR. COOK: Mr. Lewis, what do you think?

MR. LEWIS: Excuse me. I think you should move this meeting to a centralized point. I think most of these people are from that side of town.

MR. COOK: Would the Presbyterian Church be all right? I think it is more appropriate, a more centralized location.

MR. LEWIS: Right.

MR. COOK: The only reason I suggested the Indian Center, I guess, is that it has got the name appropriately. Hopefully it will be the Indian Center for awhile.

I think we ought to make an attempt to use it, because we have really got to prove to ourselves and to anybody else, if we ever meet to try to propose an Indian Center, that we are capable of using what we have got, and that it is inadequate. That is the only reason I would suggest the Indian Center.

MR. LEWIS: One of the reasons is that the parking facilities are not available over there sometimes because of the YMCA and the Post Office.

MR. COOK: Would most people prefer to meet at the Presbyterian Church?

All right. That is where we will meet then. We will set it at the Presbyterian Church two weeks from next Monday.

MR. CLINTON PEDRO: Just a point of information. I am only saying this for a point of information for Mr. Lee Cook, that that would be the stated meeting night of the Arizona Indian Association if it is two weeks hence from this coming next Monday.

Juana, do you feel, to expedite this thing, do you think we could reschedule our meeting?

MR. ROBERTSON: Off the record.

(Thereupon an off-the-record discussion ensued.)

MR. ROBERTSON: We will go back on the record now.

MR. COOK: One other thing. I don't know how many people here have had any kind of a private discussion with Mr. Robertson here. I think I have met him before in Nevada. He was with the Board there, the State Administrator for the State of Nevada.

It was just by coincidence that I have got an attitude about the State of Nevada that I don't have for any other state in the union that has an Indian population. But the State of Nevada has a relationship with the Indians and the Indians with the state. It is not the very best, and it needs a lot of improvement, but it is really one of the few states in the union with a significant population that there really is an effort, a mutual effort by both the state and the reservation to work together.

As far as the EDA program is concerned, it has been a very effective state for the Indian projects in the State of Nevada. Every project we have proposed in Nevada has been approved. We just had one approved a week ago on Pyramid Lake Reservation that was denied last year that we put together with the State of Nevada, the Governor's office support. With my resubmittal, we got it.

So he has got expertise, I think, in an area that I think we really need to develop a better relationship in the states which we are a part of.

But he has also impressed me with the fact that he is a very open-minded gentleman. He has not got any old bad habits of people that have been involved in Indian Affairs in the past.

I sincerely believe that he is really interested and has got his ear to the drum. A lot of what he wants to do I think we can be of very strong influence in helping him to do.

I think we will make a step in the right direction at the meeting coming up in two weeks from Monday, if we collaterally carry this thing into the momentum that has been started here, and not let it die here. I really think we can develop one of the best Indian organizations in the country. We have got to develop something now, hopefully an organization in the American IndiansUnited that is really designed to provide a coordinating element to urban Indian populations. Hopefully we can grow together.

I hope all of you will support us. But the real key to our program is going to be how effective each of us is in really developing a community organization for Indians, because those of you that have read my proposal, as far as community organization and in the community development process, will understand that any kind of community organization -- I don't mean organization in the sense of an entity. I mean in the sense of effort and procedure in it, and what it takes to get people together and moving, which is really dependent upon the members and the constituents of that organization effort.

So we are all going to wind up being hopefully very good community organizers. Our job is really to organize our own community and to really involve people that need our help.

For those of you who have my proposal, I mention a number of problems to be concerned with. There are those who have been in town a long time. Some of them have become very stable, but some of them are not. Those people that have been here a long time can be of significant help to the new people coming in, to help them ease into the city environment, to prepare them for the frustrations and all the hurdles that they have got to overcome if they are going to be comfortable in the city environment.

You have got a number of significant groups of Indian people in this city. But the point is, what all of us are concerned about, the really disadvantaged in our community, concern is no good if you don't get them involved. Those of us that have really got contacts with those people have got to be a part of this organization, because we need them essentially to recruit those people and to get them into the meetings, and to illustrate to them that we really are concerned, and that we can get together, and they can depend on us, and we can depend on them.

Until we get to that point of Indians respecting one another and depending upon one another and relating with one another, we are no good to ourselves nor to them. That is when it will really become meaningful. It is up to ourselves.

There are certain kinds of things in the Indian families that really make sense, many things that you don't find out. Here most of us are very familiar with our strong family relationships, brothers and sisters and aunts and uncles who depend upon one another, and we share with one another.

In the city, after awhile, you essentially, in quotes, become calloused and establish your own little insular family life with the husband and wife and the children and to hell with the rest the world. You take care of your own, and we take care of ourselves.

We have never really operated that way, and I hate to see that kind of thing go. That is really the kind of thing we want to develop, to really combine that kind of relationship that we have had all along in our history, because you don't want to be thrown out the door as soon as you move to town.

It is apropo that you set up your own little family, and everybody else take care of themselves. The kind of brotherhood that we have had over the years, we have got to continue. That is really one of the really strong parts of being Indian.

We talked about social justice and all this sort of thing today. I suppose we never really got around to it, but the real concept and the real thing involved in social justice is caring about your fellow man, and being of service to him, and in sharing with him, which is something that has always been a part of the Indian community and part of the Indian culture. But many people don't recognize that. Fine. It is in welfare establishments where a family is given a certain sized check for a certain sized family. Then the welfare worker comes and there are three times the number of persons there. She will say, look, you can't do it. You have got to get rid of them. You will say, you tell them to go, because I can't.

The other thing is in public housing. The unit is supposed to be designed for three or four people. The housing authority person then comes around, and they have got to other people in it, or maybe a whole other family. He says, look, you have got to get them out of here. But you can't do that, because that is really part of the kind of life that we have been used to for a long time, but that is the kind of thing that people in the establishment, in the city, don't understand. And they are not going to understand until you get an organization with people that are going to relate to the agencies and the establishment within the city. You have got to be the spokesman for those people.

At any rate, I think it has been a good meeting, maybe not so much as what we can expect from the National Council, but it has been a good meeting that all of us have met one another for the first time in a meeting this size. It gives us an impetus and an initiative to move on form here, as people from all kinds of reservations, from all parts of the city and from all kinds of expertise. Now together maybe we can really do the bulk of our Indian community here, or at least the disadvantaged, some good.

I dare say in my own way it really will be fun. I haven't been involved in a meeting like this since I left Minneapolis. I really think we have got the makings for one great organization.

For many of us, that is going to be a real sacrifice, because many of us have got real strong alliances with many already established organizations. We are not asking you to divorce yourselves from those affiliations, but simply to extend your commitment. It is an organization that really is designed to help Indian people.

Thank you much.

MR. ROBERTSON: Thank you, Mr. Cook, for your statement and your kind comments.

Mrs. Lyon, do you want to come up?

MRS. JUANA LYON: It will be very short.

MR. ROBERTSON: Why don't we go off the record.

(Thereupon an off-the-record discussion ensued.)

MR. ROBERTSON: Back on the record.

MRS. JUANA LYON: I would not want this official hearing, and the record of this official hearing, to go back to Washington giving the impression that there are many services available to Indians in the greater Phoenix area, of which they do not make use.

Mrs. Magill is correct in saying that some of these services are available. But if I may use the example of the emergency relief and our very recent experience with the out-of-state Indian family, which I touched on yesterday, we attempted to get emergency relief for this family, and were told that this would not be possible unless they could show a certificate showing that they were not eligible for assistance from the State Department of Welfare. Of course, the thing that keeps Indian people from getting this type of certification, or any other type of service is that if they don't have transportation, this just isn't accessible to them.

The reason this family was in this predicament in the first place was that their car broke down, and they had to sell the car for $50 so that they could buy food. This was a family of nine people. There was a tenth family member born a few weeks later.

Also in the same family was one young son who cut his foot on a bottle and was bleeding profusely. The family lived in South Phoenix, and had no way of getting the child to the Indian Hospital, which is a considerable distance north of there.

They managed to take the child to the Maricopa County Hospital. The father was told that there were forty-three people ahead of him, and he would have to wait his turn while the child was bleeding very hard. In desperation the father called a cab and rushed the child to a private physician, who charged him $28 for sewing up the boy's foot.

This is the sort of situation that we try to cope with. Our Indian community would help if it were able to help. But our Indian people who live here and work here are not able to take time off from their jobs to take care of these matters, much as they would want to do this.

This is why we need a staff in an Indian center, or any other facility that would have the transportation and that would have the time to attend to these problems encountered by our urban Indian population.

The existing facilities are available only to those people who can get there.

That was all I wanted to say.

MR. ROBERTSON: Thank you, Mrs. Lyon.

Is there anyone else who cares to speak to the record?

May I say, before adjourning this hearing, on behalf of Mrs. LaDonna Harris, Chairman of this subcommittee on urban Indian problems, that I personally appreciate the hospitality that has been extended to me over the past two days, and to say to all of you that the hearing has been most interesting, most enlightening, and most encouraging for me.

So on behalf of the Council, staff and everyone else involved, thank you very much.

This meeting is adjourned.

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THIS IS TO CERTIFY that the attached proceedings of the National Council on Indian Opportunity, Phoenix Public Forum on the Condition of the Urban Indian, held at Phoenix, Arizona, on April 17 and 18, 1969, were had as therein appears, and that is the original transcript thereof.

DONNIE A. STICKLEY
Official Reporter

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